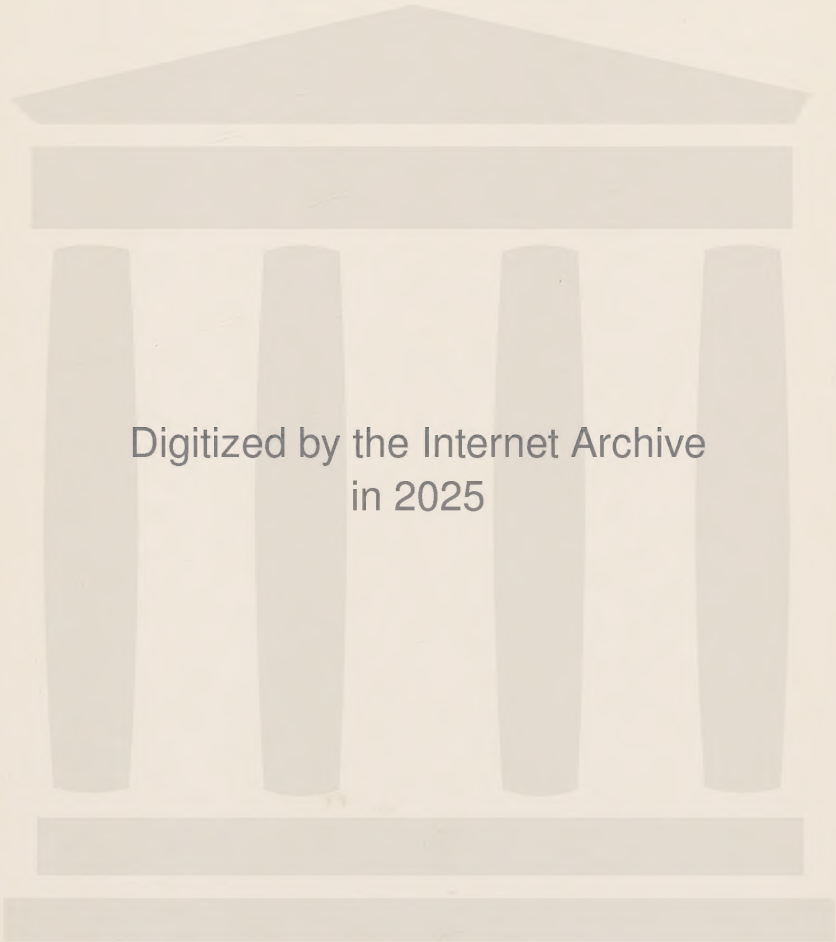
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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

With this number begins the fiftieth year of The Expository Times. Our readers will doubtless share our feeling that it should not pass without special notice. We have no desire to indulge in mere self-congratulation, but the half-century of the existence of the magazine has been a very diversified one, and the maintenance of a large circulation, in an age in which literary struggle for bare existence has been specially keen, is a matter for gratification.

The completion of this our fiftieth volume will be more appropriate for some review of the history of The Expository Times, with reference to its distinguished contributors, and articles, and so on. Meanwhile a brief note as to its origin may be of interest.

When James Hastings had been a few years in the quiet charge of Kinneff he found himself with leisure on his hands. In his own words, 'After I had visited all the congregation as often as it was reasonable to expect, I wondered what I might do now. I might have begun gardening, but I was much more interested in books, so I made up my mind to be an editor.'

So the first number of The Expository Times appeared in October 1889. The first few numbers were printed at the University Press, Aberdeen, and published by William Diack, Schoolhill, in the same city. His illness, however, led to changes. The magazine was taken over by Messrs. T. & T. Clark, of Edinburgh, and from the fourth number onwards they have been our publishers. From the seventh number Messrs. Morrison & Gibb have been their printers.

The profound change in the field of thought during the past half-century has suggested the desirability of making this our fiftieth volume a medium of summarizing the progress of view in various departments of study. We intend to have a series of articles entitled 'After Fifty Years' in each of which, month by month, a competent scholar will deal with the outstanding and interesting developments that have taken place in various important fields. In the present number Principal Vincent Taylor starts the series with 'The Gospel and the Gospels.' Among others to follow we may mention 'The Text of the Greek New Testament,' by Sir F. G. Kenyon; 'Higher Criticism and the Prophetic Literature,' by Professor T. H. Robinson; and 'Aspects of Sacrifice in the Old Testament,' by Professor E. O. James.

Further, we mean to give bimonthly a series entitled 'Great Texts Reconsidered.' The texts in view have been the subject of theological controversy in the past, and each will be discussed by a scholar with a view to discover, if possible, how far more modern interpretations can be regarded as of permanent value, or how much in the older views needs to be recovered.

We shall continue this year the series 'Christianity in Action,' and start a new one, 'Problems of To-day,' including such contributions as 'Pacifism and Christianity,' by the Bishop of Liverpool; 'Christian Preaching and Sin,' by Professor T. H. Robinson; and 'A Recent Development in the Theological Attitude to Missions,' by Principal W. S. Urquhart.

So, by combining a review of the past with a consideration of the living present, we hope to make this fiftieth volume of more than ordinary interest and profit to our readers.

There is no concern that has been more central to The Expository Times in all its history than that of the Christian Message. Until we are convinced as to what that Message is, our discussions about texts and our theological constructions are no more than logomachies. From every side at the present time the demand is coming that we make clear to ourselves where we stand in this matter. From the midst of the crumbling religions of the non-Christian world those who are building up the faith of Christ are asking to be made sure as to those elements in it that cannot crumble. The International Missionary Conference that meets at Madras at the close of the present year has placed first in its programme the subject of 'The Faith by Which the Church Lives.' In the special number of *The International Review of Missions* (July 1938), issued in preparation for this gathering, Dr. J. R. Mott, who will preside over it, claims that it 'may do more to bring about a right understanding and to ensure right relationships between the younger and the older churches than any other gathering in history.'

In another article, Principal Micklem of Mansfield College deals with great frankness and trenchancy with this specific subject. The evidence that he adduces makes it plain that this issue is not one confined to the Mission Field but confronts us all. 'There is,' he writes, 'a progressive secularization of the world; more and more those who by some miracle of divine grace accept a supernatural religion and believe in God made man for our salvation, be they Protestants or Romanists, are being thrown together over against a world that may deny Christ or respect Him, but withholds from Him its worship and will not call Him Lord, that will admire His sayings but know of no forgiveness through His blood, that will judge Him but not be judged by Him.' Dr. Micklem agrees that 'Christianity must be accommodated to the "modern mind"; it must not be tied to outworn formulations; it must be restated in the light of modern ideals and the thought-forms of the age.' 'But,' he goes on, 'it is vital that we ask first the question: What in its essence is this Christian faith that must be restated to meet the needs of the new age? Because this question has not first been asked, "positive Christianity," in effect, takes from historic Christianity whatever fits in with the spirit of the age and denies or glosses over all the rest.'

What, then, this Christian faith in its essence is, is a question that not only every Christian messenger but every Christian believer must ask and to which he must obtain some answer. He must know what is of time in it and what of eternity. Where are we to find the necessary criterion? Dr. Micklem has no doubt as to the answer. 'All our Protestant churches rest upon the Word of God in Holy Scripture as the standard and rule of faith.' Other gospels than that which is there revealed are 'religious syncretisms.' It must, indeed, be manifest to any one of us who reflects upon the changing moods of men that, unless some objective spiritual reality has descended upon us, making contact between it and our wavering and darkened spirits possible, we are all floundering together in a Serbonian bog. Without a revelation there can be no stable ground for any human foot. Apart from it we are children comforting ourselves with toys of our own making, we are shadows, as the Hindu sees us, playing our game of maya.

The fact is that the prevailing tendency of recent times all over the world has been to iron the personal out of human life. The soul which has

its being in the intercourse of persons is being gradually stifled. Thus Christianity itself has been in process of reduction to a naturalistic monism, or to a humanism in which man in a desert universe is left to bear the whole burden of his fate on his own shoulders. We have long been feeding on the husks of abstractions in a region where, according to Blake, 'phantoms of the dead wander.' If the God whom we proclaim and in whom we believe is an abstract noun and not, as Pascal says, 'the God of the soul,' then we have no message that can add anything of value to what the Vedantist of India has already discovered for himself in Brahman. The revelation of the living God makes manifest to us something that eye hath not seen nor ear heard neither hath entered into the heart of man. It contradicts all our conjectures so that it seems to us 'divine folly.'

The union in God of justice and mercy as the Cross of Christ reveals it is, Brunner holds, 'the distinctively Christian mystery, beyond the reach of thought and attainable by revelation alone.' Is that too sweeping a claim? Is it not the simple truth that had not this been revealed in Christ but remained a dream of a worm in the dust it could never have borne to safety a single human soul? James Denney may not have plumbed the mystery of the death of Christ, but surely he is right when he affirms that it brings to men something that nothing less than the fact of that death can assure to them. 'Where does the forgiveness of sins come from?' he asks. 'Is there any ethical principle from which it can be deduced? Are there any fine ideas, or combinations of ideas, from which we can derive the assurance that there is in God—not in idea but in reality—a love more wonderful and powerful than sin, a love that bears it in all its crushing weight and enables us to triumph over it? It is through the passion of the Son of God, through the death He died on the Cross and through nothing less awfully real, that such an assurance establishes itself in the heart.' For this nothing less than the miracle of revelation can suffice.

There remain, indeed, many questions still to be asked. For the foreign missionary and for every one of us there always will be the need of insight to discern what is from above and what from beneath in the faith that we profess and the message that we proclaim. In a later article in this *Review* a Roman Catholic writer refers to the Catholic policy of 'adaptation,' mentioning, for example, the honour that it is permissible to pay in China to images of Confucius. Who will guide us in such matters so that we can separate the precious from the vile in the traditions of the peoples? Luther and Zinzendorf, we are told, were well aware of the difference between 'Gospel' and 'Christianity,' between the revelation and what we men have made of it. When Christ returns, Zinzendorf declared, all religions must sink into the abyss, 'even the cursed religion of the Christians.' Sadhu Sundar Singh has told us that India will receive the water of life if it is offered to her in an Indian bowl. We must seek to present this message to each human family in a setting that is familiar and that is beautiful but that does not distort it. The treasure must be still the treasure, and the earthen vessel no more than a vessel made of earth.

What is the Church going to do about the film? That is not a merely interesting question. It is a really urgent one. Because the film has come to occupy a vital place in the lives of countless numbers of people, and exercises an enormous influence over their thought and life. Most people go sometimes to the 'pictures'; many go quite regularly, and not a few at least once or even twice a week. 'Altogether twenty million people between Monday and Saturday of each week enter a cinema, and are prepared to be interested in what they see.'

These are the words of the Rev. A. Douglas Wing in his important little book, *Films and the Faith* (S.P.C.K.; 3s. 6d. net). Up to the present the film industry, as he points out, has been principally concerned with entertainment. But even so the silent influence it exercises is continuous and

profound. For good *and* for evil. Every one must have seen films that 'feature' prominent names which have left a nasty taste in the mouth. Consider also the effect on young minds of the habit which certain film stars have of repeatedly opening a cupboard and producing a bottle and glass for a drink. It is anti-temperance propaganda, all the more deadly because it is not labelled as such.

It is unnecessary here to labour this point. Every one must realize that an art which plays constantly on the minds of receptive people must leave nearly indelible marks, and have a large part in forming the thought, the manners, and the attitude to life of those who expose themselves to it. In these circumstances is the Church to stand idly by and allow such a mighty instrument to be completely secularized and lose a priceless opportunity for teaching and evangelism?

Other bodies are taking advantage of this new instrument. Education authorities are using it to a large extent. They realize that visual teaching is more permanent than aural. In Glasgow twenty-four day schools are equipped with projectors. Trials were made of lessons given with, and without, the aid of films. Two months later retention tests were made, and it was found that 'in every case, no matter whether the cinema had seemed detrimental or beneficial in the original lessons, the children who had been taught by it retained more of the lessons than was retained without the cinema.' A leading educationist, dealing with the same point of visual teaching, says that he has never forgotten the 'Life of Christ' which he saw as a small boy, and how real it made everything seem to him. Business houses are learning the same lesson, and are using the cinema more and more largely to advertise their wares.

There is a curious feeling in the minds of many people that it is beneath the dignity of the Church to employ a film in Church. But surely common sense provides a sufficient answer to this scruple. The Church at present uses many aids in its service besides the verbal presentation of the gospel. As Mr. WING points out, when we think of the environment in which the message is usually given, 'we see such substances as glass, stone, wood, paper, and cloth all doing their part in helping the preacher in his message.' All the arts—music, painting, sculpture, architecture—have been used by the Church. All human skill that has been touched by the Divine fire of the Holy Spirit has been purified and ennobled. And the Church's central service, Holy Communion, is its most powerful instrument in the presentation of its gospel. Few Christians will fail to witness that the simple, visual symbols of the Holy Supper offer a more profoundly moving presentation of Christ than the most eloquent sermon.

These are the two most convincing facts which Mr. WING cites in urging his case for a definite move on the part of the Church. One is the enormous potentialities in the film for moulding the thought and conduct of people. The other is the fact that the Church already, by its buildings, its sacraments, its pictures, does make use of appeals to the eye. Art may be, and is, a powerful instrument of the Spirit, and there is no doubt that the film is not only one of the scientific marvels of the age but expression through the medium of the film has become an art. The Church is a very conservative body, necessarily and perhaps in some ways rightly, so. In any case, it moves slowly, but it would be a tragic failure if the Church in face of this great opportunity were to neglect an instrument which is ready to its hand.

But, when we have made out a clear case of duty, there are two other questions that present themselves at once. One is: How can the Church use the film? The other is concerned with the cost. Is it not too expensive for ordinary congregations? Mr. WING deals with both these matters in his book. With regard to the first, he suggests the subjects with which the film should deal. The first films that are needed are those showing quite simply the scene of the gospel story with illustrations of contemporary life. Mr. WING put certain questions to two classes of children in a school in an industrial centre. Half of them, by the way, preferred silent films to talkies. But the

interesting thing he discovered was that the children clamoured for 'real' scenes of Palestinian places and life. If you can make the story of Jesus real to people, you have gone a long way towards finding an entrance for the gospel message. Every one who has been at the Passion Play at Oberammergau will confirm this.

To take a very concrete case of what the film achieves, Mr. WING cites the first film made in the diocese of Manchester in 1936. It was intended to drive home the appeal of the Bishop for £50,000 in connexion with the need for churches in new housing areas. Hundreds of people in the diocese did not know what such a new area was like, and many asked why such an amount of money was needed. Accordingly, the film began with showing the need for re-housing some of the population, and the observer was shown street after street of the immense area. Houses and shops were filmed, but churches could only be shown as sign-boards on the sites for future buildings. The human interest was presented by showing boys playing in slum streets. The gradual building of a temporary church was exhibited, with a crowded service being held in the completed building. The film showed the need, the local effort being made, and the great work being done with the children—all under heart-breaking conditions. Who could resist such a concrete appeal?

But the same thing applies to all the work of the Church. In a Scottish city recently a film was made of home mission work done by women—by church sisters among fisher-girls and in other ways. And it was found that everywhere this film was in demand by local churches whose members wanted to *see* what is being done. It is obvious that missionary work abroad lends itself to this form of illustration. And many films have already been made of the missionary work of the Church. But Mr. WING suggests as a subject for film treatment Church finance! Here it would be an invaluable ally. It can take congregations behind the scenes and show them such items as the lack of coke, new hymn books, salaries, insurance, and the hundreds of little items that go to swell the parish expenses. Such a film can give a coin of the realm a sacramental meaning.

'A simple and easily made film that will prove of great interest and value is the Church News Reel. Based on the same principle as the ordinary News Reel in the cinemas, it is a collection of short interesting scenes of things going on throughout the country. The material is collected by a central editor, and the complete reel gives a news picture of current Church events.' And, of course, there are other lines of development nearly as important. Mr. WING has special sections which must be read on Devotional and Evangelistic Films. But the question that will naturally be put is: All this is true, but can the Church face the cost? The writer deals with this matter in detail, and those who are practically interested are referred to his book for details. But a general statement may be made. The cost is not nearly so great as is assumed. Indeed, the thing can be done comparatively cheaply. The financial barrier is not at all a serious one. But the challenge to the Church is. 'The future of the English religious film,' says Mr. WING, 'will depend upon our action in the next two or three years. The Church of England has an opportunity waiting which will not come again. May our action be clear-cut in policy and definite in aim.'

The Beckly Social Service Lectureship was founded 'to bring the convinced support of the Church, and of Methodism in particular, to aid the cause of constructive social reform in all its manifold concerns,' and under it several notable lectures have in recent years been delivered.

Not the least notable is the 1938 lecture on *The Idea of God and Social Ideals*, by the Rev. J. Scott LIDGETT, C.H., D.D. (Epworth Press; 2s. 6d. net). The treatment is both expository and historical. Dr. LIDGETT traces the development of the idea of God and of His Kingdom in the Old Testament and in the New. Then, in the second part of the lecture, he shows in what ways and to what extent

in Christian history this revelation has affected the ideals of the Church and the Social Service by which our present civilization has been brought into being. It may be useful to give some notes on the former part.

The Christian Church, while united in inculcating the moral standards of the New Testament in regard to the personal character and conduct of Christians, has shown serious divergences of thought and activity in regard to the wider implications of these standards. On the one hand, we find a type which is pietistic, and mystical, setting its hope upon a heavenly Kingdom; on the other hand, a type which is practical and activist, bent on bringing in the Kingdom here and now. This divergence was revealed acutely at the Œcumenical Conference at Stockholm, where British, and especially American, speakers seemed at times to equate the Kingdom of God with social reform, while Continental delegates, opening their eyes in amazement, replied in effect, 'That is not the Kingdom of God as we understand it. The Kingdom is not of this world, but is spiritual and heavenly. And, moreover, it is *God's* Kingdom, not to be brought in by human effort but by the gracious outpouring of His Holy Spirit.' These divergences can only be overcome and the balance duly maintained by a careful study and exposition of the teaching of Scripture in regard to the Kingdom of God.

This is of importance for two reasons. The social ideals of to-day, even as held by those who reject the Christian faith, are based upon the recognition of the supreme value of human personalities, the worth of human society, and the vital connexion between these two. And in point of historic fact this value judgment is of Christian origin. So with the idea of progress. The Christian religion does not accept it in the secularist sense of a mechanical, inevitable upward movement, for it is too deeply conscious of the downward pull of sin. But it supplies the only stable foundation for what is essential in the idea of progress, and the most powerful urge towards progress, through its faith in the eternal purpose of God revealed in Jesus Christ.

Hebrew religion in its early stages has been depreciated as mere tribalism, because God was set forth as the God of Abraham, Isaac, and Jacob. But 'the emphasis it laid upon the personality both of God and of the patriarchs, upon His comradely leadership over them and their concerns, and upon the living bond that united Him and them under His directive and fostering Providence, laid the indispensable foundation of religious faith, not as cosmic explanation—the result of a primitive philosophy—but as living experience of a personal relationship, in which the Self-giving of God made Him not only supreme over, but deeply interfused with, individual men and with their society, if only tribal.'

This pre-eminent emphasis on personality in God and man, and in their moral relationship, is fully maintained in the Mosaic Law and in the prophets. 'Israel as a people becomes a social unit bound together by the common will of consentient personalities.' The intrinsic worth of human personality, springing as it does from the Divine, is further emphasized by the obligations to care for the poor, the widows, and the fatherless, again and again insisted upon by the prophets. This care is treated both as an individual duty and a civic responsibility. It is the human expression of the compassionate concern of Jahweh. The value of religion is measured by the fulfilment of this social responsibility.

The sense of nationhood, when it dawned upon Israel, led to the conception of God as King who claimed a loyalty greater than might be given to an earthly king, and against whose perfect law the imperfections of earthly rulers might be judged. 'The Kingship of God is revealed as consisting not so much in the might and majesty of His Creatorship as in the adorable perfection of His character, and in His gracious relationship to His universe, especially to men who, made in His image, are capable of fellowship with Himself.' In the light of this revelation the supreme task of statesmanship and of patriotism is to secure the safety and well-being of the commonwealth by faithfully applying the values of divine perfection to the

ordering of the common life, alike in its internal affairs and in its foreign relations.

The character of God as thus revealed in His dealings with men gives the key to the conception of His Kingdom. It is not to be regarded as a political or social order, as any external constitution or degree of material well-being. It is 'the establishment of the effective rule of God in the hearts of men, with all the beneficent effects which that rule can alone bring about. Everything depends, for the prophets, upon the knowledge of Jahweh and upon walking in His light. The divine illumination is given in order that men, in their personal conduct and their social relations, may apprehend, in all its fullness, the character of God, and may reproduce it throughout the life of the city and the State by reverent and ready response to Him, in the fellowship of complete oneness with Him, in heart, mind, and will.' Obviously this ideal was far from being attained on account of the sinfulness of men, and so in later days Jeremiah was led to emphasize the need for a complete change of heart and to announce a new covenant based on the forgiveness of sins.

These Old Testament ideals Jesus both fulfilled and transformed through His immediate consciousness of God as Father and of Himself as Son. His revelation of the nature of the Kingdom of God is perfectly conveyed in the Lord's Prayer. The kingship of God is a fatherly rule, and everything depends on the hallowing of His name, that is on the loving apprehension of His character as revealed and the response of His children to that revelation. It is in full view of the Fatherhood of God and the hallowing of His name that the petition follows, 'Thy Kingdom come.' It is a prayer for 'the eventual triumph in human history of what is already being realized in the spiritual experience of God's children. This can only come about when, and in so far as, God's will is done in earth as it is in heaven. Herein there can be no distinction between sacred and secular, between spiritual and social, for the will of God as our Father is His will to all goodness.

The Kingdom is essentially spiritual, as is evidenced by our Lord's insistence on the new birth, which is conclusive evidence that He was no mere social reformer or facile optimist. All His teaching about the Kingdom embodies both the eternal and the apocalyptic. 'The Kingdom is not set forth by Him as an earthly paradise, however spiritually and ethically conditioned. It is the Kingdom "of heaven." In coming to earth it does not lose its transcendence as alike the origin, the centre, and the goal of its earthly and imperfect manifestation. Eternal life cannot be limited by a transient earthly existence. The blessedness of the Kingdom is not that of any terrestrial order. . . . So an eternal order adequate to be the home of the sons of God is implicit as well as promised, since they are His heirs.'

At the same time, though the existing material order is not adequate to be the abiding home of God's children, and is waiting transformation, yet our Lord, especially in His Nature parables, finds everywhere suggestions and links of connexion between the earthly and the heavenly, the material and the spiritual. 'Thus there is a sacramental significance in Nature. Its affinity with the spiritual and eternal makes it a means both of the approach of God to men and of exercising human personalities for their eternal inheritance in the Kingdom of God. This truth gives sanction to such efforts of men in using and transforming the natural order as may make it increasingly a fitting instrument and environment for spiritual and ethical life. And this without denying, or neglecting, the truth that our Lord's Kingdom is not of this world.'

After Fifty Years.

I. The Gospel and the Gospels.

By Principal Vincent Taylor, Ph.D., D.D., Wesley College, Headingley, Leeds.

The aim of the 'After Fifty Years' Series, as I understand it, is to give some account of the present situation in Biblical and Historical Research, with special reference to the developments which can be traced, especially in Great Britain, during the last half-century. In such a Series the problem of the Four Gospels necessarily occupies an important, if not indeed a central, position, and for at least two reasons. On the one hand, the literary and critical problems deeply affect the use we make of these classical New Testament writings in discussing historical and theological questions. On the other hand, the Gospels stand in a vital, but by no means obvious, relation to the message proclaimed by the first Christian preachers and, in consequence, to the life and faith of the Christian Church. It is the perception of these facts which determines the title in the present essay. We are to examine, even if somewhat summarily, not only the Gospels, but the Gospels in relation to the *kerygma* (*κήρυγμα*) of primitive Christianity.

I.

The easier question of the literary and critical problems raised by the Gospels may be considered first. Its results, as we find them to-day, are well known. The acceptance of the priority of Mark and of the Source Q containing the Sayings of Jesus are matters of critical orthodoxy; while the Four Document Hypothesis of the late Canon Streeter, which adds to our fundamental sources M, a Jerusalem sayings-collection used by the First Evangelist, and L, a Cæsarean collection, oral or written, containing narratives and sayings peculiar to the Third Gospel, is a theory which has won wide acceptance. Closely bound up with this hypothesis is the belief that Luke used a special cycle of tradition in composing the Birth Stories of Lk 1 and 2, and that 'Matthew' drew upon the floating tradition of Antioch for the narrative material peculiar to his Gospel, found mainly in the Birth Stories of Mt 1 and 2 and in the Crucifixion- and Resurrection-narratives in Mt 26–28. In Great Britain considerable agreement has also been reached as regards the essential soundness of Streeter's Proto-Luke Hypothesis, that Luke composed a first draft of his Gospel, consisting of material from Q and L, which subsequently became the framework into which his extracts from Mark were fitted. Here, however, the differences of opinion are greater and the problem remains open for further discussion. It is unfortunate that in this, as in so many critical questions, British research should be so slow and halting. The supporters of the hypothesis have set out in great detail the arguments upon which it rests,[1] but their opponents, with the honourable exception of W. Lockton [2] and J. M. Creed,[3] content themselves with vague expressions of dissent.[4] A more considered verdict on the part of New Testament scholars regarding the hypothesis as a whole, or at least the claim, that a fusion of Q and L is the fundamental element in the structure of the Third Gospel, is greatly to be desired in the interests of Synoptic research.

If we neglect what is uncertain for that which is relatively assured, we may say that it is now axiomatic to assume the Two Document Hypothesis [5] and the view that 'Matthew' and Luke used special sources the exact limits of which cannot be defined.

This result represents a considerable advance in the last fifty years. Although the priority of Mark was established a century ago by C. Lachmann,[6] C. H. Weisse,[7] and C. G. Wilke,[8] and although

[1] Cf. B. H. Streeter, *The Four Gospels*, 201–22; V. Taylor, *Behind the Third Gospel: A Study of the Proto-Luke Hypothesis*.

[2] *Certain Alleged Gospel Sources* (1927).

[3] *The Gospel according to St. Luke*, pp. lviii, lxiv, 86, 140, 253, 262, 274; The Expository Times, xlvi. 101 ff. 236 ff. 378 f.; see also my *Formation of the Gospel Tradition*, 191–201, and *The Gospels: A Short Introduction*, 46 f.

[4] Note, for example, the opinion, unsupported by argument, of the late Sir Edwyn Hoskyns and Mr. Noel Davey in *The Riddle of the New Testament*, 17.

[5] For the contrary view see E. Lummis, *How Luke was Written* (1915); H. G. Jameson, *The Origin of the Synoptic Gospels* (1922).

[6] *Studien und Kritiken* (1835), 574.

[7] *Die evangelische Geschichte* (1838).

[8] *Der Urevangelist* (1838).

about twenty-five years later H. J. Holtzmann[1] successfully combined this view with that of the 'Sayings' source, British scholarship still adhered to the Oral Theory as defended by Westcott in his *Introduction to the Study of the Gospels* (1851, and subsequent editions),[2] by A. Wright,[3] and others. As recently as 1906 F. C. Burkitt could say that the recognition of the priority of Mark was 'the one solid contribution made by the scholarship of the nineteenth century toward the solution of the Synoptic Problem.'[4] Writing in 1909, V. H. Stanton[5] still found it necessary to argue the unsuitability of the Oral Theory, in spite of the arguments of W. Sanday[6] in 1891 and J. C. Hawkins[7] in 1900–2. In 1902 J. A. Robinson published his valuable little book, *The Study of the Gospels*, in which the Two Document Hypothesis was accepted and vindicated. For British scholars this position was consolidated by J. Moffatt in his *Historical New Testament* (1901) and his monumental *Introduction to the Literature of the New Testament* (1911, 3rd ed. 1918), by J. C. Hawkins in *Horae Synopticae* (1909), and A. S. Peake in his *Critical Introduction to the New Testament* (1909), while W. Sanday, B. H. Streeter, J. V. Bartlet, and others prepared the way for further advances in *Oxford Studies in the Synoptic Problem* (1911). Many scholars have contributed to the results which have been gained, but, since it is not the intention of this article to compile a Bibliography, it is necessary only to refer to two outstanding works of recent times. One of these, Streeter's *Four Gospels* (1924), is a landmark in the history of Synoptic research. It has indeed acquired such a prestige that Mr. J. C. Hardwick may well be right in suggesting that 'with the lapse of years it may actually prove to be an obstacle to progress by retarding research.'[8] Apart from its bold suggestions regarding the Third Gospel, and to a less degree the Fourth, its outstanding merits are the way in which Textual Criticism is related to the wider problems of literary and historical criticism, the final blow given to the *Ur-Markus* hypothesis, and the association of the Gospels and their sources with the great centres of primitive Christianity—Jerusalem, Antioch, Cæsarea, and Rome. The other work of first importance is the brilliant study of the Sayings of Jesus by T. W. Manson in Book II of *The Mission and Message of Jesus*. This work is not only a valuable study of the various sayings-collections, but is also a remarkable illustration of the way in which, in the most recent phases of research, criticism is being increasingly related to exegesis in the attempt to understand better the teaching of Jesus and the beginnings of Christian doctrine in the primitive Church.

Among the critical investigations of the present day may be mentioned the attempt to determine the extent and nature of the Aramaic element in the Gospel tradition, the exploration of the possibility that Mark made use of earlier written sources, and the closer study of the Parables. The first of these tasks, which continues the work of earlier scholars,[9] among whom may be mentioned A. Resch[10] and J. T. Marshall,[11] is being pursued by C. C. Torrey[12] in the United States and by T. W. Manson[13] in this country. A further study of Mark, with results which are yet very problematic, has been made by J. M. C. Crum[14] and A. T. Cadoux,[15] and fruitful studies of the Parables have been undertaken by A. T. Cadoux,[16] C. H. Dodd,[17] and B. T. W. Smith.[18]

Before passing from this part of the present article I should like to insist upon the importance, for the modern student, of reading the books and essays of the period 1890–1910. Our not unnatural tendency is to value too highly the most recent works, but it will be found that many acute observations lie buried in old copies of the *Expositor* and THE EXPOSITORY TIMES, and those who plot out new courses of investigation will find in many cases that their task was anticipated. The articles of the late Canon Sanday afford a good illustration of this.[19] The chapter on 'The Origin of the Gospels' in Westcott's *Introduction to the Study of the Gospels* also deserves renewed study; for, although the

[1] *Die synoptischen Evangelien* (1863).

[2] No substantial alterations were made after the definitive edition of 1860.

[3] *The Composition of the Four Gospels* (1890), *Synopsis* (1903), *Some New Testament Problems* (1898).

[4] *The Gospel History and its Transmission*, 37.

[5] *The Gospels as Historical Documents*, ii. 17–29.

[6] *The Expositor*, 4th Ser., iii., 179 ff.

[7] THE EXPOSITORY TIMES, xii. 76; xiv. 18 f.; xv. 122.

[8] THE EXPOSITORY TIMES, xlix. 251.

[9] These attempts, however, were concerned with the problem of a lost Hebrew or Aramaic original.

[10] *Agrapha* (1889). [11] *Expositor*, 4th Ser., iii. iv.

[12] *The Four Gospels, Our Translated Gospels.*

[13] *Op. cit.* [14] *St. Mark's Gospel* (1936).

[15] *The Sources of the Second Gospel* (1935).

[16] *The Parables of Jesus* (1930).

[17] *The Parables of the Kingdom* (1936).

[18] *The Parables of the Synoptic Gospels* (1937).

[19] It is, I think, a very great loss to the criticism of the Gospels that no competent Memoir of the Life of Sanday exists which devotes special attention to the development of his thought as reflected in his articles and writings.

Oral Theory there advocated has rightly been replaced by the Two Document Hypothesis, its treatment of the conditions of the Oral Period is such that its subject-matter might well be described 'prolegomena to *Formgeschichte*.'

As regards the Fourth Gospel, the changes of opinion during the last fifty years are even more spectacular than in the case of the Synoptics. In the period 1890–1910, following the lead of Lightfoot, Westcott, and Sanday, British scholarship ranged itself almost solidly on the side of the Apostolic authorship, but with the turn of the century a change, illustrated in E. A. Abbott's article on 'Gospels' in the *Encyclopædia Biblica*[1] and by F. C. Burkitt's *Gospel History and its Transmission*,[2] became increasingly manifest, until from 1920 onwards it assumed the proportions of a landslide. Among present-day New Testament scholars very few indeed would contend that the Gospel was written by the Son of Zebedee,[3] but many believe that the author, either the Elder John or an unknown John, was dependent upon traditions which go back to the Apostle. The story of critical opinion, Continental and American, as well as British, is told with fullness of detail by W. F. Howard in his invaluable work, *The Fourth Gospel in Recent Criticism, and Interpretation* (1931).[4]

The Fourth Gospel gains rather than loses by this change of critical opinion, for attention is no longer concentrated upon questions of authorship, internal and external, and is directed more fully to the contents of the Gospel itself. The date is generally believed to be the end of the first or the beginning of the second century, but if P. N. Harrison's strongly reasoned argument regarding the date of chapters 1–12 of Polycarp's Epistle to the Philippians is accepted, the Gospel was not 'published' until about A.D. 135.[5] As regards the Evangelist's relation to the earlier Gospels, and his use of special traditions, there is also considerable agreement, but there are marked differences of opinion on the question of the unity of the Gospel. So far as the alleged 'dislocations' are concerned, this diversity is not surprising, since the criteria are so speculative, but it is difficult to understand why so many scholars readily ascribe Jn 21 to the hand of an unknown redactor, in spite of the close linguistic agreement between this chapter and the rest of the Gospel.[6] Much the most important developments of opinion centre round the question of the historical value of the Johannine narratives and sayings. The recognition of a dramatic element in the narratives, associated with a free handling of Synoptic and other traditions, and of an interpretative element in the sayings, are commonplaces of current exegesis. A better understanding has also been gained of the theological significance of the Gospel, of its mystical elements, and of its Eucharistic teaching. Perhaps the most notable perception of all is that, when we allow for the Evangelist's 'idiom,' the difference between the Fourth Gospel and the Synoptics is considerably less than a superficial appraisement of their contents would disclose.[7]

[1] Col. 1794. [2] 218–56.

[3] But see C. F. Nolloth, *The Fourth Evangelist* (1925), and C. Gore, *A New Commentary on Holy Scripture* (1928).

[4] A third edition, with a new preface bringing the information down to date, is shortly to be issued.

[5] Cf. *Polycarp's Two Epistles to the Philippians* (1936), 255–66, 302–10.

II.

In the second part of this article I propose to speak of the distinction, which has attained prominence in recent years, between the Gospel and the Gospels, and to consider its significance for the understanding of the earliest Christianity. As is well known, the use of the term 'Gospel' for the Message, or *kerygma*, of Apostolic preaching, is earlier than its application to writings; and the question has naturally arisen how we are to estimate the contents of the four Gospels in the light of New Testament Christianity. It is not surprising that the emergence, or rather the re-emergence, of this question has been delayed in British research, for during the period 1900–30 we were obsessed with the problems of documentary sources, and it was only when a new interest came to be taken in the circumstances of the Oral Period that the larger and more vital issues could present themselves to us. The problem has arisen under the imposing title of *Formgeschichte*, or Form-Criticism as it has come to be known in English-speaking countries. I have attempted to tell the story of the contributions made by M. Dibelius, R. Bultmann, A. Albertz, and G. Bertram in my *Formation of the Gospel Tradition*[2] (1935), and it has been brought fully before our notice in B. S. Easton's *The Gospel before the Gospels* (1928), and in the two works of Dibelius, *From Tradition to Gospel* (1934) and *A Fresh Approach to the New Testament and Early Christian Literature* (1936).

In some respects Form-Criticism has enlarged

[6] Cf. Howard, *op. cit.* 255–7.

[7] I have treated this point more fully in *Jesus and His Sacrifice* (1937), 248 f.

our knowledge of the earliest stages of the Gospel tradition. We see that, apart from the Passion-narrative, the early tradition consisted mainly of small collections of sayings and of isolated narratives, which by constant repetition assumed definite *forms* in paradigms, or pronouncement-stories, and in miracle-stories. Further classifications such as myths and legends, and the subdivision of the sayings into various groups, have not proved successful, but enough has been accomplished to enable us to reconstruct some of the stages of the pre-Gospel tradition. The most important question which has arisen is that of the part played by the primitive Christian communities in the shaping of the material as we now find it in the Gospels. In many quarters the tendency is to emphasize this influence to such a degree that the sayings come to be thought of as creations of the community with the slenderest connexion with the actual words of Jesus, and the Markan outline is looked upon merely as the construction of the Evangelist guided by doctrinal interests. In R. H. Lightfoot's *History and Interpretation in the Gospels* (1935), Wrede's view, that Mark is compiled in accordance with the Evangelist's theory of a 'Messianic Secret,' has been revived, and in his *Locality and Doctrine in the Gospels* (1938) the disposition of the material in the Gospels between Galilee and Jerusalem is traced to the influence of doctrinal considerations.

On the other side, various writers, who are by no means blind to the value and importance of Form-Criticism, have urged the necessity of giving adequate attention to the presence of eye-witnesses in the earliest communities,[1] to the character of the sayings when they are compared with the distinctive doctrinal ideas current at the time when the Gospels were compiled,[2] and to the historical merits of the Markan framework.[3] The description of the Gospels which suggests that in them we hear little more than a whisper of the voice of Jesus and trace but the outskirts of His ways,[4] has been subjected to acute criticism as a patent undervaluation of the historical contents of the Gospels.[5] Happily, the question is not being treated from the controversial side alone. Criticism is being led to consider more closely the relationship between the Gospels and Apostolic preaching and belief, and, in consequence, to estimate more truly the marked originality of the thought and teaching of Jesus. Its methods are becoming synthetic as well as analytic as it faces more courageously its ultimate task of interpretation.[6]

There can be no doubt that a very great problem confronts us when we compare the beliefs of the Apostolic Age with the contents of our Gospels. In *The Apostolic Preaching and its Developments* (1936) C. H. Dodd has defined the content of the earliest preaching as an emphasis upon the present as 'the age of fulfilment' made possible by the ministry, death, and resurrection of Jesus. By virtue of the Resurrection, it is proclaimed, Jesus has been exalted as the Messianic Head of the New Israel; the Holy Spirit in the Church is the sign of Christ's present power and glory; and the Messianic Age will shortly reach its consummation in the return of Christ. This is the *kerygma*, or substance of the Apostolic preaching, which always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of 'salvation,' or 'life in the Age to Come,' to those who enter the elect community.[7] If we study this summary carefully, and then try to imagine what our Gospels would be like if the claims of the extremer Form-Critics were true, I believe that we gain, as perhaps we can gain in no other way, a firm conviction of the essential trustworthiness of the Gospel tradition. For, while each of the ideas enumerated above is rooted in things said by Jesus, the sayings themselves, in the vast majority of instances, are not literary, or even popular, creations which merely voice these doctrinal theses. One need not, of course, deny that the form of individual sayings has been affected by existing beliefs, but the alterations are more truly characterized as 'modifications' than as 'creations'; and, I believe, it is necessary to recognize the probability that in many cases the 'modifications' merely sharpen, and bring out more fully, the meaning of the original sayings of Jesus. Such a claim is supported by a close study of the variations introduced by the later Evangelists. Indeed, the real problem to be faced in present-day discussions is not the presence of alleged 'echoes' of Christian beliefs in the Gospels, but rather the obvious *gap* which exists between the contents of the Gospels and the subject-matter of

[1] Cf. A. W. F. Blunt, *The Gospels and the Critic*, 60–7.
[2] Cf. B. S. Easton, *The Gospel before the Gospels*, 85–109.
[3] Cf. C. H. Dodd in The Expository Times, xliii. 396–400.
[4] R. H. Lightfoot, *History and Interpretation in the Gospels*, 225.
[5] Cf. E. F. Scott, *The Validity of the Gospel Record*.
[6] Cf. C. H. Dodd, *The Present Task in New Testament Studies*, 30–41.
[7] *The Apostolic Preaching and its Developments*, 38–43.

the Apostolic preaching. How is this 'gap' to be explained? In the remainder of this article I propose to consider this question in one of its most important aspects.

In this connexion it is interesting to recall a suggestion made by the late Dr. Sanday nearly fifty years ago. He maintained that we must give up the idea that the Synoptic Gospels represent a central tradition, and recognize, as Ewald had pointed out, their *one-sided* character. To the question how they had acquired this character he gave the following answer:

> 'A satisfactory answer cannot be given so long as they are regarded as a product of the Church working collectively. The stamp which they bear is not collective, but individual; the tradition which they represent is not central, but sectional. The solution is indeed not far to seek. We are brought back once more to the express statement of Papias. Notes by St. Mark of the preaching of St. Peter give us the essentials of what we want. What the whole Church could not omit . . . that a single apostle—not sitting down deliberately to write history, but merely from time to time choosing his subjects for edification—might very well fail to mention.' [1]

This suggestion, I think, does less than justice to the rich doctrinal content which fifty years of further study has revealed to us in the Gospel of Mark,[2] and it does not allow sufficiently for the Evangelist's use of popular tradition; but it rightly calls attention to the fact that this Gospel is individual and sectional in character rather than collective. The same is true of Proto-Luke, of the sources Q, L, and M, and, in a measure, of the Fourth Gospel. It follows, therefore, that if we desire to study the thought and teaching of Jesus, we must have regard to all our sources, esteeming each a cross-section of the whole. Even when we have done this, however, we have not found the right method to bridge the 'gap' successfully. A mere addition of the conclusions which may be drawn from the several sources is not enough. It is necessary, further, to examine the sayings of Jesus in the light of His attitude, so far as we can discover it in the Gospels, to the larger questions of the Messianic Hope, the Kingdom of God, the Son of Man, and the like. In a word, the teaching of Jesus must be studied in relation to the intellectual environment of the times as it is revealed by a careful investigation of the Old Testament, the Apocrypha, the Apocalyptic Writings, the later Rabbinical Works, and the Hellenistic Literature. By such a constructive method much more objective results are obtained, and a more vivid portraiture of Jesus and His teaching is made possible. His teaching is seen to possess a greater unity and a more marked originality than we should otherwise have supposed and in many ways the results which are gained stand in lineal succession to later developments of thought and belief.

The method indicated above is the one followed, with such happy and instructive results, in T. W. Manson's *Teaching of Jesus* (1931) and in the section of *The Mission and Message of Jesus* (1937) to which I have already referred. The most recent application of this method is to be seen in R. N. Flew's Fernley-Hartley Lecture, *Jesus and His Church* (1938). In some respects this is the boldest reconstruction of all, for whatever concessions might be made in other directions, radical critics are at one in the firm conviction that Jesus had not the slightest intention of founding a Church. Here again Dr. Flew investigates many of the sayings of Jesus in the different sources, and by no means only the two in which the term *ecclesia* appears (Mt 16^{18}, 18^{17}). But once more he does not limit the investigation to the exegesis of the separate sayings. On the contrary, they are studied in relation to a broader inquiry concerning the attitude of Jesus to the fundamental ideas which dominate His teaching. The consequence is that, when he has worked out his argument, he is able to claim with justice that Jesus did intend to establish the new community which in due time became the Apostolic Church. His submission is the fivefold argument that the gathering of the new community is implicit in the preaching of Jesus in view of the advent of the Rule of God, in His ethical teaching, in His conception of Messiahship, in the idea of the 'Word' or 'Gospel,' and in the Mission of the Disciples.

On further point, however, may be mentioned in conclusion. The tendency of these studies is *conservative*. That one fact is enough to make them suspect in many quarters, for the delusion dies hard that only the radical scholar is unbiased. In this connexion, I venture to point out that in the great *Theologisches Worterbuch* the drift of many of the articles is also conservative, and that it is conceivable that the conservatives may be right. In any case, it is the arguments which must be faced by those who deem them too good to be true. We are, I believe, on the eve of fruitful developments in that study of New Testament theology for which the present generation has waited so long.

[1] *The Expositor*, 4th Ser., iii. 187.

[2] Cf. Hoskyns and Davey, *The Riddle of the New Testament*.

Great Texts Reconsidered.

By Professor J. M. Creed, D.D., St. John's College, Cambridge.

'We have an altar, whereof they have no right to eat which serve the tabernacle.'—He 13^{10}.

The sacrificial slaughtering of animals, almost universal in the religious practice of the ancient world and specifically prescribed for Israel in the Mosaic Law, has provided language and imagery to most of the writers of the primitive Christian literature; but the writer to the Hebrews stands alone in that for him, as for no other New Testament writer, sacrifice provides the controlling thought in all his teaching. Others on occasion use sacrificial language of the work of Christ, but he and he alone speaks directly of Jesus Christ as 'Priest' or 'High-priest' (ἱερεύς or ἀρχιερεύς), and, with the single exception of the seer of the Apocalypse, he alone uses the word 'altar' (θυσιαστήριον) in a specifically Christian context. 'We'—Christian believers—'have an altar.'

It need scarcely be said that when the writer speaks thus of a Christian altar he does not refer to any actual concrete object. The Temple at Jerusalem was provided with material altars which of course were indispensable for the cultus as prescribed by the Law, but the Church of apostolic and of sub-apostolic times knew of no visible Christian counterpart to the θυσιαστήρια of Leviticus and of the Temple. It is not until a much later date—once possibly in Irenæus (*Adv. Haeres.* iv. xxxi. 5 Harvey), once certainly in Tertullian (*De Orat.* xix.), but first regularly and normally in the writings of Cyprian—that the Holy Table of the Eucharist is spoken of as an 'altar.' In the earlier Fathers θυσιαστήριον is only used figuratively. Ignatius (*ad Rom.*, 2) uses it very naturally of the Colosseum at Rome where he himself expected to be 'poured out in libation.' Elsewhere (*ad Magn.*, 7) he speaks of Christ as the θυσιαστήριον or 'altar court' while the Father Himself is the 'sanctuary' or ναός.[1] More commonly θυσιαστήριον is used as a symbolic description of the assembly or place of assembly of the whole Church (Ignat., *ad Ephes.*, 5, *ad Trall.*, 7, and especially Clement Alex., *Strom.* vii. 6, p. 848. Cf. also Polyc., *ad Philip.*, 4). The precise meaning intended by the writer to the Hebrews in the passage which we are here considering is not clear, and possibly the writer did not intend to be precise. But his general intention is not doubtful when we have regard to his argument as a whole. Christ the High Priest, so he teaches, has offered once for all the one true perfect sacrifice—the sacrifice of Himself—and, having offered the sacrifice, He has carried the sacrificial blood into the inner sanctuary of God's presence, where He remains 'to make intercession for us.' In virtue of this priestly entrance, God's people have now the right of direct approach to the very throne of grace, and through Christ they too may offer the sacrifices of praise to God and beneficence to man. 'With such sacrifices God is well pleased.'

The Christian 'altar' of our text must be understood in the general context of these leading thoughts, but it must be confessed that it is extremely difficult to determine the exact meaning of the verse. A typological technique such as that of this Epistle is necessarily conditioned by a double interest: first, to establish a general parallel between type and antitype; and secondly, to prove the inherent weakness and inefficacy of the type as against the reality typified. This double interest is felt throughout the Epistle. 'Without shedding blood there is no remission.' This principle is shown to have been honoured alike in the Levitical law of sacrifice and in the sacrifice of the Son of God, and it enables the writer to find a meaning in the ritual use of the blood recorded and prescribed in Exodus and Leviticus. At the same time 'the blood of bulls and goats can never take away sin,' for this blood, unlike the pure—yet bloody—offering of the sinless Christ, can never touch the defilements of the conscience. Thus while he maintains the principle of typology, the writer enters upon a definite polemic against the belief that the type is permanently valid.

The question arises whether in our text the writer is concerned to emphasize the parallelism between the Christian sacrifice and the Jewish, or whether, while assuming the parallelism, he is concerned to underline the difference between shadow and substance, type and reality. Both views have found advocates.

On a first reading it is natural to suppose that the second interest is dominant. The author, it seems, is contrasting Christians, who have the right to eat of their altar (whatever 'altar' may here stand for), with Jews (or Jewish priests), 'the servants of the tabernacle,' who have no such right. This

[1] Accepting Lightfoot's very probable conjecture of *εόν* for Θεοῦ.

line of interpretation has weighty support from St. Chrysostom to Bishop Westcott. 'Our rites,' exclaims St. Chrysostom, in commenting upon these words (*In Epist. ad Hebr.*, Hom. xxxiii, 304A), 'are not as the Jewish rites whereof it is not lawful even for a High Priest to partake.' On this the most obvious exegesis of the verse it is implied that Christian believers *do* eat at a sacrificial feast, and if we adopt this interpretation we cannot doubt that the author has in mind the Christian Eucharist. The thought is thus paraphrased by Westcott:

'We Christians *have* an altar, from which we draw the material for our feast. In respect of this, our privilege is greater than that of priest or high-priest under the Levitical system. Our great sin-offering, consumed in one sense outside the gate, is given to us as our food. The Christian, therefore, who can partake of Christ, offered for his sins, is admitted to a privilege unknown under the old Covenant' (*Epistle to the Hebrews*, 1889, p. 439).

So long as we take the text by itself, this interpretation seems satisfactory, but a close attention to the context raises doubts. The difficulty was already observed by Chrysostom. Verses 8 and 9 set forth the abiding and unchanging Christ in contrast with strange and varying doctrines which imperil faith. Among these doctrines was a dangerous scrupulosity with regard to foods—probably akin to the tendencies with which St. Paul deals in Ro 14. 'Be not carried away,' says the writer, 'by varied and strange doctrines, for it is good that the heart be established by grace—not by foods; for they that occupied themselves with foods were not profited thereby.' This negative attitude towards 'foods' reappears in the verse immediately following our text, where the author takes up again the parallel between the death of Jesus and the consuming of the victims on the Day of Atonement. 'The bodies of those victims, whose blood is carried through the High Priest into the sanctuary, are [not eaten but] consumed by fire without the camp.' Now, on Westcott's interpretation of our text, we must assume that the author in v.[10] is contrasting the Christians who do eat sacrificial food with Jews who do not, and that he is thus qualifying the repudiation of 'foods' in v.[9]—'turning it round the other way,' as Chrysostom puts it. But it must be admitted that the author gives no direct indication that he intends to qualify what he has already asserted; on the contrary the connexion of the sentences suggests rather that he is developing a single line of thought in an even style. This consideration has led some modern commentators, Windisch and Moffatt among others, to adopt an entirely different interpretation of v.[10] which brings that verse into line with what precedes and with what follows, eliminating the contrast between the Old Covenant and the New, and making the author assert a parallelism instead of a contrast between Jewish type and Christian substance. Westcott and those who think with him made the natural assumption that the σκηνή of v.[10] is the Tabernacle of the Pentateuch: on this other interpretation σκηνή, like θυσιαστήριον, is figurative not literal, οἱ λατρεύοντες τῇ σκηνῇ meaning simply 'the worshippers' and referring to the same persons as the subject of the verb ἔχομεν, but viewed under a special aspect. With this exegesis the negative attitude towards 'foods' runs continuously from v.[9] to v.[12], and the passage may almost be said to transpose into the idiom of Hebrews St. Paul's words on the same topic: 'For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit' (Ro 14[17]). We may then paraphrase He 13[8-14] somewhat as follows: 'Jesus Christ remains for ever, in past, present and future, the same. We must then beware of the perils of diverse and foreign teachings. We should look to God's grace and not to regulations about food to establish our hearts—regulations which have always proved inefficacious for those who have tried to make of them a rule of life. The altar of Christian worship is not an altar from which the worshippers of the sanctuary have a right to eat [but an altar which provides cleansing for the heart and conscience]. [This is shown in the sacrifices of the old law which typify the sacrifice of Christ], for the victims of the Day of Atonement, whose blood the High Priest bears within the veil of the sanctuary are [not eaten but] burnt without the camp. Therefore Jesus also, that He might sanctify the people by His own blood, suffered without the city gate, and thither we must follow Him, bearing His reproach. Our home is not here in this world: the abiding city for which we look is yet to come.' This yields one consecutive line of thought and, on the whole, in spite of some hesitation over τῇ σκηνῇ in v.[10], I am disposed to accept it.

Moffatt is right in saying that the thought of Hebrews is 'mystical' or 'idealistic,' not 'sacramental.' The types of the old law are shadows, and for Christians the shadows have been dissipated by the very image of the truth. The truth can only be appropriated by the cleansed heart which has renounced the world and which, while in the world, is content to bear the reproach of Christ. No sensuous medium is of any avail. There is a passing

glance at the external act of Baptism (10^{22}), but the 'pure water' of Baptism washes 'the body,' and seems to be merely symbolic of the cleansing of the heart. The Pauline doctrine of a dying and rising again in the rite is not asserted. In Hebrews, as in most of the New Testament Epistles, the Eucharist is probably not alluded to at all. Of course the 'breaking of bread' will have been familiar alike to the writer and to his readers, but it fulfils no distinctive function in the doctrinal structure. Even if we follow St. Chrysostom and Bishop Westcott in their exegesis of our text, the reference remains incidental only and plays no part in the main argument.

Moffatt goes further: following O. Holtzmann he thinks that our text is a definite polemic against a rising tide of Sacramentalism, which was interpreting the Eucharist as an 'eating' of the Lord's body. (Compare the language of Jn 6 and contrast that of 1 Co 10 and 11.) It is not inconceivable, for such a polemic would not contradict the writer's positive affirmations. But it seems to me very unlikely. If the author had this definite aim in mind, I cannot think he would have expressed himself so allusively and obscurely. Moreover, there is very little reason to suppose that beliefs with regard to the Eucharistic meal were of controversial interest in the first century.

Whether the author means to say by the words of our text that Christians *do*, or that they do *not*, 'eat of the altar,' he certainly holds that the one sufficient sacrifice, whereof the Levitical sacrifices were a shadow, has been offered by Christ once for all. Moreover, the idea of a continuing offering in heaven, which some have read into the Epistle, rests upon mistranslation and misconception of the writer's teachings. Does it, then, follow that the Christian community in its earthly pilgrimage has no right or duty to offer sacrifice to God? At the close of the Epistle the author indicates his answer to this question.

Nil de Missa, comments Bengel with his accustomed point and brevity on v.[15].

But if the notion of a continuing sacrifice of expiatory value is foreign to the writer's mind, sacrificial duties, so he teaches, still remain. The thankful acknowledgment in common worship of God's grace and favour springs naturally and necessarily from a proper faith and it is of the nature of sacrifice. 'Through Christ let us offer to God continually the sacrifice of praise.' With the offering of praise the writer couples those activities which reveal the true believer, and they too are sacrificial. 'Kindly service and charity forget not, for with such sacrifices God is well pleased.' Thus, while the Epistle breathes from first to last the unworldly spirit of the primitive faith which looks for an abiding city beyond the riches and grandeur of the world, yet this unworldliness is no mere fanaticism, but the mainspring of a beneficent activity which, while the world lasts, will attest the reality of the Christian faith in the world unseen.

Literature.

MOFFATT'S NEW TESTAMENT.

There is no need to enlarge upon the popularity and solid merit of Professor James Moffatt's 'new translation.' It has been reprinted seventy-three times since its first publication twenty-five years ago. The latest 'Jubilee Edition' celebrates the silver jubilee of the New Testament Translation and appears most opportunely in this year of Bible celebration. Dr. Moffatt in the first edition modestly sets out his aim 'to produce a version which will to some degree represent the gains of recent lexical research and also prove readable.' And also prove readable. In view of chapters, such as 1 Co 13, this is a curious and pleasant understatement. 'Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*. Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.'

This new edition is a beautiful one, tastefully bound in blue cloth (lettered in gold, complete with headband, coloured top, and silk marker) and set in large modern type. The double-columned pages of the earlier editions have vanished. The pages themselves as well as the print have been enlarged, so that in place of the three hundred and twenty-seven pages of the first edition (we assume that

the paging of the first edition is the same as that of the fourth, of November 1914, which we happen to have at hand) there are now five hundred and seventy-six pages. And the whole appearance of the book—paper, type, spacing—does highest credit to the printer's art.

Messrs. Hodder & Stoughton evidently expect a large sale for the 'Jubilee Edition' of the Moffatt Translation, otherwise they would hardly have issued so large and handsome a volume for the sum of six shillings. We have no doubt but that their expectations will be realized.

The translation does not differ greatly from that of the revised edition of 1935. But while it remains to all intents and purposes the same arresting and spirited modern version with which so many readers are familiar, there are numerous improvements in punctuation, better paragraphing, rectifying of omissions (as at 1 Co 1^{11}, where 'my brothers' does not appear in the earlier editions) or minor changes of interpretation (as at Lk 1^{77}, where 'knowledge of salvation' appears in place of 'the knowledge of salvation'). Sometimes, too, as the translator himself says, an expression or phrase is altered in order to make the English 'more telling, or more idiomatic.'

We would remark on another feature of the 'Jubilee Edition' besides its beautiful form and the revised translation it contains: it is an illustrated edition. The illustrations consist of sixteen etchings by William Strang, printed in two-colour photogravure. But even the readers who are not attracted by the illustrations—there will be some—will have joy in using the volume, and will accordingly be grateful to the translator, the publishers and the printers (The Camelot Press).

THE SECOND WORLD CONFERENCE ON FAITH AND ORDER.

In *The Second World Conference on Faith and Order, Edinburgh, 1937*, ed. by Canon Leonard Hodgson, D.D., D.C.L. (S.C.M.; 10s. 6d. net), we have a record of a Conference, which in future days is likely to be regarded as of more importance than many contemporary events which now claim our anxious concern, admirably rendered by the Secretary, to whom much of the smooth working of a difficult assembly was due. In the first part the Proceedings are described, and in the second the Report is given. Wisely the record is not given from day to day, but is arranged according to the subjects. After an Introduction, sketching the history from Lausanne to Edinburgh (1927–1937), the Opening Service is described (I.). Then follow the proceedings with the descriptive headings —The Conference Assembles, Looks at the World, Gets to Work and Writes its Report (II., III., IV., VI.). Chapter V. reports the four addresses given on two Sunday evenings, 'Statements by speakers representing different communions, each bearing witness to what the worship and life of his Church mean to him'; chapter VII. deals with the Proposed World Council of Churches; chapter VIII. contains the discussion of the Affirmation of Unity adopted at the close; chapter IX. describes the Closing Meeting and Service; and chapter X. deals with the appointment of the Continuation Committee. The subjects dealt with in the Report are: 'Ten Years' Progress in the Reunion Movement,' 'The Grace of Our Lord Jesus Christ,' 'The Church of Christ and the Word of God,' 'The Communion of Saints,' 'The Church of Christ: Ministry and Sacraments,' 'The Church: Unity in Life and Work.' Commissions had for some years been preparing reports, which were in the hands of the members as a basis for the discussion of the Sections. The Sections, divided into subsections, presented their Reports, which are printed in Appendix V. After discussion in the full Conference, these Reports were revised by a Drafting Committee of the Conference (Appendix VI.), again discussed in the full Conference, and only after a second revision was the Report adopted *nemine contradicente*. This procedure shows with what care the mind of the Conference was expressed; and this record gives an insight, not elsewhere to be gained, into the distinctive convictions of the different types, which Christendom presents. The Archbishop's sermon, 'The Survey of the World,' and the addresses on the Sunday evening, will probably prove most attractive to many readers; but the whole volume deserves careful and prayerful study. How can the churches to-day meet the Apostle's challenge: 'Is Christ divided?'

WORLD COMMUNITY.

In *World Community*, by the Rev. William Paton (S.C.M.; 5s. net), two streams, often severed in the past, flow together. Formerly there were enthusiasts for Foreign Missions, and enthusiasts for Social Reform, indifferent to the other interest. It is now realized that, to use our Lord's Parables, the expansion of the mustard seed and the pervasion of the leaven must go together. The author is highly qualified for the task of expanding this necessary unification. As Secretary to the Inter-

national Missionary Council and Editor of 'The International Review of Missions' he knows the foreign mission field, many parts of which he has himself visited, as few men do. He had been closely associated with Dr. Oldham in the preparation of the Oxford Conference on Life and Work, and took an active part in its deliberations. The experience of Oxford and the expectations for Madras join past and future in a summons to the present; it is a timely book, but not ephemeral, for it brings the resources of God's eternity to redress the distresses of man's temporal existence. The judgment is as competent as the knowledge is adequate. After describing the present world-situation, 'the break up of the older community,' the disintegration of human society and the claim of rival principles of integration, he shows 'what the Church means' not in man's achievement, but in God's purpose and action in Christ. That 'the Church Universal exists' he proves by instances drawn from all parts of the world in the 'younger churches.' These illustrations justify his confident, positive answer to the question, Can men be changed? He shows the manifold ways, education, healing, etc., in which changed men are 'remaking society.' Turning from the mission field to home he discusses how, with these resources from God, a Church, penitent of its failures, yet confident in God's sufficient grace, may deal with the many problems of national life. What can be done in one nation by its churches can be attempted in the World of Nations, and might be accomplished as the churches merged in the Universal Church. This sketch of the contents of this interesting and valuable volume should serve as a commendation. We can cordially recommend it as a convincing demonstration that there is one Name above all names, because in that Name alone is salvation for a world in the crisis between ruin and recovery.

RECENT BRITISH PHILOSOPHY.

It has been left to a German to write what is justly described as 'the fullest and best history of recent British philosophy.' He is Dr. Rudolf Metz, who has already written books on Berkeley and Hume, and his work appeared in 1935 in two volumes under the title, 'Die philosophischen Strömungen der Gegenwart in Grossbritannien.' It was the first attempt to give to German readers a detailed account of the development of British Philosophy from about the middle of last century, and more especially from about the end of last century to the present day. The book was well worthy of being translated into English for its learning and thoroughness, the lucidity and vigour of its expositions, and the critical insight it displays. It will occupy an honoured place in the publishers' valuable 'Library of Philosophy.'

The general editor of the 'Library of Philosophy,' Professor J. H. Muirhead, edits Dr. Metz's work; and he must have seen that Dr. Metz differs profoundly from him on the question whether the German Idealism introduced a new stream of thought into British Philosophy or merely brought certain tendencies already present or latent to a full expression. Three well-known British philosophers share the translator's task—Professor J. W. Harvey, Professor T. E. Jessop, and Mr. Henry Sturt. We notice that the last-named is honoured with a notice for his contribution to 'Personal Idealism.' The title of their translation is *A Hundred Years of British Philosophy* (Allen & Unwin; 25s. net). But it should be observed that the book deals chiefly with the last fifty years or so.

Dr. Metz lays a broad foundation for his selected period by treating in the First Part (pp. 29–234) of the Older Schools of Thought, that is, of the philosophical movements in Great Britain in the nineteenth century, as represented by the Scottish School, the Utilitarian-Empirical School, the Evolutionary-Naturalist School, and Groups interested in Religious Philosophy. In the Second Part (pp. 235–820) he treats of Recent Schools of Thought, and it is here that he may be said to supply the first comprehensive treatment of the period. The three chief movements described are those of Neo-Idealism, Pragmatism, and the Older and the New Realism. In dealing with the first of these Dr. Metz has perforce to linger for a while in the nineteenth century. The work concludes with an account of the recent Mathematical Logic, Philosophy of Natural Science, Psychology and Kindred Studies, and Theism and Philosophy of Religion.

Some parts of the original German work have been abbreviated, without substantial loss to the English reader, while certain new sections have been added (we welcome in particular the section on J. T. Merz, with its acknowledgment of the 'singular ability and unwearying industry' of this 'outsider' in philosophy), and the bibliographies have been brought up-to-date.

In a brief review of so large and comprehensive a work there is room for only a few observations in appreciation or criticism. One might remark, for instance, on Dr. Metz's just estimate of the influence

of the Gifford Lectureship upon the recent philosophical output in Great Britain. He shrewdly observes that Campbell Fraser's acceptance of the Gifford Lectureship encouraged him to essay the rôle of systematic thinker. Indeed, one feels that Campbell Fraser has had in this not a few successors. Yet one may agree with Dr. Metz that the most outstanding achievements of speculation in Great Britain since 1888, when the first Gifford Lectures were given, are found under the ægis of the Gifford foundation.

In commending this useful and important work to the attention of students of theology we invite them to notice that they will find here summaries and estimates of the positions of theologians and philosophers of religion whose books are in many cases on their shelves—writers such as John Henry Newman, James Martineau, Robert Flint, the Cairds, A. S. Pringle-Pattison, Hastings Rashdall, Clement C. J. Webb, A. E. Taylor, W. R. Inge, B. H. Streeter, and William Temple. But Dr. Metz does not push his inquiry far into the domain of theology, and accordingly we find no notice here of theological writers who are regarded, justly or unjustly, by Dr. Metz as having no significance for philosophy—unjustly, we think, in the case of G. Galloway or F. R. Tennant.

But perhaps the chief value of the work for philosophically minded students of theology lies in its elaborate account of the New Realism, which in Dr. Metz's view differs from the New Idealist or the Pragmatist movement just in the fact that it has sprung from the soil and has not been like the others imported, and with which in his view the future of British Philosophy appears to lie.

JESUS, DIVINE AND HUMAN.

While our day has seen a marked decline in religious observances it has at the same time witnessed a striking revival of interest in the Person of Jesus. Books and articles which give men's impressions about Him and seek to elucidate the mystery of His character are widely and eagerly read. Few writers are better qualified to treat this high theme than Professor J. A. Findlay, D.D., who has given us in *Jesus, Divine and Human* (Epworth Press; 5s. net), a book of the greatest interest and value. It is written with much freshness and lucidity. No reader can mistake its meaning. It abounds in striking interpretations and suggestions, not all of which will command assent. It is suggested, for instance, that the Greeks who would see Jesus 'brought Him an invitation to leave Jerusalem once and for all, and go where a responsive audience was waiting for Him.' Theologians are criticised for unduly emphasizing the suffering of God to the obscuring of His essential joy. 'The Great War itself might be nothing more than a tiny cloud on the blue sky of God's eternal joy.' With more Scriptural authority it is remarked that 'few more doubtful statements have ever been made than the common assertion that Jesus taught the universal fatherhood of God and the universal brotherhood of man.' In the main theme of the book its analysis of the relation of the divine to the human in our Lord's Person as portrayed in the Gospels is very convincing, and helps the reader in a remarkable way to feel the reality of His experiences in life and death. In a word, the book has the supreme merit of showing Jesus as genuinely human while also unmistakably divine.

THE LIFE OF ISRAEL.

The Priests and Prophets, by the late Mr. Jacob Hoschander (Jewish Theological Seminary of America, New York), is a book which it is very difficult to classify or to describe. It certainly covers a far wider area than that suggested by the title, and deals with practically every aspect of Israelite life from the conquest of Palestine to the Exile. Ethnology, history, politics, economics, religion—all are discussed in turn, and no attempt is made to observe a chronological sequence. Naturally a good deal of space is devoted to Jeremiah and the seventh century, but the book ends with a note about Isaiah. One chapter (vi.) is entirely devoted to the Levitical priesthood, which the author traces back to pre-Mosaic times; in all the others both priests and prophets appear, the latter usually predominating. It may be the author never intended that his MS. should be published. If this had been his purpose, he would probably have arranged his material rather differently, and would have brought a number of statements up-to-date. To take one small example: the Ras Shamrah documents have rendered impossible the identification of the Asherah as a symbol of Astarte (p. 34). Nevertheless we have good reason to be grateful that the work has been made available for the general public. It is full of interest from start to finish; numerous important problems are discussed, and we constantly meet with fresh and original suggestions. Its attitude is sane and liberal, though with some rather curious conservatisms, and the handling of one or two points

(*e.g.* the date of Zec 9 ff.) suggests that discussion might be reopened, even if the usual conclusion is again reached. It must be admitted that there are features of the work which would not commend themselves to the majority of modern scholars; the presentation of the priestly 'teaching' (*Torah*) as a kind of pedagogic instead of a divine response to questions, and the general picture of priestly activities form a good illustration. But even where we cannot agree with Hoschander we can enjoy him. The editors have refrained from appending any notes or references other than those in the text, though it seems that the author was indebted to a number of modern students. Here they are entirely justified, for their primary task in publishing a posthumous work was to reproduce their author's exact words. But they might with advantage have added an index.

THE CHURCH IN THE NEW TESTAMENT.

Principal R. Newton Flew, D.D., chose for the subject of his Fernley-Hartley Lecture for the present year 'The Idea of the Ecclesia in the New Testament,' and it is published under the title—*Jesus and His Church* (Epworth Press; 6s. net). Since Hort wrote 'The Christian Ecclesia' much investigation and discussion have taken place and there was need, as there was room, for such a reconsideration as Principal Flew has given us. He deals first with the Teaching of Jesus and discusses suggestively such questions as 'Did Jesus intend a Church?' 'What is the relation of the Church to the Kingdom of God?' 'What was Constitutive of the New Community?' 'What its Mission?' 'What was meant by the Promise to Peter?' Then he deals with the Primitive Church—its constitution, message, mission, and ministry. The third part is very interesting, showing the unity of Apostolic teaching as to the Church in Paul, 'Hebrews,' Peter, and the Johannine literature. In a 'Conclusion' the author sums up his findings, and discusses briefly but cogently the position between the view he finds in the New Testament and the view which gradually from the time of Ignatius became universal until the Reformation.

'The emergence of the episcopal office may have been due to other reasons than the guidance of the Spirit. The question to-day is whether that development in the second century, by which episcopacy became universal, is to be regarded as a Divine provision binding all parts of the universal Ecclesia for all time. The development of the Creed, and the gradual formation of the Canon, do not afford genuine parallels.'

He closes with an earnest plea for mutual forbearance and recognition 'to acknowledge one another gladly and frankly as within the one Ecclesia of God on earth, to refrain from any condemnation of the ministries and sacraments which are regarded by any modern Church as God's gift, and to join repeatedly and as fully as may be, in united worship.'

LIETZMANN'S CHURCH HISTORY.

The second volume of Professor Hans Lietzmann's projected five on the history of the Church is now available in English—*The Founding of the Church Universal* (Nicholson & Watson; 10s. 6d. net). The translation has been very adequately done by Mr. Bertram Lee Woolf, who has appended a short bibliography for English readers, a list which is somewhat arbitrary, even in its spelling of proper names. This volume is concerned with the second and third centuries of Christian history and is as extraordinarily rich in content as it is fresh and vivid in its treatment. As in all recent histories of the Early Church, an adequate account is given of the political, social, and religious background against which Christianity took shape. Then we have an account of the formation of the New Testament, the development of theology and the Rule of Faith and Worship. Then the progress of the Mission is described, with persecution and early Apologetic. Then we get detailed accounts of Christianity in Asia Minor, Gaul, Africa, Rome, Syria, and Egypt, in the course of which Montanism and Gnosticism are treated and the work of Tertullian and Origen gets full recognition. Lietzmann's arrangement of a complicated mass of material is very felicitous, the treatment is always lucid, and the student may be assured that he has found a guide who can show a pleasant path through what was too often a labyrinth or an arid wilderness.

BISHOP TAYLOR SMITH.

In due course a fully documented Life of Bishop Taylor Smith will doubtless be prepared, but in the meantime we have a short and popular biography—*J. Taylor Smith, K.C.B., C.V.O., D.D., Everybody's Bishop*—written by Mr. Maurice Whitlow and published by the Religious Tract Society. It is indeed quite a good-sized volume of two hundred pages and contains six photographs.

The publishers have been very progressive in producing it for 2s. 6d.

At twelve years of age John Taylor Smith was already troubled 'not over sins that I had committed, but over sin.' He was already 'under conviction' and he asked for a realization of forgiven sin. 'And that realization came to him and never left him through the whole of a life dedicated to the service of Christ.'

Mr. Whitlow has got much of his material from the Bishop's friends. Mrs. Livingstone-Wilson was able to give him information not only about Taylor Smith's early life when he was an assistant in a shop in Kendal but later also when he had been ordained, and again during his time as a Bishop in Sierra Leone before he became Chaplain-General. Writing of his character she says another side of it 'was his inability to understand why people went wrong. "It is so easy to be a Christian," he would say, though I am not sure how many would agree with him!'

Bishop Taylor Smith could not have been the good mixer that he was had he not had a strong sense of humour. When he was Chaplain-General he was tried by men who felt unduly the importance of small matters of procedure. 'One day a letter came to Whitehall from a chaplain who was sorely perturbed over the fact that an officer having died, his last wishes had been respected, and his favourite dogs had been buried with him in consecrated ground.

'What was to be done?

'The Bishop looked quizzically at his secretary, and then said, "This is a matter for the Archbishop to settle."

'Accordingly a letter was sent to Lambeth Palace, requesting the Archbishop to give his ruling on the question. In the course of post the official form came back with the instructions, in the Archbishop's handwriting, "Dear Bishop—let the sleeping dogs lie!"'

What do you mean when you say a thing is beautiful? Dr. R. W. Church of Cornell University, who is a D.Phil. of Oxford, sets about this question in a large philosophic work—*An Essay on Critical Appreciation* (Allen & Unwin; 10s. 6d. net). It is not an easy book to read, even for a philosopher. But there is a great deal of sound and interesting thought in it. Its main purpose is to answer the question posed above. If you were to walk with a friend round an art gallery, and, pointing to a picture, 'Bacchus and Ariadne,' say: 'that is beautiful,' how would you convey to your friend what was in your mind? You may apply the same description to a symphony of Beethoven, to a sunset, to a flower. Have they any quality in common? Why do I say I prefer a begonia to a dahlia, meaning that it is more beautiful? To say that a thing is beautiful is merely to express an emotion. What you really mean is that it satisfies you. It is only when you discriminate and describe its qualities that you can justify your description. These matters engage this thoughtful writer through chapters in which he deals with aspects of æsthetic form, expression, criteria of value, and, fundamentally, the meaning of beauty. There is a good deal that is technical in the treatment of the theme. But the theme itself is of universal interest, and if a reader is prepared to get his teeth into the argument he will be rewarded.

When a brilliant novelist spins an incredible yarn about the abolition of war through a love-strike of women we are amused and enjoy it. When a doctor in a scientific work elaborates the notion that war would hardly be possible if doctors universally refused to serve the armies, and then himself admits that his idea is fantastic, we are merely irritated. So at the very start of reading *The Doctor's View of War*, edited by H. Joules, M.D., M.R.C.P. (Allen & Unwin; 3s. 6d. net), we encounter an error of judgment which is apt to create a prejudice. The book has been compiled by a small group of doctors, at least two of whom are too young to have had any first-hand experience of war. It is rather like the curate's egg. A whole chapter is taken to tell us that nothing is really known with certainty as to the racial benefit or hurt of the 'social surgery' of war. When the authors reason that, as it is the doctor's business to study the causes and prevention of disease, it becomes his business to speak of the prevention of war, an international disease, they are on the verge of absurdity, almost as if they said that because the doctor knows about skin-eruptions he is entitled to speak with authority on Vesuvius and Krakatoa. On the other hand, the book is interesting and valuable for the facts it adduces as to the connexion between war and disease, and war and famine, and its sketch of the history of military medical service.

In connexion with the fourth centenary of the English Bible it is fitting that the name and work of Tindale should afresh be honoured and brought to mind, for no single individual had more to do

with paving the way or is more justly entitled to be called the father of the English Bible. The Rev. S. L. Greenslade, M.A., has done a real service in giving us *The Work of William Tindale* (Blackie; 8s. 6d. net). It is not simply a biography of Tindale. The facts of his life and martyrdom and his work as a translator are sufficiently familiar. What is not so well known is the value and influence of his writings as a leading reformer. Mr. Greenslade has done well to enlarge upon this. After a brief sketch of Tindale's life we have a valuable chapter on his moral and religious teaching. This is followed by a very interesting essay on 'Tindale and the English Language,' contributed by Mr. G. D. Bone, Fellow of St. John's College, Oxford. The bulk of the book is devoted to a selection from the works of Tindale, including passages from his translations of the Bible. The selection is made with great judgment and amounts to a powerful exposition of Reformation doctrine with many interesting side-lights on the men and events of the time. The whole book is an original contribution of great value by one who has manifestly made himself master of the subject.

Determinism and the Problem of Evil, by Mr. George A. Byron (Blackwell; 1s. net), is cast in the form of a dialogue between a determinist of a rather unusual type and a 'friend' who is merely a listener and makes no contribution to the discussion. Determinist seems to juggle a little with the Self, for while he denies all power of choice and holds that every action is determined by the strength of desire, he interprets desire as 'a reaction of the self to its environment' and allows that 'conscience may strengthen or weaken one or more of the desires.' 'Friend' might reasonably have pointed out that in all this conflict of desires a responsible self is manifestly in full activity. Determinist concludes with a homily in which he assumes without argument that God is perfect love and has ordained evil so that man, by experience of it, may be fitted for an eternity of bliss.

A fresh illustration of how religion and politics have used each other and determined each other is afforded in Mr. John Wolfe Lydekker's very interesting volume, *The Faithful Mohawks* (Cambridge University Press; 12s. 6d. net). The Mohawks were a branch of the powerful Iroquois Confederation which was of immeasurable importance in the long struggle between France and Britain in the North American continent. France won the alliance of some tribes, the Mohawks remained loyal to Britain, and at the present day are domiciled in Canada. The defection of some tribes was largely due to their evangelization by Jesuits. To win the Mohawks to Protestant Christianity became a political necessity. The book makes a real contribution to American and British Colonial history. In the archives of the Society for Propagating the Gospel, and the Public Record Office, London, Mr. Lydekker has found, and here reproduces, a mass of valuable information. Lord Tweedsmuir contributes a Foreword which in itself is most useful as an index of the interest and importance of the subject. Several illustrations add to the interest of the volume.

Mr. Ernest E. Kellett, M.A., has followed up his 'As I Remember' with another volume of appreciations of a period with which he has made himself familiar—*Religion and Life in the Early Victorian Age* (Epworth Press; 5s. net). His main interest is in Methodism, but we get a vivid and often entertaining picture of English life in general from the 1830's to the 1880's. We have chapters on 'The Minister,' 'The Children,' 'The Business Man,' 'How They Read the Bible,' 'What was Taught,' and 'Politics.' Each is interesting as showing how far removed we are from those not-so-ancient days. This is an excellent example of the kind of descriptive book for which the historian, some years hence, will be very grateful.

English Mystics of the Fourteenth Century, by the Rev. T. W. Coleman (Epworth Press; 5s. net), is a fresh and interesting book. In adding another to the long list of books on the Mystics the author offers two pleas in his own defence, namely, that he is the first Nonconformist to write a book on the subject, and that this is the first time, so far as he knows, that a whole volume has been entirely devoted to the fourteenth-century Mystics. After two introductory chapters on Christian Mysticism and mediaeval England, the bulk of the book is devoted to an exposition of six mystical writers of that time. The best known of these is, of course, Walter Hilton and his 'Scale of Perfection,' but the present writer gives the following comparative estimate. 'Excellent as the *Scale* is, however, we may feel a little surprise that for so long it should have taken precedence over other classics of the devout life. It has not the quaint candour and picturesque homeliness of the *Ancren Riwle*; it lacks the poetic imagery and spiritual rapture of Richard Rolle; it has not the intellectual force and sparkling humour of the *Cloud*; it does not

share the strange touch of genius we find in Julian; nor for variety of interest and vividness of characterization can it compete with *The Book of Margery Kempe.*' The most humanly interesting chapter is without doubt the last, which details the extraordinary wanderings and adventures of Margery Kempe, but the other writers dealt with are presented in lovable guise, and their characters and religious teachings are illustrated by copious quotations. A most enjoyable book for the general reader with a devout turn of mind.

Psychology and Pastoral Practice, by the Rev. W. L. Northridge, Ph.D. (Epworth Press; 5s. net), is designed as a handbook for ministers and all who in any wise exercise a ministry of mental and spiritual healing. The writer is an expert psychologist and has had considerable experience in psychoanalysis and psycho-therapy. There is nothing sensational in his treatment, no hypnotic wizardry or marvels of healing. He explains the symptoms of certain psycho-neurotic conditions and abnormalities, and suggests how they may be handled. Such themes are dealt with as Alcoholism, Adolescent Conversion, the Problem of Guilt, Confession, and Spiritual Direction. Much wise counsel is given which should enable a minister to understand more clearly and to sympathize more fully with the cases that come his way. It may be noted that the writer's Greek appears to be a little shaky, as when he derives the term psychosis 'from two Greek words—*Psyche* and *Osis*—which mean, respectively, 'the mind' and 'disease.' Surely -osis is the common Greek suffix for forming abstract nouns.

The mother of John and Charles Wesley, through her influence on her gifted sons, is entitled to be called the Mother of Methodism, and in connexion with the recent celebration of the bicentenary of John Wesley's conversion her claim to be remembered with reverence has not been forgotten. Among other memorials we have *Susanna Wesley*, by Miss Mabel R. Brailsford (Epworth Press; 2s. 6d. net). Though brief, it gives a vivid and adequate picture of the Wesley home and of the spiritual influence of the mother which affected it so deeply. The picture of genius and hypersensitivity struggling against poverty and misfortune reminds one of the Brontë family, and is perhaps painted here in unduly sombre colours. The writer, speaking doubtless without personal experience, is manifestly obsessed with the modern idea that the mother of a big family must necessarily be a wretched slave. One would dearly love to hear Susanna Wesley's verdict on that. There must have been placid periods when the stream of life ran pleasantly with many a merry sparkle. At any rate, looking back on the years, she summed them up as having held 'much more pleasure than pain.' And it was certainly not pessimism that made her give the dying charge: 'Children, as soon as I am released, sing a psalm of praise to God.'

The Rev. A. T. Cadoux, B.A., D.D., a Congregational minister in Glasgow, has written books which establish his independence and originality. These are mainly religious. In a new work, *Shakespearean Selves* (a curious title) (Epworth Press; 5s. net), he gives us a study in ethics, based on a review of Shakespeare's plays. All the plays are dealt with in turn, and Dr. Cadoux divides them into groups with headings like 'Man and Woman,' 'Restitution and Reconciliation,' 'Ethical,' and 'Self.' The main idea is to penetrate to the character behind the situation, so that the book is a kind of moral analysis. There is, however, a good deal of shrewd and interesting literary criticism, and lovers of Shakespeare will find in these studies much which will provoke thought and give pleasure.

The Authorship and Authenticity of the Fourth Gospel, by Mr. E. K. Simpson, M.A. (Inter-Varsity Fellowship of Evangelical Unions; 6d.), is a stout defence of the Johannine authorship. The writer has no patience with any who cast doubt on that. He dubs them 'biblical tomahawkers' and a few other like names, but he himself is a hefty wielder of the axe. It is a pity that his monograph is not written with more restraint because it is vigorous and well informed. No doubt the critics, with their excess of incredulity and the frequent flimsiness of their theories, are at times a trial to patience, but surely the remedy for all that is in calm reasoning rather than vituperation.

Professor A. Rendle Short, M.D., B.Sc., F.R.C.S., has written an admirable book on *Why Believe?* (Inter-Varsity Fellowship of Evangelical Unions; 1s.). The subjects dealt with are God, Jesus Christ, the Bible, Sin, and the Atonement. Two brief concluding chapters of great practical value are added on how we can be sure of the Christian theory, and what is the Christian way. The writer is well informed, confident in his faith and warmly evangelical. He writes with clearness and decision in

a popular style, and his book is eminently fitted to dispel doubts and be a guide to inquiring minds.

In the series of 'Biblical Biographies' an interesting narrative is given in *Abraham of Ur*, by Canon H. Costley-White (Rich & Cowan; 5s. net). Its principal feature is that it attempts to fill up the blank in the story of Abraham's early life by drawing on the record of the recent discoveries in Ur. It would seem, however, somewhat precarious to infer that because Ur was a centre of ancient civilization the family of Abraham were city dwellers. In that case the sudden change to a nomadic life is left unexplained, and undoubtedly the Hebrew tradition from Abel and Seth downwards is that of a nomadic people. It is the line of Cain that develops into city builders and artificers. Abraham's story is well written and the religious ideas are well brought out, though here and there perhaps the tendency to rationalize is unduly strong. On p. 177 reference is made to a visit of George V. to Abraham's tomb. This is doubtless an error, for it was Edward VII. who, as is well known, visited the tomb in the company of Dean Stanley in 1862.

Japan is very much in the public eye to-day, and the Christian world is anxiously waiting to know how the Church in Japan will fare under the spirit of extreme nationalism which is in the ascendant in that country and threatens to be intolerant in its totalitarian claims. The book before us, *The History of the Episcopal Church in Japan*, by Bishop Tucker of Kyoto (Scribners; 7s. 6d. net), throws little or no light on this most critical situation, and in this respect it is somewhat disappointing. But if any one wants a straightforward history of the progress of Christianity in Japan since Xavier's day, and particularly of the work of the Episcopal Church, then here it is. The writer, as formerly Bishop of Kyoto for eleven years, writes with full and personal knowledge, and he gives a heartening account of the steadfastness and vitality of the Church in Japan. His narrative gives a careful description of the historical background, and of the religious and political forces with which the foreign missionary and the infant Church have been called to contend.

The Christ of God, by the Rev. Henry Balmforth (S.C.M.; 2s. 6d. net), is the third volume of the 'Diocesan Series,' and has been preceded by two volumes of very excellent quality on 'Our Faith in God' and 'Evangelism.' A perusal of the present volume leaves one with a somewhat divided mind. On the one hand there can only be cordial praise for its scholarship, its clearness of style, and its fine Christian feeling. Regarded as a short and popular treatise on Christology, it is worthy of all commendation, and deserves to be read by all interested in the subject. But if it is to be judged by the declared purpose of the 'Diocesan Series,' the verdict must be less favourable. The purpose of that series is to dispel 'the serious and widespread ignorance in this country of the teaching of the Christian Faith.' One fears that the scholarly writer of this book does not realize how deep that ignorance is, else he could hardly have given no more than eight pages to the record of our Lord's life from Bethlehem to Olivet, and devoted the rest of his book to doctrinal exposition and controversy. Surely the Christ of God could and should be presented to plain folk without involving a discussion of Gnosticism and Arianism and the Athanasian Creed. One would fain have had something much more simple and elementary and winsome. The Person of the Saviour can so easily be obscured by doctrines about His Person.

Problems of To-day.

I. Christianity and Pacifism.

By the Right Reverend A. A. David, D.D., Bishop of Liverpool.

Among nearly all who seek their way into the mind of Christ it is common ground that He gives us principles and ideals rather than detailed injunctions. Most of us believe that He did look forward to the reformation of human society as He found it, to the establishment of the Kingdom of God upon earth. But He imposed no dogma to order and define His followers' beliefs, and He laid down no ordinances for their social and political living. They are to cherish His principles and keep their eyes fixed on His ideals, and so in every generation to work out their opinions and determine their conduct for themselves. They are to expect the guidance of His Spirit. But they are not to expect precise instructions how to translate His mind into particular judgments or policies.

The Gospel record hardly ever shows Him giving a plain answer to a plain question. Who then can be saved? When shall these things be? By what authority doest thou these things? What shall I do to inherit eternal life? Is it lawful to give tribute to Cæsar? To all such queries He gives no immediately satisfying reply. Instead, He offers to the questioner material and suggestion which will enable him, if he will take enough trouble, to provide a sufficient answer for himself. Sometimes this guidance takes the form of a question put to the questioner. One such is implied in the parables of the lost and found which follow the complaint of the Pharisees when they saw Him consorting with disreputable people. 'What do *you* do when you have lost anything?' When the time came for His disciples to make up their minds about His own Person, and before He made His own claim, He asked them, 'Who do men say—who do *ye* say—that I am?' When He wanted to appeal to common sense as the corrective of a rigid tradition, He asked, 'Is it lawful on the Sabbath day to do good?' To a man who wanted a quick decision about property He said, 'Who made me a judge or divider over you?' Then He goes down to the real cause of any dispute about possession. Somewhere at the root of it will be found covetousness. If they are to penetrate to the inwardness of that which has perplexed them, will there be need of deep learning or great intellectual power? He never suggests it. And He rejects with special emphasis the acknowledged scholars and thinkers of His own time. But He makes great and continual demand that ordinary men shall think about His teaching freely and justly. 'Why even of yourselves judge ye not what is right?' More than once He shows disappointment, not at their lack of knowledge, but at their slowness to follow His own thinking from the literal into the real. 'How is it that ye did not perceive that I spake not unto you concerning bread?' In time to come there would be among His followers men of learning and of trained intelligence—'scribes who have become disciples to the kingdom of heaven.' Through the labours of these the new and unfamiliar will grow out of the conventional and old.

Suppose that some one had asked Him then, Is it right or wrong to keep slaves? What would His answer have been? It is plain that if His early followers had, using His guidance, faced this question for themselves (which they did not), they would in all sincerity have come to different conclusions. And I think He would have been very patient with their differences. We of to-day are asking Him, Is it ever right to fight? And, as always, He makes us responsible for the answer. We may be sure that He is equally patient when Christians arrive at differing and even opposite conclusions. But we may be sure that He is grieved when He finds that some of those on the one side deny the sincerity and cast doubt upon the motives of those upon the other.

One answer to our question which attracts by its very simplicity begins by declaring that war is an unmitigated evil, plainly abhorrent to the mind of Christ. So far all Christians will agree. But there are some who proceed from this indubitable premiss to argue further that armed conflict, for whatever cause and under whatever conditions it is waged, is a sin against God and a crime against humanity. And thus they arrive at the conclusion that therefore it cannot in any circumstances be right to take any part in it, or to support any preparation for it. They are careful to point out that a merely negative 'resolve and pledge to take no part in another war' is not enough. 'Pacifism,' says the Peace Pledge Union, 'is a complete way of life. We cannot expect our

governments to be pacifists if we conduct our private lives and our businesses in a militaristic way. The best propaganda for pacificism is example; and the most effective revolution is one which starts at the circumference and spreads towards the centre, not one which is imposed by the central authority. Pacifists should organize themselves in small groups for the purpose of studying, disseminating, and, above all, of putting into practice the principles of constructive pacifism.' Again, no Christian would disagree. But if such pacifism is to be actually and practically constructive it should offer some prospect that in a world which still takes warfare for granted its policy would be effective in preventing 'another war.' It is here that their argument has so far failed to convince. They rely on securing a no-war pledge from a sufficient proportion of potential fighters in all countries. In that case no government would dare to declare war or to resist aggression. For otherwise they must face the certain prospect of dissension and violent confusion at home. But what will happen if only one or two nations produce enough conscientious objectors to force upon their governments a policy of non-resistance? Can it be supposed that, as national tempers stand to-day, the aggressor nation would be so deeply impressed by the noble example of its victim as to follow it? By total disarmament a nation would surely bring upon itself a burden of mischief and misery as real, if not at first as sanguinary, as that of war. We may not say of any willing sacrifice that it will bear no fruit. But can we reasonably hope that one which is imposed upon a country by a majority of its most high-minded members is likely to serve any good purpose, even the cause of peace itself?

It is easy to criticise the extreme wing of modern pacifists for the intolerance of their temper and the vehemence of their vocabulary. Much must be allowed to a minority who feel deeply and sincerely, and are often betrayed by their enthusiasm into extravagance of thought and language. But it is much harder to understand and excuse the attitude of some of them towards Air Raid Precautions. I was informed by an official of the Fellowship of Reconciliation that 'A.R.P. are clearly intended not to save our lives but to set the Air Force free for its job of destroying the lives of others, to aid in the militarization of the country, and to prevent any panic likely to lead to a demand for peace.' In the course of a reply I pointed out that it is the duty of a Christian to succour distress however caused, that the Good Samaritan did not stop to ask himself whether his act of love would ultimately encourage violence, and that we are to do likewise and to learn how to do it. But I was told that 'it is not a Christian's duty to take part in elaborate precautions for learning beforehand how to succour distress, especially when these precautions themselves render the distress more likely. A.R.P. are intended primarily to persuade the people to die quietly if war comes, or, if alive, to line up behind the Government in the prosecution of the war.' This strange interpretation of Government motive is noteworthy, not because it is likely to have any serious practical effect upon the public mind, but as illustrating the length to which some thinkers can be led by a perverse and prejudiced logic.

It would be unfair to judge a movement by the most extreme of its exponents. But I would quote a penetrating criticism of the movement as a whole from a book by one who himself takes the pacifist view, but shows that he clearly understands the objections of those other Christians who are unable to share it. He represents the case against the peace pledge very fairly, and more forcibly than he answers it. In *War and the Christian*, p. 121, Professor C. E. Raven writes: 'War is evil, and as such the Christian is bound to labour for its disappearance. But it is not the only evil, nor necessarily so much more sinful than other elements in our social life as to call for special treatment. To betray the pledged word, to involve unwilling victims in disaster, to shirk responsibilities laid upon us by our position in the world of nations, these are also evils. There is rarely a clear-cut choice between a right and a wrong line of action. The Christian must weigh each case on its merits, doing his best to gain a true knowledge of the relevant facts, to strip himself of prejudices and self-will, to resist the pressure of mass-suggestion, and to seek for God's guidance in reaching a decision. To resolve beforehand and without reference to special circumstances that a particular course is impossible is to live not by a living faith but by rule and rote. There is the further point that even if the Christian disapproves of the actions of his fellow-countrymen that have built up the Empire, or given us our place in India, or planted the Jews in Palestine, yet these are facts which cannot be ignored. The consequences of them have to be faced: the majority of our countrymen are certainly not prepared to leave the Empire undefended, to open the north-west frontier, or to expose the Jews to massacre. Is it Christian for the pacifist to flout the conviction of his fellows,

to refuse to carry his share of the burden, and to leave to others the hazards involved, doing his best to weaken them and yet claiming all the privileges which their efforts secure to them? If he wishes to be consistent he ought to recognize that his status as a British citizen, his standard of living, his immunity from fear and oppression are dependent upon the military establishment he condemns: that the acceptance of these benefits lays upon him a moral obligation to contribute towards the armed strength which maintains them; that he cannot honestly take the advantages and refuse the conditions under which they are obtained; and that if he renounces all contact with war he ought also to renounce his franchise and nationality. He cannot properly have it both ways.'

This is truly said. The pacifist is indeed claiming the right to conduct himself as if he lived in conditions which do not yet exist, and cannot be established suddenly. There are hopeful signs that the world is awakening to the folly, the futility, the wickedness of war. But generations, perhaps centuries, must pass before the human race is finally set free from it, and the pacifists' refusal under present conditions to fight at all will not be the greatest contribution to that end. Yet his error is a noble error, and often a brave one. Like all assertions in action of the freedom of individual conscience it deserves our admiration. But there are humbler, more patient, and more positive approaches to peace which in the end will count for more than his.

The society which surrounded our Lord in His human life abounded in evil traditions and practices. He was confronted by bad government, worse administration, oppression of the weak, low moral standards of every kind, and methods of war hardly less horrible than those we are evolving now. All these things and more He appears to accept, but not passively. If He makes no passionate protest against any of them, we are not to suppose that He would have us be content to tolerate the inevitable and permanent conditions of human life. His way of dealing with social evils is not to attack them directly nor to assail them with denunciation, but rather to seek out their root causes and assault them there.

Most wars of recent times have had their origin in economic pressure. Nations have ceased to fight about religion. But when their food supply is threatened, or their industries hampered for lack of raw material, they see no other way of securing their right to live but by force of arms. Is there no other way? We know that our earth contains and produces enough to support all its inhabitants in decent well-being. We know that its abundance might be so distributed but for national selfishness, expressing itself in tariffs, in the paralysing complications of monetary exchange, and in other indirect but ever present incitements to hostility. Might we not begin to break through these artificial entanglements by applying Christian common sense at the vital point? When two or more nations confer upon some difference between them it is 'natural' for each to have in mind—What do the others want and how can we prevent them from getting it? For this might they not be induced to substitute—What do the others need and how can we help them to secure it? We shall be told that the world is not ready to put into practice wisdom even as elementary as this. But if Christians in all countries were to unite in demanding so simple an application of Christian principle we might secure at least the beginning of a change in the spirit of international approaches. Is there foresight enough in the Churches to lead such a movement?

Another general *casus belli* looms before us. It lies in the attitude of one nation to the form of government accepted by another. The Christian recognizes the right of every country to adopt its own form, and condemns any attempt to impose it upon another. But he should go further. He should resist in himself, and use all his influence against, the temptation (from which we of this country have not always been free) to criticise, and even to pour contempt upon, political systems other than our own. We hold ourselves free to protest against actions or policies which seem to us mischievous or wrong, whatever be the form of the government responsible for them. But to abuse the form itself only irritates and inflames.

It is often forgotten that in order to make an end of war it is not enough to remove its causes. We must also find some other means of fulfilling the function which warfare is intended to serve. War is an invention as well as an instinct. It is unknown in the animal world, but men designed and have developed it in order to solve their disputes. It cannot be abolished until something else has been invented to take its place. In the *Nineteenth Century* for July of this year, Professor Gasset, of Madrid, calls attention to the need from our point of view for the establishment of an effective system of international law. He writes: 'The will to peace is not of ultimate importance in a rational pacifism. It is necessary that this word should cease to signify good intentions and

should mean a system of new relationships between men. The great damage done by sentimental pacifism to the cause of authentic peace consisted in preventing us from seeing the lack of even the most elementary techniques necessary for this end. Peace, for instance, means law as a form of such relationship. Pacifism seemed to suppose that such a law existed, that it was there at the disposal of mankind, and that only the passions and instincts of violence induced us to ignore it. . . . Since there is no such theory of international law, how can one pretend that war should disappear? To pretend that things should happen magically because we wish them may well be described as frivolous and immoral. Only that desire is moral which is accompanied by a severe endeavour to prepare the means for a practical execution.' Here is a much needed warning against the danger that peace movements may suffer from one-sided and unintelligent idealism.

But the will to fight has a source deeper than any that can be found in economics or politics or lack of law. It must be sought in the realm of character, where the followers of Christ should be specially called to deal with it. Why is it that men and women retain in adult life the pugnacity and selfishness which all would admit to be marks of immaturity characteristic of ill-disciplined children? If we were all educated on well-thought-out Christian principles should we not grow out of the childish petulance and greed that drives us into war? Clearly the world has not grown up. Indeed, it has been declared that its average psychological age corresponds to that of a child of fourteen. We have learned in these days how much mischief is wrought in later life by traditional methods of dealing with natural instincts in early youth. If they are merely forced down, they will assert themselves in after years with greater potency and more poisonous results. Out of repression spring unconscious cruelty and instinctive resort to violence. We know now that it is possible so to train these deep, unconscious forces that they may harness themselves to constructive activities. But we do not yet use our knowledge. When we realize the special concern of Christianity in establishing a wiser technique of early training we shall be in sight of deliverance from world chaos.

Such are the avenues opening out before us towards the goal of peace, an intelligent economic appeasement, a respect for a nation's right to choose its own form of government, a clearer conception of international law, and a closer study and practice of the means by which the natural impulses of the young can be both satisfied and led. There is no surer and no shorter way.

In the Study.

Virginibus Puerisque.

Milk and Water.

By the Reverend Stuart Robertson, M.A., Lisbon.

'The sincere milk of the word.'—1 P 2^2.

Portugal is a little country not very well known to English folk; which is a pity, for it is very well worth knowing. Some think it is a bit of Spain! Sometimes I get letters addressed, 'Lisbon, Spain,' which is as bad as writing, 'Edinburgh, England.'

It is not a bit of Spain. Spain is full of war; Portugal is quiet, busy, and prosperous—in fact, it is one of the few countries in Europe that are so. It enjoys a delightful climate, and possesses many lovely places. One of the loveliest and best known is Sintra, with its two palaces, one high above the town; the other, an old Moorish palace on the main square, with its wealth of trees and tropical plants and flowers.

I wish to tell you a story of Sintra. Once King John III. of Portugal wished that on a certain day of national rejoicing the fountain in the square should flow, not with water, but with milk. So he ordered that everybody in Sintra should bring a jar of milk and pour it into the reservoir that supplied the fountain, so that when it was turned on the fountain would flow with milk.

All the poor folk of the countryside came in to see this great sight and to drink at the fountain of milk. There was great expectation, and the square was crowded. But when the fountain began to flow, it was not milk that came out, but just water as usual!

What had happened? Why, this. Somebody had said to himself, 'If everybody else brings milk, it won't matter if I bring water. Among so much milk a little water won't be noticed.' So he popped in a jarful of water and thought he was very clever. Unfortunately he was not the only

one that had this bright idea. It had occurred to everybody else as well, each thinking he didn't matter; and so the King's plan was baffled and crowds of poor folk sorely disappointed.

It would have been just as bad—I think it would have been even worse!—if not all but only half the people had poured in water, for then the fountain would have flowed with milk and water, which is a most unsatisfying mixture. It looks like milk and tastes like nothing on earth. It wouldn't have encouraged the people to do what we are advised to do to-day—'Drink more milk.' Nobody likes milk and water. When we want to say somebody is feeble and ineffective, we say, 'He is a very milk-and-water sort of person,' and everybody knows what that means. Milk and water is neither nice nor beneficial, so while the Government campaign to get people to drink more milk, it takes steps to ensure that dairies still flow with pure milk, and punishes sharply any dairyman who waters the milk.

Now God wants all the world to drink freely of what St. Peter calls 'the pure milk of the word.' It would soon be a very different world if it did. Why doesn't it? Because it isn't getting it. The fountain of Christian life is not flowing milk but milk and water and the gracious purpose of the King of Heaven is baffled, as the King of Portugal's purpose was baffled long ago at Sintra; and in just the same way. In our lives we water down the commands of our Lord and the world is not attracted by milk-and-water Christianity. How can it be? It judges Christianity by Christians. 'With God is the fountain of life,' but it flows through us, and if we dilute it in our lives the generous love of God is thwarted.

Why doesn't the Church count for more? Because many bring to its worship silent lips and listless minds and grudging hands. Because so many say, 'I don't matter,' and instead of bringing their best, pour in water, and water down the Church's witness and power.

Why has the League of Nations failed so sadly? Because not all the nations brought to its counsels sincere goodwill and honest unselfish purposes. So what came out of it was as feeble as milk and water.

Think this out. What happened at Sintra is happening to-day. Then think. 'What am I putting into my home, into my school, into my Church?' *Is* it your best, or are you thinking lazily, 'among so many one doesn't matter'? One does matter. One always matters. You matter, and you are helping to baffle the Lord Jesus if you are a milk-and-water disciple.

Builders of that City.

By the Reverend John Wilding, B.A., King's Norton.

'I saw the holy city, new Jerusalem, coming down out of heaven from God.'—Rev 21^2 (R.V.).

It was three o'clock on a September morning in the year 1666 when there came a knocking at the door of a famous man. 'Please sir, there's a terrible fire. Would you get up and look at it?' Samuel Pepys got up, looked at the fire for a while, and went back to bed again. Five days later he stood and watched that terrible fire just coming to an end. It was the Great Fire of London which began in a baker's shop in Pudding Lane, lasted for five days and nights, and burnt down 1300 houses and 89 churches. A large part of London was left a heap of smouldering ruins, including the great St. Paul's Cathedral.

The name of the man who rebuilt St. Paul's is known to all—Sir Christopher Wren. He not only rebuilt St. Paul's, but fifty-two other churches as well, so that wherever we go in the heart of London we see some of his splendid work. Now what many people do not know is this: He would have done still more splendid work if only people had given him the chance. He saw what terrific destruction the fire had done. The old wooden houses and the old familiar narrow streets were gone. A great space in the heart of the city was cleared of every building. Then this great man had a great idea. Why not take advantage of this clearance and build better and more wisely? Within a few days he drew up a plan for the rebuilding of London which would have made it one of the finest and most handsome cities in the world. The space within the old city walls was roughly oval in shape. At one end was Ludgate and at the other was Aldgate. These two points Wren planned to join by a broad, straight road which would pass St. Paul's, the Guildhall, and the Royal Exchange. There was also to be another fine road from Ludgate to the Tower. Streets were to cross these roads at right angles, with open spaces at the cross-roads, and the churches were to be placed where they could be clearly seen. Seizing this wonderful chance to re-plan, Wren would have made a wonderful London.

But what happened? Men were too selfish to listen. Every man was too keen to get his own house rebuilt and to get his own business going again to listen to talk of a beautiful London. So as hurriedly as possible they rushed up their houses, badly built and placed in the old narrow crooked streets as before. In the last fifty years we have

had to spend thousands of pounds in widening the streets and making them safe for traffic just because after the disaster men were too concerned with their own affairs to think of the general good or of the needs of the future.

Something like this has happened in the lifetime of your fathers and mothers. From 1914–1918 the Great War raged and destroyed so many lives and so much in life. We all thought that when it was over the nations would join together to build a better world. But each was too busy with its own concerns to trouble much about a general plan, and so we are still living in the old narrow, ugly, dangerous ways. That hope of a better world, however, must not be forgotten, nor must we forget to do our part toward bringing it to pass. One of our hymns says that the new world for which we hope is like a great city which has to be built:

> We are builders of that city,
> All our joys and all our groans
> Help to rear its shining ramparts,
> All our lives are building-stones.

It is God who planned that city, and He will use you and me in the work of building if we live and love as He taught us in Jesus Christ. As we live to help one another and to serve Him we shall be making the world a more beautiful and happy and safe place to live in, more like the place which He planned it to be.

The Christian Year.

EIGHTEENTH SUNDAY AFTER TRINITY.

The Love of Jesus.

'Whom having not seen, ye love.'—1 P 1[8].

Henry Drummond has told of a young girl whose grace of character was the wonder of those who knew her. She wore on her neck a locket which no one was allowed to open. One day, in a moment of unusual confidence, a friend was allowed to touch its spring and learn its secret. She saw written these words: *Whom having not seen, I love.* The spring of all that is purest and best in the long Christian story is there. This is true both of the individual Christian and of the Christian community. Whatever there is in the past to make us proud of the Christian name—alas, that there should be so many things which only make us hang our heads in sadness—all finds its explanation here: 'the love of Christ constraineth us.'

This is, of course, both very familiar and very sacred, which makes a double difficulty for any one who would say anything about it.

1. Let us remind ourselves once more that, as a great theologian was never tired of saying, Christ is the whole of Christianity; He is the whole of it on the Divine side, as the right attitude to Him is the whole of it on the human side. We say sometimes of a man who has mastered a subject that he knows it 'from A to Z.' In the New Testament Jesus is called 'Alpha and Omega.' But 'Alpha and Omega' are, of course, only Greek for A and Z. So that to know Christ is to know all that Christianity means; at least it is to leave out nothing that is essential. When we invite a man to become a Christian we are not asking him to put his name at the foot of a creed, to conform to a particular mode of worship, to espouse a cause or to work for an ideal. These things may all come later, but they are not the first things. To be a Christian means—one cannot put it too simply to put it truly—to give oneself in love and loyalty to Jesus.

Are not the master-forces of life always personal? Let a man look back over his own life and he will see that, whether for good or for ill, he owes most not to principles or ideas but to *somebody*. 'Ideas,' says George Eliot, 'are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapour, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power.' Our literature is full of the same great truth. 'Humanity,' says Dr. John Watson, 'Humanity does not need morals. It needs motives. Men see their duty in every land and age with surpassing clearness. No man condemns the good, he simply leaves it undone. No man defends the evil, he simply does it. Our moral machinery is complete, but it is motionless.'

Among the many disciples of Mazzini who laid down their lives that Italy might be one and might be free, one of the earliest and the most beloved was Jacopo Ruffini.

> O Giuseppe, this shall be my flower,
> That I died first for thee! No other soul
> Shall come before me to that unlit goal,
> Or take pre-eminence of me of this hour!
> And this shall be my crown through all the days
> Hereafter, when men speak of thee thy due,
> And speak thy name, they will speak my name too,
> And say, 'Mazzini loved him.'

Stronger than all other ties, stronger even than the love of freedom or of Italy, was the love which bound Ruffini to his master.

2. Let us watch how that great idea has worked in Christian history. Always the mainspring of Christian life and service has been devotion to Jesus; it is at that source the lamp has been fed.

(1) We go back to the first days: 'He appointed twelve, that they might be with him'—it was so that the Christian Church began. The bond of union was the tie with Jesus. It not only kept the disciples together, it determined everything. When they could be sure of nothing else, this at least was clear—nothing must separate them from their Lord. 'If I must die with thee,' said Peter, 'I will not deny thee'; and though, as we know, his faith failed, Peter meant what he said—meant it with all the passion of his soul. 'Let us also go,' said Thomas, 'that we may die with him.' And the two spoke for the Twelve; on that last sad journey to Jerusalem they were afraid, but they followed. This was the one thing that Jesus seems to have cared about. 'Follow me,' He said; 'come unto me'; and when to His question, 'Lovest thou me?' a disciple could answer, 'Lord, thou knowest that I love thee,' on him Jesus was ready to lay all manner of service.

(2) And as it was in the beginning so has it been through the centuries. The friends of Jesus have often quarrelled among themselves, but in a very real sense they have always been one in Him. Listen to Polycarp in the second century: 'Swear,' said his Roman judge, 'and I will set thee at liberty; renounce the Christ.' 'Eighty and six years have I served Him,' said the old man, 'and He never did me any wrong; how then can I blaspheme my King, my Saviour?' Listen to Thomas à Kempis in the fifteenth century:

What can the world profit thee without Jesus?
To be without Jesus is a grievous hell; and to be with Jesus a sweet paradise.
If Jesus be with thee, no enemy shall be able to hurt thee.
He that findeth Jesus findeth a good treasure, yea, a good above all good.
And he that loseth Jesus loseth overmuch, yea, more than the whole world.
Most poor is he who liveth without Jesus; and he most rich who is dear to Jesus.

(3) It is easier, perhaps, in a matter of this kind to speak of other days than of our own, and of other men than of ourselves; nevertheless, what has been said of the past is true also of the present.

When the private papers and letters of Collier of Manchester—a man so distinguished among his fellows for the strength and ardour of his affection for the poor—were gone through, there was almost a shock of surprise at the passion which, like a sacred fire, still shone in those old, dead records. What was it that held him to the task through the long and difficult years? There is only one answer—Whom having not seen, he loved. He had known in his own heart the love that would not let him go, and his life was his response.[1]

In Mr. George Woden's newly published novel, *Happiness Has No Story*, the author makes Quentin Macrae say: 'And I was thinking: surely it is this capacity of loving, this experience of bliss at its highest, in its noblest sense, which is our promise of immortality. Love is a word so often used, often misused and degraded; it has so many interpretations; but at its best, its purest, I feel it comes from God; it is far beyond weight and measurement and calculation, entirely spiritual, and more precious than all else, greater even than knowledge, for it transcends mere knowing. Is it to be at the mercy of a chemical change in our bodies? But the Bible says all these things better than we can. And love is all Christ's teaching.'

Nineteenth Sunday after Trinity.

Christ's Purpose.

'I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!'—Lk $12^{49.\ 50}$.

'I have come to set the earth on fire,' said the Master, 'but oh, it is slow to kindle! I must lay down My life in the adventure, and until that offering is paid My heart can have no ease.' Such an utterance, in its fierce eagerness, may seem out of keeping with the temper of One who to all the burdened offered rest, and who, even on the night before He suffered, could say—'My peace I give unto you.' But though in Him this high gift of patience was supreme, our text reminds us that impatience also had a place; and the mingling of rest of heart with vehement desire was part of His secret in commanding the devotion of men.

There is nothing in which we differ from each other more than in the quickness of our response to certain appeals: some of us are composed of very stiff clay, whilst others are like quicksilver, glancing and mobile, breaking and re-forming at a touch. A landscape which one man might tepidly approve as 'very pretty' intoxicates an artist's imagination like wine, with its glow of colour or its sombre gloom and the sweeping lines of hill and sea. As Browning exclaims:

The sudden blood of these men! at a word—
Praise them, it boils, or blame them, it boils too.

[1] G. Jackson, *The Guests of God*, 39.

This quick response is often associated with shallowness and lack of substance in a man's nature, which may flare like fire in brushwood, and in half an hour burn itself out; but this is not always so, and in great natures such heat of feeling may persist to the end of life. To the burning heart of Jesus the torpor of His fellows was a continual perplexity: the fault which He found with the world was not only that ugly and cruel things were done and weak creatures outraged, but that no one seemed to care. When He heard of wrongs done to a child His passion blazed; and of the offender He declared that 'it was better that a great millstone was hanged about his neck and that he was drowned in the depths of the sea.' And on the other hand, when hot-blooded, vulgar folk scrambled somehow into the Kingdom, we are told that He 'exulted in spirit,' and thanked the Father who 'hides these things from the wise and the clever and reveals them unto babes.' To Him nothing was dumb or without meaning, and every region of experience had its own interest. The disciples, though they often blundered, possessed something of the same quality, they knew how to love and how to hate, to praise and to condemn; in their universe also there were contrasts of light and dark, and everything was not blurred and subdued into one indiscriminate grey. Of the indifferent it seemed as if even He could make nothing. It is here that reformers in all generations have been brought to a stand: they also would like to set the earth on fire, but the selfish caution and scepticism of the world are against them, and Christina Rossetti, in her passionate outcry: 'Earth, earth, earth, thy cold is keen!'—is merely paraphrasing the exclamation of our Lord.

A man can only kindle such moral fire as is in him, and if his ardour is shortlived his influence is soon at an end. It was said of the great Chalmers by a friend that 'everything he did was done heartily,' and if he desired heavenly blessings he 'panted' for them. It is little wonder that such a spirit swept men along with it; and on a kinglier level this is what the Gospels report of our Lord. To His eager looking it seemed as if every bush burned with fire, as if every life had a surrounding halo of divine attendance. 'Look at this child,' He said, pushing forward a boy who was holding His hand, 'and see how frankly he trusts an unknown stranger like Myself: that is the way in which God ought to be trusted, and children like this always see His Face.' With this gift of eagerness Jesus flung Himself upon the life of men: as Augustine says: 'He tarried not but ran, crying aloud by His words and deeds, by His life and death that we should return to God.' He made Himself eyes for those who could not yet see: by His sureness He helped men to be sure, and when He found them slack and indifferent His eagerness had to stand for theirs until their own awoke.

A life so managed involved a constant drain on heart and nerve, and the Gospels supply distinct indications that Jesus prematurely flagged in strength. To Him, a youth of only thirty, it was said, 'Thou art not yet fifty years old'; and in the closing scene, a passing stranger had to be commandeered to carry His Cross. 'My soul is exceeding sorrowful so that I am like to die,' He had said in the Garden. This does not mean that His mood grew sombre, or that, as foolish people have asserted, Jesus never smiled. Even on His last night He seems to have spoken freely of 'My joy,' as if it were near to utterance. At Pentecost, Peter quoted as descriptive of Him the words—'Thou hast made me full of gladness with Thy countenance.' What peculiarly gladdened Jesus was to see others made glad, to see sullenness departing and a life won for hope and goodness; and in this way, even in His lifetime on earth, He 'saw of the travail of His soul and was satisfied.'

This eagerness of His did not remain in the region of mere feeling—of passionate desire, and ready sympathy and noble indignation: from the days of Temptation in the Wilderness at least He had had in view what He here calls His 'Baptism'—that grim plunge down into the chill waters out of sight, where it looked as if death had proved the stronger. 'I have a baptism to be baptized with,' said Jesus, 'and my heart has no ease until my task is accomplished.'

There was no ambiguity about the end which He had in view, for He was 'manifested to put away sin by the sacrifice of Himself.' From the beginning of His ministry His activities had all been marked by the one character; for in everything He thrust Himself into the conditions of distressed men in order to bring them relief. But though this vicarious temper was always central in Him, it was only at the Cross that it shone forth beyond the reach of mistake, for there the Man and His interests pass out of sight, and love and sacrifice for others blaze out with nothing to obscure. When a loving and adoring woman once emptied a flask of costly ointment over His head, glad that at length she had found a worthy use for all its hoarded fragrance, the disciples grumbled in protest, but the Master averred that her deed and His were close of kin. 'Wheresoever this gospel is proclaimed, what this woman has done will be mentioned,' for her spendthrift act and Mine are

of like origin, since love refuses to keep anything back. When it gives it must give everything. This passion of self-emptying was Christ's chosen instrument for setting the earth on fire, and throughout the centuries it has never ceased to operate.

Carlyle said to Emerson as they walked on the moors about Craigenputtock, 'Christ died upon the Tree; that built Dunscore Kirk yonder'; ay—and it has wrought results of more enduring moment. It is the secret of all that is noblest in the world of to-day, since it is for this cause that men and women are living 'not to themselves, but to Him who died for them and rose again.'

There are many ways in which the Cross has been estimated by thinkers, but this was Christ's own way. He taught His friends to recognize in it not a wholly new thing, but the culmination of His long passion of desire. He had come to set the whole earth on fire, and the flame which burned in Him had not been extinguished by the soddenness of the world in which He laboured; but now it reached its height on Calvary. Here power is matched with power; the stolid disregard of men with this eager purpose, the forces of self-interest with this passion of redeeming pity, scepticism and despair with this living hope for all. If in any of us He has lighted up a kindred flame, we surely owe it to Him that we should work not negligently or with half our heart, but with heat and confidence like His own; for, apart from this, there is no sure hope for righteousness of covering the earth.[1]

TWENTIETH SUNDAY AFTER TRINITY.

The World and the Will.

BY THE REVEREND DAVID H. C. READ, B.D., COLDSTREAM.

'And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.'—1 Jn 2^{17}.

If we are normal human beings we see both the good and the evil in the world. Sometimes we look out and catch at the laughter of a child, the singing of the birds, the devotion of a friend. Our heart leaps in response to the great pageant of music and painting and drama. 'God's in His heaven: all's right with the world.' At other moments all that we can hear is 'the still, sad music of humanity' and the human drama seems to us a meaningless procession of puppets manipulated by a blind and malignant power.

> As flies to wanton boys, are we to the gods;
> They kill us for their sport.

[1] W. M. Macgregor, *Christ and the Church*, 56.

At one moment we look out over the world of Nature and feel with Wordsworth the 'sense of something far more deeply interfused'; and at other moments we are in more cordial agreement with Mr. Aldous Huxley who has suggested that Wordsworth would have found little of the calm and serenity of the Cumberland moors in the fierce and squalid chaos of the tropical jungle.

Unless, then, our experience deceives us, there *are* two worlds. And if we turn to the Word of God we find our experience echoed in this most realistic of all books. Nothing that our deepest pessimism can conceive can equal the cold-blooded realism with which this book describes a world that has fallen into sin. Our fathers read the Scriptures and the book of human nature, and they called it Total Depravity. Whatever they meant by it, is it for us who have smelt the whiff of poison gas, and seen children bombed from the air, to soften the accusation?

But the Bible also tells us of the other world—the world which God created and pronounced to be very good. How did it all begin? How does the world exist in the mind of God, the Creator of heaven and earth? 'The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' There is the world as it issues from the divine heart that loved it into existence. All the qualities of a good garden: harmony, variety, profusion, beauty, order, restraint. This is the will of God. And it is because we have our spiritual home in such a garden that our hearts thrill in response to every re-created fragment in this world of men and women.

These two mysteriously contrasting aspects of the world are deeply embedded in the text. For when St. John talks of the 'world' he means the society that has been created by the will of man. But the other world—the world that corresponds to our deepest desires and our highest ideals—is the world that is moulded to the will of God. And St. John describes it in a flash of inspiration—'He that doeth the will of God.' On the one side, 'the world and the lust thereof'; and on the other, 'he that doeth the will of God.' What, then, does he have to say about these two worlds? Perhaps, as we look, we shall find the Christian answer to the problem of the existence of good and evil.

I said the Christian answer; for there are many answers offered to us to-day. There is the simple answer of the pessimist who saw everything that was made—and behold it was very bad. This is the world that is reflected in so much modern writing. Accept that solution if you like—at the expense of that light within that you know to be

eternally true. Then there is the equally easy answer of the optimist; these ostrich-like religions that refuse to recognize the reality of evil. No wonder such cults are popular. We do not like it; therefore, it isn't there. There will always be an audience for the exponents of this philosophy. Then, again, you may recognize both good and evil, and seek refuge from what you hate in flight. The cloister is always ready to receive those who have abandoned the attempt to see the will of God done on earth. But the monastic life is a mere postponing of the problem; not an answer. And so there are those who say that there is no answer. Both good and evil are realities—they are co-equal, and co-eternal. God and the Devil share the universe between them.

These are the voices that blow in upon us from all sides. What then is the answer of the Christian faith? We have heard the word of man. Let us hear the Word of God. And the one who has heard it—the Christian believer—sees the world in its naked reality, good and evil. He knows the full tragedy of the situation 'here where men sit and hear each other groan.' He knows how our civilization is a kind of Frankenstein which man has created but cannot control. Yet there, staring into the very maelstrom of hate—he proclaims the sovereignty of the God of love. This is the message which John Calvin stamped on the soul of the Church. God and the Devil are not co-equal powers dicing eternally for the souls of men. Christian faith looks fearlessly at the world and the lust thereof, and sees it rotten to the core. But in that very core there is reared up God's immortal answer to the problem of evil—the Cross of Jesus Christ. The Christian sees both good and evil, but dares through twenty centuries of blood and confusion to proclaim the ultimate triumph of good.

Some one once said that this Christian faith is like shutting your eyes and taking a jump. Yes, the Christian faith always means taking a jump, but it never means shutting your eyes. Let us see what support the Apostle gives us as a kind of vaulting-pole to help us over the stream of doubt.

First of all, the temporary nature of human life and values. 'The world passeth away and the lust thereof.' Human society is a rich and powerful creation. It presses on us night and day with its demands. It rears great buildings, offers great riches, closes in on us with an ever-increasing din. But the most important thing of all to remember about it is that it passes away.

The man who anchors his soul in this world's goods is doomed to an eternal disappointment.

I once saw a boy in London trying to run up the moving staircase in the Underground. Only, the one he was running up was the one that was coming down. It looked as if he were fighting a losing battle, but actually so long as he kept at it he was gaining ground. We are like that. We've got to realize that the world is a moving staircase, coming down. The moment we cease to be alert, with loins girded, we begin to travel downwards. But we are set on it with a desire in our hearts to go up. Where is the power we must hang on to, to help us to go up? We must find some permanence to lay hold of in a transitory world. 'The world passeth away and the lust thereof—but he that doeth the will of God abideth for ever.'

Who are these people who are said to be firmly fixed in the welter of a changing world? They are just those who are linked on to the only indestructible reality in the universe—the will of God.

What strange ideas we have about the will of God. A mining disaster occurs. A hundred men lose their lives. Men shrug their shoulders and mutter something about the will of God, when perhaps a more resolute use of the will of man might have prevented the accident. We say 'God's will be done' as if it were the last gesture of weary resignation to the inevitable. When Jesus taught us to pray 'Thy will be done,' He wasn't teaching us quiet acquiescence in the face of disaster. It is a positive prayer for the unfolding of the great programme of God's goodness. 'Thy will be done' is not a kind of epitaph to be inscribed on the tombstones of our departed hopes and ambitions, but a motto to be emblazoned on the banners of the Church militant on earth.

We are quite convinced that human life is transitory. Are we equally convinced that God's will must eventually be done? That the Kingdom of God will dawn in spite of the whole machinery of human sin grinding in the opposite direction? We would like to be able to catch hold of that. To join in the current that is flowing in the right direction. And so God has made it very real.

Abstractions are little use to us. When we are in trouble, one friend is worth a whole library of good counsel. The human race has never been without its priests and prophets, directing men and women to the will of God. But the divine love had to find a new and unbelievable way into the stubborn heart of man. And so it came to pass that the song of the angels was heard on earth; and a Figure stepped forth on the stage of history—a Man like ourselves. 'Lo, I come to do thy will, O God.'

Here, then, is what we need—the will of God made flesh and blood. We can see Him—a boy in the Temple—'I must be about my Father's business'; on the lake with His friends—'My meat is to do the will of him that sent me.' But, 'He was crucified, dead, and buried.' Where was that loving will of God when the body of Jesus was laid in the tomb? Isn't this the final bitter triumph of the will of man? The answer rises from the shades of death. He stands forth on Easter morning with the spoils of sin and death in His victorious hands. That wooden cross—the symbol of the sinful will of man—has long ago crumbled into dust. 'But he that doeth the will of God abideth for ever.'

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Golden Hope of Peace.

BY THE REVEREND R. W. STEWART, B.D. B.Sc., KILLERMONT.

'They shall beat their swords into plowshares, and their spears into pruninghooks.'—Mic 4^3.

Every Armistice Sunday sermon may rightly begin by some reference to the tragedy that is recalled. On this day thousands still think of husbands, brothers, lovers whom they lost, and grief's wounds bleed afresh. There are homes in every parish where men are still enduring daily weakness and pain from injuries received more than twenty years ago. And besides personal heartache there is the indubitable impoverishment of communal life; for war took its toll of more than an average proportion of men with the finest gifts of leadership and the most unselfish courage, who would now have been bringing the ripeness of their strength and wisdom to the service of their fellows.

More and more, however, as the past recedes, this Sunday becomes one on which men's eyes look forward with the hope that war shall become like one of the dimly understood horrors of earlier ages and peace be perpetual. It is a fact curiously unnoticed, that, though the fear of war has been so prominent in recent years, Britain has since the Great War had a longer period of unbroken peace than it has enjoyed for hundreds of years.

These words of the Hebrew prophet, 'They shall beat their swords into plowshares, and their spears into pruninghooks' are living words, not only because they ring with music, but because they set the problem of civilization in its barest terms. They raise no complicated considerations of markets or the balance of power; but state the simple fact that mankind struggling for subsistence has to choose between war and peace. In a poor peasant community a man possessing a bit of iron, precious and hard to come by, can take it to a blacksmith and have it made either into a weapon or a tool, not both. The complex society of to-day is very different, yet the ancient poetry gets to the same elemental fact as the latest catchword, 'Butter or guns.'

Doubtless to many all talk about the establishment of peace sounds thin and unreal at a time when Europe is engaged in a feverish race of rearmament, and any precarious measure of prosperity in business and industry depends largely upon munition orders. But is hope to be abandoned?

1. It is true that there is discouragement in the fact that throughout all history are strewn eloquent protests against war that have had no effect. One of the most beautiful and touching tragedies of ancient Greece, for example, was the play written by Euripides with this object. In his day the citizens of Athens were eager to start a campaign. He fancied that their appetite for military glory came partly from their admiration of Homer's heroic poetry about the Trojan War, and he resolved to make a poem of his own on that subject, and wrote the play called *The Trojan Women*. There he describes with moving power the fate of the princesses of Troy, torn from their homes to be slaves and grind corn and bear children for the victorious Greeks; and he recalls by dark hints how few of the conquerors ever reached home, how they mostly perished on the rocky storm-swept coasts. That, he meant to say, and not glory, is the real truth about the Trojan War, about any war. Euripides' play is one of the treasures of literature; it has been studied by generations of scholars; in its translation it still holds the stage in modern theatres. But it has not stopped war.

Or think of Europe at the time of the revival of learning and of the Reformation. One of its foremost scholars then was Erasmus, to whom it seemed as if the rediscovery and study of the wisdom of the ancients must set the feet of the nations on a new path of reasonableness and virtue. He was the kind of man who would have singled out as among the worst things in the last war the destruction of the library at Louvain and of the cathedral at Rheims, and the death in their bloom of poets like Rupert Brooke, though he also saw the horror of war's effect on common life. Few could write so clearly and to the point, and his books had a large circulation. One was a protest against war—'a thing so savage that it becomes wild beasts rather than men, so pestilent that it blights at once

all morality, so unjust that it can be best waged by ruffians, so impious that it has nothing in common with Christ.' One could not wish the case against war better put than Erasmus put it, in vain, five hundred years ago.

And shortly before the last war the whole world was discussing Norman Angel's book, *The Great Illusion*. It was a simple proof, afterwards amply and sadly confirmed by experience, that war could bring no profit to the victors; that it would never pay better to win a war than to keep peace. It is indeed discouraging to find that so many noble and persuasive arguments against war have been made in the past without result.

2. It is a reason, however, for new hopefulness to-day that two new considerations have come to reinforce the ancient protest, and make the revolt of human feelings and reason against war come to be what Mr. Garvin pronounces 'a movement incomparably more powerful and systematic than civilization has seen up to now.' One is the birth of a new conscience on the subject. The phrase 'war guilt' expresses the fact that to the modern mind war suggests guilt rather than glory. War is now felt to be a sin rather than a calamity. The first Armistice Day brought, on the whole, feelings of relief rather than of triumph. The argument about war guilt has produced many pleas of innocence, but the general idea is lodged in the minds of all nations. Modern men could never call a war a 'crusade,' like the knights who gaily painted the Cross on their shields and sallied forth to slay the Turk. It comes as a shock to-day to read in Lord Tweedsmuir's account of the gallant Montrose that the lowland army near Perth advanced to the battlecry 'Jesus.' In former times it was quite easy and usual to have the conviction that a war was a righteous cause, a course dictated by honour, patriotism, loyalty, proper pride. It is not too much to say that now the human conscience is desperately uneasy about the whole business of fighting, and one can hardly conceive a war in which multitudes, perhaps the majority, would not have troubled unhappy searchings of heart as to the way of duty and right. Is not this ground for large hopefulness?

The other consideration is the growing idea of a wider loyalty than mere patriotism. The idea of loyalty may be said to rest on the truth that it is better to be a part than a whole. An ant that lives in an ordered community is more wonderful than an independent beetle; bees in their hive are on a higher footing than butterflies. A member of a human family has a larger, richer life than one who is alone in the world. And a man will be a better father for being a good citizen and a better citizen if he is also a patriot. Such loyalties in their widening circles do not clash, but include and strengthen one another. Mussolini, whose perception of this truth may be limited, still uses it in his speech-making tours. In each town he contrives to bring in some allusion to its particular history, and thus fuse pride in local tradition with pride in the nation. So a Scot's special pride in being a Highlander or a Borderer is part of his general pride of race; and national pride is not checked by the reflection that the nation is only part of a world-wide empire. In China to-day the brightest sign for the future is said to be that on the top of the ancient loyalty to family and clan is growing the new conception of loyalty to the nation.

It is true that the present revival of narrow racial and national sentiment in many countries may seem to throw a doubt on such a reading of the signs of the times. But that is a short and superficial view. The great trend of the world is towards unity. Science knows no frontiers. Medicine and public health are international concerns. Economic problems admit no partial solutions. Prosperity and ruin are infectious conditions. Beyond all controversy it has dawned upon mankind and is being taught along many lines that no prospect of stability or prosperity exists which is not based upon a common loyalty embracing all humanity.

3. The Christian Church, sympathizing with every right aspiration and ready to urge every argument for peace, has its own distinctive ground for hope and its own particular, and indeed critical and indispensable, contribution to bring. The basis of enduring peace will not be cleverness but goodness. A conscience against war will prevail only if it regards war as a sin against humanity and against God. The wider loyalty to mankind will not dominate narrow selfishness unless it is also the higher loyalty to one Heavenly Father. With unregenerate man the appeals of reason, justice, and goodwill are liable to fail. The difficulty of negotiation and confidence between nations is that so often a common basis of conviction and sentiment is lacking between peoples who have no fundamental agreement in their traditions of virtue and faith. Therefore the great contribution that the Church has to make and that the Church alone can make to the cause of world-peace is its proclamation of the world-wide gospel—the Fatherhood of God, the Lordship of Jesus, the brotherhood of all for whom He died. Peace will only be assured as Jesus Christ goes forth conquering and to conquer.

Christianity in Action.

Experiments in Social Regeneration.

By Clarence E. Pickett, Executive Secretary, American Friends' Service Committee, Philadelphia.

Following the Civil War in the United States, from 1860 to 1864, for about sixty-five years there was a period of expansion and exploitation of natural resources, which has scarcely, if ever, been excelled on any continent. Huge reserves of forests were exploited; iron, copper, and coal were developed for domestic and foreign consumption; and, perhaps most striking of all was the widespread and ruthless use of the land for production of crops without consideration for the continuing enrichment of depleted soils and protection from erosion.

Along with this period of physical development went certain great ethical, moral, and religious practices. The United States did not face a population problem—it faced a dearth of labour. Consequently, it was easy to open the doors wide to all comers who were strong of body and mind, who might wish to have a chance in this new world. It gave to those who had been here for a century or more a sense of generosity toward other parts of the world, which was due not so much to an inner conscience as to outer circumstances.

There developed also a keen sense of personal liberty. If one could not or did not wish to solve the problems that pressed themselves upon him in one location, he could without too much difficulty move to another more expansive spot, and there exercise his personal liberties. If he wished to exploit natural resources of lands which he was able to command, that was no one's business but his own. His religious responsibilities were largely cared for by a reasonable degree of devotion to the institution of the Church and by a willingness to contribute to public causes, usually a comparatively small amount of his opulent income. Some one, in writing about the great figures produced by this period, calls them the 'robber barons.' This is not an inaccurate title. While such a period developed certain values in terms of rapid and widespread economic development, strong individual characters, enormous initiative, and a rather crude sense of generosity, it also depleted and impoverished the generations that came after it. It might will a generous accumulated fortune to the oncoming generation, but usually it did not produce a respect for property and economic values as continuing to produce fruits.

Following the World War has come a period of orientation and recognition that now not expansion and exploitation but conservation, recreation, and regeneration are the physical problems that face us. The United States still has enormous potential wealth, but it can only be realized by more scientific treatment of the natural resources, conservation, and rehabilitation on a large scale, and by placing human values at the heart of a social and government programme. Depleted soils and eroded hillsides can be recaptured for productive farm lands but this can be done only by scientific care and social concern. If properly husbanded, forests still grow if they are planted, and may be an enormous national asset. This will come about only with a motivation that looks to the future and not to the immediate present. All of this calls for a new type of thinking which places the welfare and enrichment of personality as central rather than gadgets and the increase of physical resources.

For twenty years there has been running side by side the disappearing over-emphasis on individualism and a concurrent development which expresses itself in these various forms of conservation and rehabilitation. With the coming of the present administration, a number of official forms of recognition of this spirit have taken shape. And while they may easily become purely physical adventures, in their conception they had certain great spiritual aspirations which need to be recorded and understood.

One of these has to do with the basin of the Tennessee River. This great water system, stretching over the states of North Carolina, Kentucky, Tennessee, Alabama, and Mississippi, drains the territory once rich in forest reserves, in farm lands, in mineral wealth, and in possibilities of the production of power as well as navigation. At the present time this river basin supports a population of about ten million people. While it is quite true that there are a number of large cities—Knoxville, Chatta-

nooga, Nashville, and Memphis in Tennessee; Asheville, North Carolina; Paducah, Kentucky—which represent a large and important accumulation of wealth, it is also true that within this same basin there exists a very large population whose living standards are unspeakably low and whose educational opportunities are most meagre.

One of the first great steps of the Tennessee Valley Authority—a body created by the Congress of the United States 'to develop the agricultural and fertilizer facilities of the Valley, the power and navigation possibilities of the river, and the social and educational capacities of the populations'—was to build a great dam across the Clinch River, one of the tributaries of the Tennessee River, partly for the production of power, partly for the prevention of floods on the Tennessee River, and partly for the stabilization of the power and navigation level of the Tennessee River. Within the basin which is now covered by Norris Lake, the body of water created by the Norris Dam, there lived four thousand families. What was to be done with them? Perhaps the spirit of the whole T.V.A. undertaking may be suggested by the treatment of the problem of cemeteries located in the Basin. There were forty of these, and it is almost inconceivable how large and important a place in the structure of society these little rural cemeteries fill in isolated communities. The Authority obtained consent of each community to carefully remove each grave from its location to a newly created, beautifully located cemetery in the wooded hills beside the lake. Scrupulous care was observed in carrying out this promise.

The second step was to make a family case study of every family living in the Basin, to find out the family income, the value they placed upon their land, and where they would like to move, etc. Certain startling facts emerged from that study; perhaps the most striking of any being that the average cash income per year for those four thousand families was sixty dollars ($60.00) for the entire year—five dollars or one pound per month. Of course, this only supplied a very small portion of their living; hunting, fishing, growing gardens, care of chickens, cows, pigs, etc.—all was very important. The Authority offered its services to assist each family in purchasing a new site, and most of them have been located as near as possible to the old scene of their home. It paid them sufficiently well for their land so that they could get better land when they moved; offered architectural service in house design and construction of their new dwelling; offered its services in providing better breeds of live stock for their new establishments; developed sales outlets for the handicraft articles, textiles, metal work, and woodwork, made in homes in this Basin; has assisted in construction of a new series of roads which make possible transportation of children to better school facilities. It developed a trade school at the Norris Dam for training the abler young men and a few young women in the skills that are now being used in the wider development of the Basin.

In the building of large dams it is customary to have construction camps, which are usually crude barracks and which house the workers on the project. Instead of this, a little model town was built, which has revealed new patterns of architecture; has established a school system which, though not expensive in its operation, is rich in ingenuity in showing how simple local resources may be used to provide an enriched life. The stores of the community are co-operatively owned, and now a little community is building itself around the lake, because the very valley that was once so depleted and desolate is now a most happy and desirable community in which to live.

One realizes that this artificial stimulus of government employment had a good deal to do with such an effort. But if one compares the way in which this undertaking has been administered with the usual construction of dams or exploitation of natural resources, one sees a new motivation at work which cuts in very close to the heart and spirit of religion.

There is a long-standing American tradition insisting upon the separation of Church and State. It is, therefore, impossible for the United States Government to in any way subsidize religious services. However, some of the leaders in the Tennessee Valley Authority movement have co-operated in establishing a Community Church, which emphasizes not only opportunity for worship but a wide range of creative services.

Eight great power and navigation dams are proposed for the entire Basin. While the social and spiritual motivation has not been as much to the fore in the other developments, that side of the programme has not been neglected. Observation of these developments now over a period of almost five years reveals a tendency again to elevate the importance of the physical and concrete and to be less concerned for the moral and spiritual. And yet there is no doubt that a generous and far-reaching spiritual contribution has been made and is being made by the T.V.A.

The richer deposits of fertilizer in certain portions

of the Tennessee River Basin are now being made available for use to the farmers in the Valley at a modest charge. All of this reflects itself in the standard of living, the opportunities for health, and upon the entire cultural level of the Valley. There is a tradition, perhaps not without its justification, that one of the most effective ways to prevent crime in cities is to have well-lighted streets. This may not be quite so true in rural villages. However, the widespread use of electric current for bearing heavy burdens in the household, providing light, and in some cases heat, is not only a power achievement but an ethical and cultural one. This is one of the great contributions at which the Authority is aiming, namely, to bring the cost of electric current within the economic range of a greatly increased new consuming public. The vision that prompted the establishment of the Tennessee Valley Authority was a great ethical and spiritual illumination. It has become somewhat darkened by the confusion of administrative policies. But that is incidental in the development. The day of huge exploitation of natural resources purely for personal gain is departing. With it is passing individualistic and crude forms of spiritual dynamics. It will probably be a generation before we shall learn how to take this instrument of public service and make it a most effective tool for creating social and spiritual values. The Tennessee Valley represents a great gesture in that direction.

Not unlike this experiment is another one undertaken with the same social impulses. The rapid mechanization of certain of the heavy industries, chiefly coal, iron, and copper, has created in America what, in England, have been known as 'the derelict areas'—now I believe called 'special areas.' Usually where the extractive industries have been located there is not much cultivatable soil. However, we have remaining a great deal of good, unused arable land, and among the enterprises now being worked out is a return to the cultivation of the land and joining with it the decentralization of small industry, providing a modest cash income but a satisfactory level of living, due to growth of vegetables and fruits on family allotments. This movement, first under the term 'Subsistence Homestead,' took the form of establishing communities usually of about two hundred families on individual plots of ground ranging from one to five acres, with new houses and equipment for farming, and with small industries established in the community to provide cash income. At present about fifty such projects have been built in various parts of the United States. While architecture and cultivation of the soil are of central interest in these communities, the problem of creating a democratic community out of persons who have lived most of their lives in 'company owned' towns requires a social and cultural programme planned with unusual skill. This undertaking has revealed how few people there are available who can manage such undertakings. The settlers are setting out upon enterprises that call for a type of motivation and leadership which has not been provided by our present educational facilities. It is a very different undertaking from simply administering a housing project. The communities are usually sufficiently small so that it is not possible to pay for a wide range of technically trained persons. Consequently, the manager must know something about education, about farming, land management, care of roads, development of health co-operatives—and perhaps the most difficult and delicate of all, working out the problem of proper Church opportunities for a community made up of people representing many different religious bodies.

A study of the community development in the historical growth of the United States reveals that most colonies that have succeeded have centred around a Church—the settlers have usually belonged to a single profession and have had the binding quality which that represents. Very often as others have moved into the community and a wide range of sects prevailed, the community loses its distinctive character, but not until the economic and social structure has been developed far enough so that the community continues. But in these communities are drawn together people representing Roman and Greek Catholics, and almost every one of the Protestant sects. It is not usually feasible, therefore, to establish a Church as the centre of community life. In a number of cases the school is filling that place. This in turn means that the school must have a statesmanlike conception of its function in the community if it is to fulfil the wider reaches of its opportunity.

This community-building programme has now been going on for about four years. It is too early to pass any final judgment upon its achievements. Often the construction costs have been too high, and the administrative methods have been too complicated. However, there is no doubt but that these efforts have helped to centre the attention of the American public upon a central and urgent problem in our wider community life, and they are bringing to church groups, theological schools,

and concerned ministers, a new sense that the institution of the Church is finding itself submitted to new tests as the instrument for the expression of religious life. To this new call all too often thus far it has not been able to adopt its programme. It is tending to force those who partake in the adventure of constructing new settlements to think out ways in which the spirit of religion can find an adequate form of procedure so as to give full sway to the spiritual capacities of the men and women in the communities. The community Church sometimes is the answer, but not always.

I believe it is fair to say that the one general effect is to remind us once again that religion is a matter of the relation of men to each other and to their God, and not an affair of institutions. It is saying effectively to the Church, 'Can you adapt yourself to the changing needs of men?'

While one realizes that these efforts are honest attempts to correct a profound maladjustment in our social life by careful planning, one also sees the tendency of government financed and administered enterprises to emphasize chiefly the material development. The architecture of the house often overshadows the architecture of 'The New Jerusalem.' But man does not live by bread alone. To meet these new larger demands will require the concern, intelligence, and dedication of voluntary agencies within and outside of the community to produce through these developments a new expression of the spirit of man, kindled by the Spirit of God.

The Epistle to the Hebrews: An Expository Study.

By the Reverend Innes Logan, M.A., Edinburgh.

I. There is a great area of the Old Testament, occupied by the sacrifices of the Hebrew people, which is closed to the normal Christian mind. A complicated system, and a sense of something alien, even revolting, join in removing it from his religious interest. Obviously the whole sacrificial system is done away with, he says, and passes on in relief. The Old Testament itself, through its noblest prophets, has declared its abolition.

But there is one book in the New Testament which has the genius to dig deeply into the past in this connexion, and from the mass of rite and ceremony, primitive survival, and professional externalism, to bring to us out of its midst a lovely and revealing truth.

The author of the Epistle to the Hebrews is not an Old Testament prophet. He is a Christian as well as a seer, and therefore he dares to employ and explicate the past, where the prophet of old would utterly condemn. He is not afraid to use the past in this sphere of sacrifice, seeing amid its vast and abolished paraphernalia a living word. So he speaks of 'the better covenant,' 'the better promises,' 'the better sacrifices,' 'the blood of sprinkling that speaketh better things.'

This use of the term and idea of blood is characteristic of the author and absolutely central to his exposition. Elsewhere in the New Testament it is to be found, but it is only in the Epistle to the Hebrews that we meet an analysis of extraordinary intellectual ability and spiritual insight which reconstructs for us the significance of an idea really vital to the proper understanding of our faith.

The Epistle is evidently written to men disillusioned and doubtful. Some great effort has left them exhausted; and exhaustion, physical or otherwise, is a fruitful soil for evil. And some great effort, too, is still to be required of them. The author comes to them with a message of living power, the appeal of which was enforced for them by the use of terms and ideas which specifically met the needs of his day, but fundamentally are for every age. For his teaching, intensely real and penetrating, was content to declare itself only in terms of personality and life. Be his subject God, or Christ, or man, or their relation, it is in terms of life, of living relationship, of power given and received that he speaks. He speaks of Christ's power to save, of His power to regenerate life by His own life utterly given. To a generation shaken by the sense of destruction and chaos, it brought a message of singular power—the message of God's participation in humanity's sorrow and striving, and of man's share with God in both the pain and the adventure by which the deliverance of mankind is achieved. Life is not a game to be played with an eye to safety, but a summons to service, and this service is so adventurous and full of peril that men cannot face it without the life of God in their hearts. Reconciliation and service go hand in

hand inseparably. Where shall he find the metaphor that shall awaken the mind to a lively and living response?

With profound insight, with that genius which makes him one of the few who do not simply expand or develop, but actually create theology, he seizes on the one thing in the Levitical sacrifices which is central to them, and cardinal in sacrifice itself, and that one thing is the value attached to the use of the blood. It is life only that counts; it is the quality of life that determines in which direction and to what end it counts. Jesus offers His own life that in Him the life of God and man may meet. He offers it because in no other place or material than life, and in no other life but His, could God perfectly meet man, or man meet God in very truth. Here is a new covenant, mediated not by ritual but by reality, not through temporary forms but by final achievement, something done once for all and, as eternally valid acts can only be done, through personal life.

Christ, for the author, is Himself both the place and the power of reconciled and united life. He and He only reconciles us to God, and that by the communication of life. He lives in us and we in Him. His life, which is the very essence and expression of the life of God, cleanses us, unites us, and re-creates us.

Let us recall the sources of this idea, central to the Epistle. The Hebrew ritual of purification contained washing with water. That was one thing. It also contained cleansing unto renewal through union, by life imparted. This latter is the significance of the Old Testament use of blood, and it is followed throughout in the New Testament, with two doubtful exceptions. The first of these is found in Rev 1^5, 'Unto him that loved us, and washed us from our sins in his own blood.' The best attested reading of this passage, however, gives the word translated 'washed' as 'loosed,' reading λυσαντι . . . ἐκ not λουσαντι . . . ἀπώ.[1] That is to say, the author of 'Revelation' said nothing about being washed in, or by, the blood of the Lamb, but spoke of being liberated by His power. This is a truly Scriptural thought as compared with a non-scriptural one.

The second doubtful exception is in Rev 7^{14}, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Certainly the thought of soiled garments and their washing is a familiar Scriptural idea, just as washing the hands or body with water is; but the idea of washing garments in blood is not Scriptural. It has been suggested (Bousset) that in view of Rev 12^{11}, 'And they overcame him by the blood of the Lamb' (. . . διὰ τὸ αἷμα . . .) the translation of the words in 7^{14} (ἐν τῷ αἵματι) should be 'through the blood' of the Lamb. That is to say, the words 'washed their robes, and made them white' would indicate what they have done through the blood of the Lamb, that is, through power given by Him. Even if this be rejected, we must bear in mind that it is the robes that are washed in the blood of the Lamb, and that this is the only instance in the whole Bible of such a phrase.

One may fairly say, therefore, that there is no instance whatever of the application to individuals of such an idea as being washed in blood.

Hymns that ask, 'Are you washed in the blood of the Lamb?' are not Scriptural. No one is washed in blood in the Bible. Blood is used to signify the method of reconciliation. Life in contact with life, life made one with life, life cleansed through union with the holy—thus does the shed and sprinkled blood make God and man at one.

There is a scene in one of Arnold Bennett's novels where a man and a girl stand together during a Methodist anniversary in a square of one of the five towns and listen to the singing of:

> There is a fountain filled with blood
> Drawn from Emmanuel's veins.

The vast mass of human beings and the volume of singing move the man deeply. What a stupendous idea! But what strange words and ideas these people employ, he thinks in colder moments. For most men and women to-day that colder stage is never broken when such a hymn is sung. The words repel. The idea of this blood bath into which we are plunged and miraculously made white seems outside any reality we know. *Hebrews* falls into no such confusion, but lays its finger on the central truth here. 'Without shedding of blood is no remission' (He 9^{22}) may sound archaic enough, and yet the writer takes us to the very centre of life. All these sacrifices were but a shadow of the good things to come and were to be cast aside when the one good thing was realized, the one thing true amidst all the rubbish and mechanism, but they enshrined an eternal fact. For separation persists until the inner life is united. All else was in vain 'Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law).' Still more emphatically, 'It is not possible that the blood of bulls and of goats should take away sins.' 'Then

[1] Cf. R. H. Charles, *The Revelation of St. John* (Int. Crit. Comm.).

said he, Lo, I come to do thy will, O God' (He $10^{8.9}$). And in Him is the only sacrifice—the sacrifice of blood shed, for a life-giving purpose, of life lived within the will of the Eternal Love, on behalf of men, and lived to its utmost self-giving.

'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way consecrated for us, let us draw near.'

II. The references to sprinkling the blood demand our special attention. These are to be found at the following passages—chs. 9^{19-21} 10^{22} 11^{28} 12^{24}. The whole of the ninth chapter is of the highest significance. 'The priests constantly enter the first tent, in the discharge of their ritual duties, but the second tent is entered only once a year by the high priest alone—and it must not be without blood, which he presents on behalf of himself and the errors of the people . . . but when Christ arrived He passed through that nobler and more perfect Tabernacle not made by human hands (no part, that is to say, of the present order), not taking any blood of goats and oxen, but His own blood, and entered once for all into the Holy Place. He secured an eternal redemption. For if the blood of goats and bulls and the ashes of a heifer, sprinkled on defiled persons, give them a holiness (as far as ceremonial purification goes), how much more will the blood of Christ, who in the spirit of the Eternal offered Himself up to God as an unblemished sacrifice, cleanse your conscience from dead works to serve a living God?'[1] The life of Christ cleanses us of all useless, idle matter and stimulates to living service. Then, after a passage where he is led aside by a reminiscence that διαθήκη means also will or testament to the thoughts the reminiscence suggests, he says (coming back to his main argument), 'Hence even the first covenant of God's will was not inaugurated apart from blood; for after Moses had announced every command in the Law to all the people, he took the blood of calves and goats, together with water, scarlet wool, and hyssop, sprinkling the Book and all the people, saying as he did so, "This is the blood of that Covenant which is God's command for you." And in the same way he even sprinkled with blood the tent and all the utensils of worship. In fact, one might almost say that by Law everything is cleansed with blood.' (The reference is to Ex 24^{3-8}, but it is not very exact in some details.) 'Apart from shedding of blood there is no remission.' 'Brothers, since we have confidence to enter the holy Presence in virtue of the blood of Jesus, by the fresh, living way which He has inaugurated for us through the veil (that is, through His flesh); and since we have a great Priest over the house of God, let us draw near with a true heart, in absolute assurance of faith, our hearts sprinkled clean from a bad conscience, and our bodies washed in pure water' ($10^{19ff.}$). The blood sprinkles, the water washes. Both cleanse, but there is a thought emphasized in the sprinkling of the blood of renewal and of quickening power beyond mere cleansing. It is the healing touch upon the heart.

The writer moves on to urge steadfastness, hopefulness. They must not waver and be disheartened, but have faith. You lose your soul without faith. Faith is the very soul of things. The world itself is meaningless without it. This world is either chaos, with a show of order, or it is an inspiration; either a revelation or a nightmare. All the great men of his national history have been great by reason of faith. All the big things are done by faith. He enumerates some of these men, and includes Moses. 'It was by faith that he celebrated the Passover and performed the sprinkling by blood so that the destroying angel might not touch Israel's first-born' (11^{28}). Then after that passing reference he makes his great appeal for stripped and athletic service and declares how they have been brought far and, because of it, must rise to their splendid opportunity. 'You have come to Mount Zion, the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly of the first-born registered in heaven, to the God of all as Judge, to the spirits of just men made perfect, to Jesus who mediates the new covenant, and to the sprinkled blood whose message is nobler than Abel's' [to the blood of sprinkling that speaketh better than that of Abel, R.V., than Abel, R.V.M.].

It may be noted that the Epistle (11^{4}) has already referred to Abel's sacrifice, that is, not to his death, but to his offering. 'It was by faith that Abel offered God a richer sacrifice than Cain did . . . he died, but by his faith he is speaking to us still,' but there is a sprinkled blood that speaks better things than did the blood of Abel's sacrifice. Thus on this and other grounds, too detailed to be entered into here, it may be concluded that the author does not bring into this noble passage a reference curiously out of place—for Abel's death was no sacrifice—but one in keeping with this central idea of the Epistle—the power of the sprinkled blood. See then, he adds, you do not fail to listen to that voice so clear, so merciful.

[1] Translation from Moffatt's *New Translation*, ch. 9, *vv.* 6, 7, 11, 12, 13, 14, 18–22; 10. 19–22; 11. 28; 12. 24.

The cleansing, then, through sprinkling is life communicated, received, surrendered to, and proceeded upon. The shedding of blood has its fulfilment and explanation in the use of it; it is the freeing of life for a life-giving purpose.

III. The author now comes to the heart of the matter. In the solemn Old Testament rite the High Priest entered the Holy of holies bearing the life, an offering in his hands to be given to God that He and His people might be one in virtue of that life.

The writer's use of the Hebrew Day of Atonement is a cardinal consideration and, though reference has been made throughout to this, it is as well perhaps to fix the matter more clearly in our own mind. He is not concerned simply with contrasts and not at all with parallels. He is searching for significance that can be utilized. His hearers, whether they were Jews or not, were thoroughly familiar with the Old Testament sacrifices, and he handles his subject on that basis. And, while it is true that for us these sacrifices are an outside study rather than a line of approach as far as familiarity goes, the writer has that religious genius which can fasten upon what it sees to be capable of interpretation and extension to eternal significance.

The sacrifice of the Day of Atonement, the climax of Hebrew sacrifices, appeals to him, therefore, with peculiar power. He does not confine himself to it. On the contrary, he ranges over typology for lessons,[1] and finds them, and expounds them. But the special contribution of this writer to theology is nevertheless to be explicated through his main use of the Day of Atonement.

The sacrifice of this day was for sin; or it was as near that as the sacrificial system ever goes. It was national—an important point, for the writer is no individualist. He sees men as a community, as a society. This is another modern turn in him, for the sense of sin of to-day, where it exists, is less individual than social or national, and less on account of personal wrong-doing than due to a sensitiveness to social wrong, unfamiliar to some previous generations. The children of Israel signified sense of this, their real participation in it by fasting and humiliation.

The blood was treated with a solemnity and completeness peculiar to this day, being carried into the Holy of holies and sprinkled seven times on the altar, on the very mercy seat itself.

[1] Cf. P. Fairbairn, *The Typology of Scripture*,[4] Edinburgh, 1864; A. B. Davidson, *The Epistle to the Hebrews*, Edinburgh.

Here is a true covenant—the symbol of life, that which represented life itself, shared between God and man, for a community at one with God.

All this was but a temporary, imperfect attempt with means and agents and ideas and amid surroundings which were such that, noble though the motive was, a pathetic inadequacy touches it all. But with Christ it is different. In Him all is transformed from shadow to substance, from show to reality, from temporary type to everlasting truth.

In Him God and man are at one. This is the supreme aim of the writer—to persuade men that the friendship of God is extended freely to them; a thought, again, that is in consonance with the religious emphasis of to-day. There is loss, and will be greater loss, in the withdrawal from the minds of so many of that pure and lofty Sovereignty of God, austere and subduing, which lies at the heart of Calvinism, but there is gain in our faith in God's essential friendship towards men and women. There is a noble austerity in the definition of God which is given in the Shorter Catechism in reply to the question, 'What is God?' 'God is a Spirit, infinite, eternal, and unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.' But there is no necessity to be more austere than the Bible, and the Bible says God is Love, which the Catechism forgot to do. Yet it is unforgettable that it is a Love that must cleanse us for very love of us, and suffers in cleansing. When the Son of God comes He comes by blood.

And so we see, with our author, that everywhere there is the thought of life; life renewed, united, shared, protected, revitalized. There is one here and One there, and each needs the other, somehow, for the sake of his own life. At first all this is physical. It slowly becomes, more or less, symbolical and spiritual. But the one permanent element amid a throng of conceptions, rising and fading, is life. Somehow, the blood, the offering in some way handled, brings into contact two lives—human and Divine. It may appear that we bring back ritual and the use of it as part of the Christian faith in so seeking to express Jesus in reference to the past, and that, in addition, the reappearance of sacrificial phraseology is undesirable. It is at least very desirable that those who do still use it should understand its real meaning. It is even more desirable that those who hear and are repelled by this phraseology (of blood, and so on) should know its historical value. But beyond all is it desirable to realize the abiding religious significance of the crucial message of the Epistle to the Hebrews?

Recent Foreign Theology.

Varia.

THE newer school in the criticism of the prophetic literature continues to make progress, and its latest contribution is a study of Is 24–27 by one of its leading exponents, Professor Joh. Lindblom of Lund.[1] These chapters form a well-marked section within the Book of Isaiah, and have commonly been regarded as a complete unit, depicting the triumph of Yahweh and a festal celebration, in the course of which hymns are sung in praise of the divine conqueror.

Lindblom describes the normal features of true Apocalypse (not necessarily identical with eschatological writings) as transcendentalism, mythology, a cosmic orientation, a pessimistic treatment of history, dualism, division into periods, a doctrine of two æons (one ending and another beginning), numerical speculation, a false assumption of prophetic ecstasy, artificial claims to inspiration, pseudonymity, and a general air of mystery. Not one of these is to be found in the passage before him, which, like other divisions in the Book of Isaiah, is a collection of genuine prophetic material, containing thirteen separate pieces, all by the same author, but otherwise independent of one another. The central feature is the destruction of a great and tyrannical city (24^{7-16a} 25^{1-5} 26^{1-14}), together with hymns of praise for the deliverance of Jerusalem and for the vengeance taken by Yahweh, with a few eschatological poems of an early type.

Lindblom, after a careful and discriminating discussion of the known possibilities, comes to the conclusion that the place in question is Babylon, and that the event celebrated is the sack of the city by Persian armies in 485 B.C. With this is connected Xerxes' expedition to Egypt, in the course of which he must have passed near Jerusalem. While the language of the prophet shows similarities with all the three main sections of the Book of Isaiah, it has also peculiarities of its own, which make it impossible to ascribe the section to any of the three.

The work has been done with that acuteness of insight and thoroughness which we have learnt to expect from Professor Lindblom (he cites, for instance, over a hundred other authors), and, while there are still details on which a difference of opinion is possible, his general thesis seems convincing. There are points in the metrical analysis and in the textual reconstruction (both discussed in great detail) which may be modified later, and it may be necessary some day to revise the actual identification of historical events. But as a piece of literary criticism the main position seems unassailable, and we have to be grateful for one more real step forward in our understanding of the prophets.

[1] *Die Jesaja-Apokalypse: Jes. 24–27*, von Joh. Lindblom, Lunds Universitets Arsskrift; N.F. Avd. 1, Bd. 34 No. 3 (C. W. K. Gleerup, Lund, and Otto Harrassowitz, Leipzig).

There is in some quarters a growing confidence in the accuracy of the traditional Hebrew text of the Old Testament, and a corresponding mistrust of the ancient versions. An example of this tendency may be seen in a textual study of part of 1 Samuel, published by a young Dutch scholar under the title, *Research into the Text of 1 Samuel I–XVI*.[2] The work was a doctrinal thesis, and the author very modestly disclaims any advanced scholarship and invites criticism. He takes the three chief ancient versions, the Targum, the Peshitta, and the LXX, and discusses in detail their relation to the Massoretic text. He treats independently in each case the proper names and other features of the text, and comes to the conclusion that most of the variations are either deliberate changes made for exegetical or theological reasons, or that they are simply free translations. The handling of the material is not free from errors, especially in the section dealing with the Peshitta. A couple of examples may be cited. On 1^{2} Dr. de Boer remarks that the Syriac 'adds the article to the numeral,' but a reference to the text suggests that he has confused the Absolute Feminine with the Emphatic Masculine—the forms are identical. Even so, it is by no means certain that the Emphatic would necessarily have implied the article. Again, in 1 S 14^{49}, we have a list of Saul's sons. To those named in the MT, the Peshitta adds a certain *'šbšwl*, on whom Dr. de Boer remarks, '. . . the story of this son of Saul has been lost to us.' The person mentioned, however, is of course, Ishbosheth (Eshbaal); the two forms have been combined. The word is vocalized as *'Ashbāshûl* in the Books of Samuel and as *'Eshbāshûl* in 1 Ch 8^{33} 9^{39}. Even in dealing with the LXX, Dr. de Boer's comments sometimes rouse suspicion. For example, on p. 63, he remarks: 'VI. 20 gives freely διελθειν for עמד.' Is this really conceivable? In every other case where this Hebrew verb occurs in 1

[2] P. A. H. de Boer (H. J. Paris, Amsterdam, 1938; Fl.2.25).

Samuel the LXX renders by a form, a cognate, or a derivative of ἵστημι, and surely no unprejudiced reader can fail to see in the Greek word a rendering of לְעֶבֶר? We gain nothing by trying to prove that the text used by the Egyptian Jews was identical with that current in Palestine. The relative value of the two texts is quite a different matter, and belongs to a separate type of discussion, but it is better for us to admit frankly that there were differences, and that some of them were very considerable.

It is to be hoped that Dr. de Boer will not be discouraged by the blemishes in this first published work of his. He has devoted to it a great deal of painstaking care, and his methods are, up to a point, sound. He has collected a great deal of material which may prove useful to himself and to others in the future, and there is much in his work which will stand. It remains only to add that he writes in English which, in spite of occasional mistakes and unnatural turns of expression, is, on the whole, of very high quality.

T. H. Robinson.

Cardiff.

'The occasion of this essay,'[1] the author states, 'was an exchange of courses organized under the auspices of the Protestant Christian Union between the German and French Faculties of Theology.' It was when the Church controversy in Germany was very acute that seven lectures were given publicly in Giessen, and in a private circle in Marburg. How appropriate the subject the author indicates. 'Vinet had been for us formerly the protagonist of a reformation of the Reformation, even in the spirit of the Reformation; he was to be anew, as in his hard times, the champion of another liberty to inscribe in the constitution of the Church and into the laws of a country: liberty of conscience and worship' (Preface, p. 5). The German text was published in 1934, the French has just appeared. Another circumstance makes this publication so seasonable. In Continental Protestantism there is widely spread and ardently advocated a return to Calvin or to Luther. With what toil of mind and travail of soul Vinet gained his emancipation from the bondage of rigid and harsh Calvinistic orthodoxy is here recorded, and should serve as a warning to all who desire to put on again that dogmatic yoke. Although my own similar experience came very many years later, I have read this admirable account of a great Christian and influential teacher with keenest sympathy.

It was not only for his own theological advance that Vinet desired tolerance; it is evident that he was a man of very sensitive conscience, and that his recognition of the authority of conscience was the constant motive of his demand for liberty from any outward control. The Reformed Church in the canton de Vaud was an established church, and was held in subjection by the State, and in 1838 the grip was tightened. Against the growing despotism a hundred and sixty pastors revolted; among their leaders was Vinet, and on 8th July 1845 the Free Church was organized. These are not the only grounds for welcoming this volume. One of the best books on preaching I have read is Vinet's *Homilétique*. It is marked by one of the qualities which only a French preacher would think of including among the desirable, *l'élégance*. Many of the older generation of French-speaking pastors still speak with enthusiasm of his character and influence. It is a pleasure to find one of the younger men offering this enthusiastic tribute and persuasive demonstration of the master's greatness.

The book is well arranged. The Introduction offers a number of tributes to the importance of Vinet. The first chapter gives an appreciative account of the life of the thinker and the man; the second discusses the dominant influences on his thought, minimizing that of Kant, moderately recognizing that of Erskine, but laying great stress on that of Pascal. The third chapter defends Vinet against the charge of mental abnormality, recognizes his melancholy, partially due to constant ill-health and a certain duality in his thinking, and insists on the progress of his thought. The fourth deals with 'the directives of the religious thought of Vinet'—the authority of the Word of God, and Justification by Faith in Christ—and gives a sketch of his theology. While much in advance of the orthodoxy of his time, it offers evidence of the progress which liberal evangelicalism has made since. The conclusion deals with three of the many disciples whom Vinet inspired: Auguste Sabatier, who departed furthest in his 'symbolo-fideisme' by his insistence on all doctrines as symbols; Henri Bois, who inspired the Montauban-Montpellier school; and Gaston Frommel, who more than any other preserved his discipleship. Through this volume, which can be most cordially commended, may Vinet, though dead, yet speak to our condition, and be heeded.

A. E. Garvie.

London.

[1] *La Pensée Religieuse de Vinet*, par Henri Clavier (Librairie Fischbacher, Paris, 1938).

Professor Martin Noth, of Königsberg, has edited Joshua[1] for Eissfeldt's *Handbuch zum Alten Testament*, on the general lines of the commentary, *i.e.* concisely annotating a translation of the analysed text. Two sketch maps and an index of place-names add to the utility of the edition. The author acknowledges his indebtedness to Professor Alt, whose views often appear to be dominant. One decisive feature of this reconstruction, from the literary standpoint, is the recognition of 13^{1}–21^{42} as a separate unit, consisting of two documents, one much earlier than the other; in addition to the Deuteronomic revisions, Dr. Noth sees traces of the Hexateuch source P in chs. 21 and 22 especially. The prominence of geographical and archæological data in the book is responsible for a predominance of interest in them, as compared with the religious material, but the commentary, within these limits, is valuable as the most up-to-date presentation of the literary problems raised by this book for a theory of the Israelites' settlement in Palestine.

In 'Thirty Psalmists' Professor Fleming James of the Berkeley Divinity School publishes a series of critical expositions, but these do not happen to include the rather enigmatic sixty-eighth psalm, on which Dr. Hermann M. Weill bases a study in the *Revue de l'Histoire des Religions* (1938, pp. 75–89). He connects two sections (vv.$^{6\text{-}10.\ 17\text{-}29}$) with the stories of the ark in 1 S 6^{10}–7^{1} and 2 S $6^{1\text{-}10}$; the 'holy habitation' is the ark, where God dwells to protect the forlorn ('fatherless and widows') Israelites among the Philistines; the 'chariots' of God mean the cart on which the ark was placed, and 'Sinai is in the sanctuary' is a figurative expression for the presence of the law tablets inside the ark. 'Little Benjamin' is supposed to refer to 'young Uzzah,' and the text is amended or expounded here and elsewhere to suit this hypothesis, according to which vv.$^{11\text{-}16}$ are in line with 2 S $5^{19\text{-}21}$ and Jg $9^{46\text{-}49}$. Thus the dove with silver wings and golden feathers is identified with the Philistine goddess of Ashkelon, who was patroness of doves. The thesis would require more than the linguistic data which are ingeniously massed by the author to make it credible, and he himself admits that parts of the psalm are less congruous with his hypothesis than others.

[1] *Das Buch Josua*, by Martin Noth (J. C. B. Mohr, Tübingen, 1938; M.7).

In his lucid sketch of 'The Herods of Judæa' Mr. A. H. M. Jones, writing as a classical scholar, describes the Herodians as 'a new party which probably comprised not merely the official aristocracy which the dynasty had created . . . but many Jews of standing.' M. E. Bikerman of the Sorbonne contributes simultaneously a paper on this party to the *Revue Biblique* (1938, pp. 184–197). He begins by analysing and refuting the curious patristic notion that there was a sect of Herodians who held to a messianic rôle of Herod, but the major interest of his study is the exact meaning of Ἡρῳδιανοί in Mk 3^{6} 12^{13} and Mt 22^{16}. Cæsareans, Herodians, and Christians are the only three substantival adjectives of the period formed in Greek on the analogy of the Latin termination *-iani*, denoting those who belonged to the household or service of So-and-so. Evidently, M. Bikermann argues, Herod followed the precedent of the Roman Emperor, using 'Herod' as a dynastic term. True, he admits, 'Cæsareani' is not to be found as a technical term earlier than the reign of Domitian, but, on the other hand, the idea of thus representing royal servants seems to explain the precise significance of the term, as in the case of Χριστιανοί.

'No sound judge would consider that the Sadducees or the kindred parties of the Genistes and the Meristes and the Galileans and the Hellenians and the Pharisees and the Baptists were Jews,' Justin declares in a well-known sentence of his *Dialogue* (80). In the *Revue d'Histoire et de Philosophie Religieuse* (1938, pp. 54–58), M. Simon offers an explanation of the puzzling phrase, 'Genistes and Meristes.' He agrees with those who identify them with the Talmudic Minim as heretics who 'broke up' the divine unity; such gnostic or hellenizing Jews, from the standpoint of orthodox Jewry, were not true Unitarians or monotheists. The Greek term γένος corresponded to the Talmudic term *goi* or heretic as a member of the Minim, and μεριστής is not one who breaks away from the main body as a sectary or who makes divisions in Scripture, but one who imperils the divine unity. Perhaps Justin doubled the term in order to make the Jewish parties seven instead of six, or the Meristes may have represented a special variety of Genistes, whose religious philosophy leant towards dualism.

James Moffatt.

New York.

Contributions and Comments.

The Parable of the Unjust Steward (Luke xvi. 1 ff.).

In The Expository Times of February an article appeared on this vexed subject. It is doubtful, however, if a reference to an Aramaic original helps to solve the difficulty, and it may interest your readers to notice the view taken of the problem by Karl Barth in his volume of sermons, *Suchet Gott, so werdet ihr leben.*

The difficulty felt by all expositors lies in the sentence (v.[8]), 'And the Lord (ὁ κύριος) commended the unjust steward because he had done wisely,' etc. Older expositors, such as Dods, solved the difficulty by making ὁ κύριος refer to ἄνθροπος τις πλούσιος of v.[1], the employer of the Steward. Moffatt in his translation takes the same view and renders: 'Well, the master praised the dishonest factor for looking ahead.' The explanation given is that the rich man admired the cleverness of the dishonest servant in preparing for himself friends who would invite him to their homes when he lost his situation, and the conclusion is drawn that the worldly-minded are better at looking ahead and preparing for the future than the children of light.

This explanation has very obvious difficulties. Is it likely that the evangelist would use the word ὁ κύριος to describe the owner of the property? In most passages, if not all, in St. Luke, ὁ κύριος, when it occurs without any qualification, is used to describe God or Jesus, as, *e.g.* in Lk 18^{6} 22^{61}, where it can only mean our Lord. In other cases some definition is given as, *e.g.*, 'the lord of the vineyard' or in the passage before us where the steward describes his master as ὁ κύριος μου, 'my lord,' v.[3].

Barth, without any question or discussion, accepts the view that ὁ κύριος in v.[8] means our Lord, and asks why Jesus commended the dishonest servant. What had he done to call forth approval? Barth answers: He had scored off the debts of his master's tenants, wiped out their obligations, relieved them of their burdens. He had acted as if the distinction between mine and thine no longer existed, as if the rights and claims of the owner came no more into consideration. He had treated the property of another as if it was his own and bestowed it upon others. He had done this in a lawless way through falsehood, deceit, and injustice. But in spite of all that, he had performed a deed which, had it come from a good motive, would have rejoiced the heart. 'We have,' says Barth, 'a sad story of wrong-doing, but what came out of it looks almost like a piece of the kingdom of heaven. For is it not, in fact, one of the most profound prophecies of the kingdom of heaven that the time will come when the hard-and-fast distinction between mine and thine will be broken and superceded, not assuredly by theft and robbery, but by the power and victory of love?'

In the action of the Unjust Steward, Barth sees a prophecy of what happened at Pentecost, when the Spirit took possession of the first Christian converts and moved them to deal with their own possessions as the Unjust Steward did with those of his master (cf. Ac 4^{34}), and so to deal with them because of the love of God shed abroad in their hearts.

If this view of Barth be the correct one, and it has much to commend it, the difficulty with regard to the advice in v.[9], 'Make to yourselves friends of the mammon of unrighteousness,' disappears. The disciples are advised not to make money their friend, but to make friends 'out of' or 'with' (ἐκ τοῦ μαμωνᾶ) their money. They are to use their possessions to relieve the debtor, to feed the hungry, to clothe the naked, and so to make friends who shall welcome them into overlasting habitations, and at the same time earn the approval of the Judge who declares: 'I was an hungred and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.' Have we not here a practical illustration of the carrying out of the principles of the Sermon on the Mount, an example of what would happen when the spirit of brotherhood and love so moved the children of light that they learned to deal with their own as the Steward dealt with his master's good things? It may be a hard saying regarding which we can only say, 'He that is able to receive it, let him receive it.' All the same it may well be a saying of our Lord.

Wm. F. Boyd.

Melrose.

Entre Nous.

Stacy Waddy.

Worn out after a too strenuous missionary journey in West Africa, Canon Stacy Waddy of the S.P.G. died in London last year. His life has been published by the Sheldon Press (7s. 6d. net), and his biographer is his wife, Etheldred Waddy. 'Written hurriedly,' she says. But if so, the story has only gained in vividness. The Archbishop of Canterbury contributes an appreciative preface and speaks of Waddy's 'full and eager humanity, his racy humour, his frankness, his insatiable interest in men and things in every part of the world, and of the intense reality of his spiritual life.'

Stacy Waddy was an Australian—born in New South Wales in 1875. Educated at the famous King's School, Paramatta, he made his mark both at cricket—'I have played,' he said later, 'with W. G. Grace and Spofforth and Murdoch; Stoddart and George Vernon and Ranji'—and at work, gaining a scholarship to Balliol. There he read Law, intending to return to Australia to practise. But at Oxford he felt a call to the priesthood—'God forced me'—gave up the idea of Law and began work at the Oxford House Settlement in Stepney. He took as his models the present Bishop of London and Douglas Eyre, 'an absolutely unselfish layman who gave all the time he had for recreation, and half the time he had for rest, to make life worth living to thousands of slum boys.'

Bernard Wilson, head of Oxford House, he also admired. The importance of visiting was impressed by Wilson on all his curates, and when Waddy wrote from his first charge asking him for advice, the reply came, 'Visit, visit, visit—like beans.' After Oxford House, Waddy returned to Australia. Newly ordained and newly married, the Bishop proposed to give him a 'nice' parish, but Waddy wrote, 'I hope that in all you do for me you will think solely of my usefulness, and not of my supposed personal feelings.'

After serving as a chaplain during the War, he spent some years in Jerusalem as Canon of St. George's Cathedral. In 1924 he became secretary of S.P.G., and entered on the most important and fruitful period of his life.

When Waddy was asked the real aim in his own mind for the S.P.G., he said, 'So building up the Catholic Church and Faith overseas that if the Church of England was ever forced to go out of action, the Native Churches could continue without a break.' No better choice of secretary could have been made, for Canon Waddy was full of new ideas, vitality, and humour, and withal he had a statesmanlike grip of affairs combined with deep spiritual experience.

The Biography is a personal rather than an official one, and Mrs. Waddy has made good use of diaries and letters. The reader's interest is held throughout. He is stimulated, but he also experiences some heart searching. Following this account of the Biography we quote a paragraph summarizing one year's work.

No one can understand Waddy's life without a knowledge of what the Eucharist was to him. 'The joy of this morning's Eucharist was intense. . . . Life seems to get into true proportion; fretfulness goes, and one's work gets into right aspect—not our responsibility, His work. A sort of sinking back into a power background.'

A Year's Work.

'Not for conceit, but with heartfelt gratitude that God fits me brain and body, for constant activity, I put down what I have been able to do during the past twelve months. . . . Arranged settlement of debt and gathered the money (large debt on the Stockton church). Wrote book for Confirmation candidates. Published "Boy's Day in Egypt," and "Boy's Day in Babylon," "Visit to Norfolk Island," "Christmas Day in Australia," "Bishop Patteson's Library" in the Treasury. Delivered over forty lantern lectures, visiting nearly every parish in the diocese. Averaged six services a Sunday in my own parish, thirty miles biking. Held daily services. Most successful cricket I ever played! Visited the Melanesian Mission at Norfolk Island—magic ground. Secretary of Clerical Society, which was moribund. Put in harder thinking over the three missionary questions than I have ever done—a good deal of correspondence too. Circulated essays in the diocese. Became a Mason.'

Tell me.

'Stacy was glad when, during our visit to England in 1913, one of Bernard Wilson's curates told us that he said that Stacy's *Come for Strength* was the best book for Confirmation candidates that he had ever seen. Stacy came away saying,

"Why didn't the old beggar tell me so himself? just like him not to think of it, but it would have meant so much to me." '[1]

Morning and Evening.

The late Professor Bowman, of Glasgow, in his newly published book,[2] writes: 'There is something in the changes of waking and sleeping that contributes universally to the experience of living. It is for this reason among others that morning and evening are the times peculiarly suited to religious devotion. They are the times at which other pre-occupations are apt to be in abeyance, and that peculiar preoccupation with life itself, which we have seen to be the essence of religion, assumes an unwonted depth of solemn meaning. The recovery of consciousness after sleep appears as the recovery of something needed for the continued experience of living; and the passage to sleep brings with it a sense of solemnly committing our sacred treasure, life, to the hazards of the unconscious state. At such moments we feel our human helplessness, our dependence upon powers beyond our own. Hence the idea of God as the sleepless watcher over sleeping life—the keeper of Israel who neither slumbers nor sleeps. To commit the soul to His care at night is therefore one of the natural offices of religion. "I will both lay me down in peace and sleep: for Thou, Lord, only makest me to dwell in safety." '

Faith, Love, and Works.

'Faith is the first, and also the root, of all the Commandments; and out of faith springeth love; and out of love, works. And when I break any Commandment, I sin against love; for had I loved, I had not done it; and when I sin against love, I sin against faith; for had I earnestly, and with a full trust, remembered the mercy that Christ showed me, I must have loved. Wherefore when we have broken any Commandment, there is no other way to be restored again than to go through repentance unto our faith again, and ask mercy for Christ's sake. And as soon as we have received faith that our sin is forgiven, we shall immediately love the Commandment again, and through love receive power to work.'[3]

[1] *Stacy Waddy*, 34.

[2] *Studies in the Philosophy of Religion*, ii. 313.

[3] William Tindale, *Obedience of a Christian Man*. Quoted by S. L. Greenslade, *The Work of William Tindale*.

Poetry.

We know Mr. Gawsworth well as a poet; we know him well as an editor. This month we welcome his appearance in both characters. From the Richards Press comes the sixth edition, augmented and revised, of his *Poems* (2s. 6d. net), and from Mr. Martin Secker, 'Publisher to the Richards Press,' an anthology chosen and edited by him—*Fifty Years of Modern Verse* (6s. net). This is a fine collection and Mr. Gawsworth has, with few exceptions, avoided the too well known. The publishers are to be congratulated on their part—the volume is a pleasure to handle. So much is eminently quotable that it is difficult to choose, but we give two short poems, one by Eden Phillpotts and the other by T. W. Ramsey:

THE WASP

A severed wasp yet drank the juice
Of a ripe pear upon a plate,
And one did idly meditate
What was the use.

Yet round about us, spent and done,
With hands already growing cold,
We see half-men still scraping gold,
Its uses gone.[4]

EDEN PHILLPOTTS.

IMAGO

A sin is a small and delicate thing
At first; it scarcely raises its head;
It creeps where the dust and shadows cling;
It fears the heel that may bruise and tread.

And then the swift metamorphosis,
Out of sound, out of sight,
From larva to hard, cold chrysalis—
And then the winged, silent thing bold in the light!

The great soft moth that doth confound
—So fair and delicate to see!—
And in corruption bring to ground
Strength, wisdom, and integrity.[5]

T. W. RAMSEY.

[4] *Fifty Years of Modern Verse*, 204. [5] *Ib.* 215.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

While all who realize the horror of modern warfare must share the sense of relief that the immediate danger was averted and must appreciate the persistent and strenuous efforts of the British Prime Minister to this end, there must also be differences of conviction regarding the price paid for the peace, and the prospect that the settlement offers of a permanent appeasement of national antagonisms. To the Czecho-Slovakian people profound sympathy is due in the sacrifice inflicted upon it, and, in all ways open, succour and support to it in its trial and need must be regarded as a debt. Few can feel content with the results, and the best any can plead is that the lesser of two evils has been chosen. If in the situation that was the only choice possible, all the more must many feel sorrow and shame that the peace-making involved pledge-breaking, and that none can boast of a peace with honour. There cannot be many, however, who will dare to say that war was to be preferred. How great is the mystery of iniquity, and how tragic its consequences!

Whether this relief is only a temporary respite or a permanent release from the haunting terror of a world-war depends on a number of factors it is impossible with certainty to determine. The prestige of the dictators has been raised, their support at home strengthened and their influence abroad widened. Will their ambition and arrogance be increased, and will they continue to make demands, which will be ever renewing the peril of war? Or will the evidence in Germany and Italy during the crisis of the people's dread of war and desire for peace, the world-wide opposition to war among other nations, and the preparations made by some for resistance if need be, serve as a restraint on the policy of violence, and as a constraint to secure the ends desired by negotiations?

The problems to be solved in Europe, if its peace is to be assured, are many; and while there are demands which must be refused lest righteousness be sacrificed to violence, yet there should be on our part a readiness to recognize the justice of such claims as may involve a sacrifice of interests, but not of principles. As regards colonies, for instance, the natives have a prior claim for consideration. It is in the economic sphere that there seems to lie the widest possibility of accommodation, even if there is ground for the suspicion that national ambition is disguised as economic necessity. The spirit of conciliation must be allowed to prevail over the prejudice and the hostility which the policy of the dictators naturally provokes. No statesman would be justified in invoking 'the dread arbitrament of war' unless he had done everything that can be done not only righteously but even generously to promote peace. There is at least the possibility that such an approach would, from whatever motives, find a response.

Much as the profession and the practice of the dictators deserve condemnation from any moral,

not to say Christian standpoint, war-guilt would not be theirs alone; for all the nations are involved in one condemnation. The last war was fought by many in the belief that it was to end war. An opportunity was given to the victorious Powers to make a fresh start in international relations. A few pleaded that a peace of magnanimity, and not of vengeance, should be attempted. But in vain. The post-War treatment of Germany was such as to increase hatred and the resolve of revenge, although there were in Germany many Christian leaders ready to respond to a policy of reconciliation. The League of Nations was formed as an international organ to promote peace, but some of the nations pursued a national policy provocative of war. And at first the victorious Powers used the League to preserve the unjust *status quo*. The treatment of minorities has in some cases been very bad, and the League did not exercise its influence as it should have done to redress grievances. In history there is the inexorable law: 'Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.' Are we reaping to-day what has been sown?

If there is to be any better future for Europe and not growing disaster, there must be a return to the ways of God.

The Christian Challenge Series has produced a number of excellent little handbooks, but nothing better than the most recent volume issued, on *Christian Moral Conduct*, by the Rev. A. E. Garvie, D.D. (The Unicorn Press; 3s. 6d. net). Dr. Garvie is too well known as a great religious thinker to need commendation, and doubtless many who have not read his larger works will be glad to have the substance of his thinking in this small book. It is at once profound, clear, and comprehensive.

He insists on the intimate connexion of faith and works, religion and morality. Christian morality is inseparable from Christian faith. They were gravely mistaken who in the last generation imagined that the edifice of Christian morality could be maintained when the substructure of Christian faith was removed. Time has speedily shown the folly of that expectation. Once the foundation of Christian doctrine was undermined it was not long before the attack was directed against Christian morality. It is only on the basis of Christian truth that Christian standards of conduct can be upheld. The life of love which is the essence of Christian morality draws its motive from the divine love as revealed in Christ, and finds its enabling power in His Holy Spirit.

This view runs counter to the common assumption that man has a sufficiency in himself to attain and live the good life apart from the grace of God. 'Morality assumes that what man *ought* to do he *can* do, that his freedom matches his duty.' This is a profound error, as men discover when they set themselves seriously to do the good. Then are they constrained to make the sad confession, with St. Paul, 'the good that I would I do not, but the evil that I would not, that I do.' The standard of common decency and morality to which we are accustomed is not the simple product of the natural goodness of man's heart as many suppose. On the contrary, it is the fruit of centuries of Christian doctrine and discipline without which it would speedily wither away. 'This natural goodness in the community which for generations has been under Christian influences cannot be regarded as altogether detached from the divine grace mediated by human lives; and it may be doubted whether apart from such influences the Christian standard at its best would have been recognized, or at its best realized.'

Dr. Garvie raises the question, What is Christian morality? Is it in any wise different from ordinary morality? Has it a distinctive quality of its own? This is a question which is frequently overlooked. Books on Christian ethics have been written which do not differ greatly from other books on ethics. In them the cardinal virtues are discussed after the manner of the Greek philosophers, and then perhaps, by way of addendum, something is said about the Christian graces. Christian morality is not presented as an organic whole, rooted in Christian

truth, and drawing its vitality from Christian faith.

In order to determine what is distinctive in Christian morality we must for one thing understand the governing concept of the Kingdom of God. 'The Kingdom of God, the term so often on the lips of Jesus, is not primarily an ideal of human society to be realized by human effort with the help of God; it is God's sovereign activity in human history, of which such a society should be the result if men in all their aspiration and endeavour will depend on and submit to that activity. It is God's *rule* to form God's *realm*.' This Kingdom comes through the agency of God's Word, which is a dynamic Word, effecting what it declares. It is not in word only, but in deed and in power. God acts and suffers as well as speaks through the Incarnate Word. 'It is an unhistorical restriction of the Word of God in Christ to limit it to the teaching and example of Jesus, and to exclude the activity of God in the living Christ and the Holy Spirit, as experienced in the primitive church, and as evidenced and interpreted in the New Testament.' The Kingdom of God as presented in the New Testament is 'a *saving sovereignty* in divine passion as well as action.' It is not individual only, but also social. The first company of Jesus' disciples became the nucleus of the primitive Christian community, and the Church throughout history has been both the object and the organ of divine grace, the recipient that it might become the agent of the saving sovereignty. 'All these terms—Kingdom (a rule involves a realm), ekklesia (the called assembly), and Son of Man, present the dynamic Word of God as creative of a community, and of individuals as members of it. Thus Christian morality has necessarily reference to the divine purpose for human society.'

Another great concept which governs Christian morality and gives it its distinctive quality is the concept of grace as revealed in the redemption which is in Christ. 'The grace of our Lord Jesus Christ is the love of God bearing man's burden, sharing man's sorrow, making man's life and death its own concern.' The deepest meaning of the Incarnation is that the Son of God was identifying Himself with mankind. His death was the consummation of His life as the self-sacrifice of vicarious love. This grace calls for the response of faith, which is 'man's self-identification with God in dependence, submission, and devotion. This Paul describes as being crucified and risen with Christ.'

In the light of these governing concepts it becomes apparent that Christian moral conduct does not consist in obedience to a divine law, but is a participation through love in God's saving activity in Christ. 'Moral conduct is *Christian* when it is in accordance with and advances the Kingdom of God, His redeeming and reconciling purpose in Christ; and not necessarily so when it conforms to the precept or example of Jesus, or any Scripture precedent.' The law of love to God and man is for the Christian not, strictly speaking, a law at all, in the sense of an outward commandment carrying rewards and penalties. 'It is more like a *natural* law, which is a description of what natural processes *are*, not an injunction what they *ought* to be.' This is Luther's 'liberty of the Christian man.' This is what Augustine meant when he said, 'Love God and do what you like.'

In this spirit of love the Christian seeks his neighbour's good. What that good consists in must be determined by what is God's will for both. 'God desires all men to be redeemed from sin, reconciled unto Himself, renewed by His Spirit in holiness, and so fitted for the eternal life in heaven. Love for self is the gradual conforming of the imperfect self to that ideal self. Love for a neighbour is doing all possible to enable another to be also so conformed.'

This love and desire to promote a neighbour's well-being will include a real concern for his physical and social good. Necessarily so, for the greater includes the less. 'The Golden Rule is a limitation set on selfishness, not a limit to generosity. He who truly loves will not measure his obligations to others by his expectations from them, but he will give more than he hopes to get.' It will also include, what is far harder, forgiveness. 'Forgiveness is

the gift of love which costs most, and that gift comes to sinful mankind in the Cross of Christ.' 'Love must always be ready to take the initiative, but the forgiveness is not effective until he who needs to be forgiven has recognized, repented of, renounced and confessed his sin, in response to such an initiative. Love will not wait in cold aloofness until forgiveness is sought, but offers the forgiveness that it may be sought. God's grace in Christ anticipates man's faith, but becomes effective only through faith.'

The application of Christian principles in particular cases must be made the subject of constant and careful study. How far shall a man sacrifice himself in the service of others? How best is the neighbour's good to be promoted? 'One cannot but wonder whether the community is not doing too much for some men to allow them the full development of their manhood as God wills it should be. While these warnings may be necessary for some Christian men, it is to be feared that the majority need to be made to realize that the Christian life is, because Christ-like, God-like, a life of self-emptying, self-humbling, self-giving in order that God's saving activity may be made manifest, and His Kingdom may come.'

It must not be lightly assumed, as it is by many, that Christian love in forgiveness excludes all resistance of evil and demands submission to any wrong. Love does not annul, but fulfils law. Love may need to smite that it may save, to be severe that it may be kind. But 'this retributive method must always be subordinate to the redemptive purpose of God. Accordingly, resistance to wrong is only justified if forgiveness and sacrifice are being constantly exercised.'

Early this year there was published 'Doctrine in the Church of England,' as the long-awaited Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922. The Report took cognizance of liberal views, in particular on the Doctrines of the Virgin Birth and the Physical Resurrection of Christ, while sounding in general the note of conservative theology. And it was welcomed on the whole by theologians so diverse in standpoint as Dr. N. P. Williams and Dr. H. D. A. Major.

Much has been written about the contents of the Report. It has even been affirmed that the Report leaves people free to believe or reject almost any article of the Christian Creed. This stirred up the Bishop of London to write a little book for laymen in which he pointed out that the Report has to do with Doctrine *in* the Church of England, and is not an exposition of the Doctrine *of* the Church of England. There he also proceeded to criticise certain points in the Report and to set forth in a popular way and from a conservative standpoint the traditional Anglican positions (as stated in the Prayer Book, the Creeds, and to a lesser degree the Articles).

More recently another conservative exposition of Anglican Doctrine has appeared. The writer of it is the Rev. R. S. T. Haslehurst, B.D., Vice-Chancellor of Chichester Cathedral; and his aim has been both to expound the Report and to provide a manual for study circles. The work is published in two paper-covered volumes (which may be obtained separately for 2s. each) under the title *Church of England Doctrine* (Part I., 'God and Redemption'; Part II., 'The Church and Sacraments and Eschatology'). The publishers are the S.P.C.K., and the volumes belong to the publishers' series of Educational Books.

Mr. Haslehurst has succeeded admirably in his twofold aim. Taking the latter aim first, we note that he sets questions for study circles on each of his twelve chapters, and follows this up with a list of books and pamphlets, at once scholarly and cheap, for further study. We are inclined to think, however, that a more systematic book on Christian Doctrine is preferable in study circles to one which is of the nature of a 'companion' to a Report.

As for his expository aim, he is, as already said, on the side of traditional theology. Yet a perusal

of his book shows that he is alive to modern positions and no partisan of a one-sided Anglicanism. The book has also the merit of amplifying in popular terms and with simple illustrations (some of which may, however, offend some minds) the doctrinal statements of the Report.

Let us give his views on certain points. He would retain the Thirty-nine Articles in their present form, even though they represent the mind of the Church of England on matters which were much debated in the sixteenth century, but which are, in some cases, of purely academic interest to-day. His reason is that they were worded so as to be 'comprehensive,' in the sense of keeping wide the door of a National Church, and that it is better they should receive a 'general assent' from the clergy than that new and more up-to-date, but more constrictive, formularies should be devised.

On the subject of miracles he adopts the newer standpoint in Christian Apologetics, not the standpoint of the 'Evidential School,' who found evidence in miracles of the truth of Christianity: 'It is not miraculous that the world's great Miracle should have wrought miracles. It would rather have been miraculous had He not done so. Yet He was not miraculous because He did miraculous things: He did miraculous things because He was miraculous.'

On the subject of the Resurrection of Jesus the writer's orthodoxy is clearly expressed. But he is not unwilling to go out of his way to make a present to the liberal critics of a rationalistic theory. After reviewing rationalistic theories of the Empty Tomb he says that (if the miraculous were conceded to be impossible) a simple explanation would be that the earthquake on the Day of the Crucifixion may have caused a fissure into which our Lord's body disappeared, the tomb subsequently recovering its previous shape (more or less) and the stone rolling away.

There is a modern tone in Mr. Haslehurst's insistence that belief in the Trinity is the result of an experience, and its doctrine an attempt to put that experience into words. Let a man live the Christian life, he says, and share in the fellowship of those who live it, singing their hymns and praying their prayers, and he will generally come to find that the formulæ in which, however inadequately, they have tried to express their convictions are not barren and soulless abstractions, with no bearing on life and its problems, but verbal approximations to spiritual truths.

An exclusive or narrow use of the term 'Catholic' is deprecated: '"Catholic" is not the opposite of "Protestant," as is proved by the fact that 1400 years lie between the births of the two words in their religious sense. The opposite of "Catholic" is "heretic," the opposite of "Protestant" is "papist."' Deprecated also is 'devotions' before the Reserved Elements at a public service: 'A Bishop may consider that he has a right to go behind the Prayer Book and permit Reservation for the sick, on the ground that modern conditions, unforeseen in 1662, render it in some cases almost necessary to revert to what was the custom in the earliest days, but that it is a more serious matter if he permits what is of comparatively modern growth, and is taken from the usage of another communion.'

One other point. It is Mr. Haslehurst's opinion that without belief in some kind of purgatorial state Prayer for the Departed is redundant. If the departed are in perfect joy and felicity, they plainly do not need our prayers. The Church of England, however, permitted prayers for the departed during the war against Napoleon and again during the Boer war; but as such prayers are based on the conception that the soul passes through a further stage of development in the hereafter (a conception refuted by many 'Evangelicals'), it is better to leave them, unless in times of very general mourning, to the private devotions of individuals.

Hindus, in one of his best-known works, traces the collapse of Russia after the War, and the

triumph of Bolshevism, largely to the deadness of the Russian Orthodox Church. And this has become a commonplace. We have most of us had the idea that there was practically no religion in Russia except a kind of ritualism from which all vitality and reality had long since fled. One should perhaps suspect such generalizations. And certainly this one is far from reliable in view of the facts disclosed in a rather remarkable book on Russian life and religion just published—*The Humiliated Christ in Modern Russian Thought*, by Nadejda Gorodetzky, B.Litt. (S.P.C.K.; 7s. 6d. net).

The book is interesting because of the light it throws on the inner life of pre-War Russia, not only its religion and theology but its literature also. And the most interesting thing that emerges from the writer's review is that the key to all Russian thought and literature is to be formed in one word, *kenosis*. We restrict this term to its theological application in the case of the self-emptying of Christ. But there is no such restriction in Russian thinking. It applies to life and literature as much as to the Person of Christ. 'Long before Russian thought was mature enough to face the doctrine of *kenosis*, the attention of the Russian people was struck by the evangelical call to meekness, poverty, humility, and obedience.' This type of character was widely represented whether in history, literature, or devotion. It is a constant feature in all forms of Russian thought. One of the most famous of its writers says that 'the exterior form of a slave in which we found our nation, the pitiful condition of Russia in economic and other domains, far from being a contradiction of her vocation, rather confirms it.'

Her vocation was to present to the world a kenotic type of life. The call of the highest free activities of the human spirit—thought, science, art, and so-called civilization—is to *serve* the gradual incarnation of the Christian ideal in human society. This ideal was taken from the Gospels and was regarded as having nothing to do with riches or power. Poverty was regarded with respect. Simplicity of life was the true aim. Luxury or even comfort was felt to be an 'unlawfulness,' not only from the religious point of view but from the moral and social. 'A Russian respects the rags of a fool for Christ's sake more than the golden brocade of a courtier.'

Tolstoy was not the only one to take the gospel teaching at its face value. 'When a man is called of God, the evil of riches is then revealed' is a characteristic saying. Poverty and wealth are neutral in themselves, but wealth can be used according to Christianity only in one way: by complete distribution of it, not by exercises of charity. It is not Socialist theory that lies behind this, but the conviction that the absolute of Christ's Commandments creates the spirit of self-sacrifice which led Christ to His Cross. And so a Russian writer (Tareev) claims that, poor and insignificant as their literature is in history and philology and other sciences 'the problem of the very nature of Christianity is faced in its depth'; and that even their secular literature therefore is filled with compassion for the toiling and the humble.

Thus Russian life and literature were dominated by the kenotic ideal long before this thought came into theology. But into theology it did come. And the whole history of Christ as the Godman became inspired by the same idea. It was, of course, the very meaning of the Incarnation. This is a familiar field to us in the West. But a word or two may be spared for the Russian way of regarding it. The Incarnation was not due to man's sin. It was 'an original good will of God which existed before the creation of the world as its basis and aim.'

The Incarnation is not merely a *means* of redemption but its highest achievement. The goal of the divine purpose is to unite all the heavenly and the earthly world under one head, Christ. Russian theologians go into great detail as to the act of self-limiting which took place in the Incarnation. The theory of the two natures rules all their thinking, and it is pursued with great subtlety. The *kenosis* is not, however, a matter only of the *act* of God in Incarnation. It applies to all the

Lord's ministry, to His poverty and humility, but above all to His temptation and His utter obedience. The ideal for a true life, which had preceded reflection on the mysteries of the faith, found confirmation in the ministry of Jesus.

All the problems raised by the *kenosis* in the Incarnation occupied the Russian religious mind. But this is not the most interesting feature of their thinking about *kenosis*. They carried the idea up into the divine life itself. The pre-mundane *kenosis* consists of the mutual love of the divine hypostases. The Fatherhood is the image of love which does not desire to possess within and for Himself. It reveals His love in the spiritual begetting of the Son. This is a self-emptying which is at the same time a self-realization.

The Sonship is already an eternal *kenosis* in that the second hypostasis makes Himself the Word of the Father. He becomes poor and sacrificially silent in the bosom of the Father. If on the side of the Father there is self-negation in the begetting of the Son, the Son is emptying Himself when He accepts the passive state of the One who is begotten. This mutual sacrifice is not a tragedy because it is overcome by the bliss and joy of this accepted mutual sacrifice. And, finally, the triumphant cognition and witness in God of Himself and His only-begotten Son is the procession of the Holy Ghost. The passive character of the procession is in harmony with the sacrificial kenotic love.

This survey is in accord with the purpose of these Notes, which is to give an account of what is going on in the world of religious thought. It is a matter of great interest to know that, so far from Russian religion before the War being dumb and lifeless, a very definite movement was at work, dominated by one idea, which appears not only in theology but in literature, in the works of men like Dostoevsky, the idea of *kenosis*. The idea was absorbed from the Gospels. But when reflection on it began to be made, it became the ruling and inspiring idea in theology. It explained creation, which was a kenotic act. It explained the coming, and also the whole ministry, of Jesus. And it explains the very nature of the inner life of the tri-une Deity. Much Russian theology seems abstract until we realize that what it is working with, and trying to understand, was something so real to these thinkers that it expressed their ideal for daily living.

Aldous Huxley—Cosmology and Ethic.

By the Reverend David Cairns, M.A., Bridge of Allan.

Aldous Huxley has won the attention and the respect of the discerning public because his wit and his limpid style display to the best advantage a philosophy of life which cannot be ignored, and because his keen imagination has penetrated right to the heart of some of our problems of to-day. Perhaps his creative powers are not great, he has hardly given the world one striking or memorable character: it is often difficult even to remember the names of the men and women who saunter through his novels. Nor yet have these vigour of action or plot—many of them seem like one long house-party of desultory and sometimes brilliant talk, punctuated by amorous interludes and marked by growing tedium. There is in his works little of that enthralling vitality and enjoyment of human character and action, that love of life and men, that exuberant laughter with them and at them that marks the greatest novels. How is it, then, that Huxley deserves the place which the modern world has given to him as a writer? The answer is that it is as an essayist and philosopher that he excels, even in his novels. In nearly all of them there appears at least one figure who is merely put there to express a point of view. Huxley has not much power of painting a character from outside, but he has an uncanny capacity for getting inside his characters, and seeing the world through their

eyes. Even in Lilian Aldwinkle, in *Those Barren Leaves*, you feel that it is Huxley in petticoats who speaks to you, though this prosperous, ridiculous, unsatisfied amorist is one of his most objective and objectionable creations.

His characters live in an atmosphere of culture and wealth, a world with every advantage save a definite discipline and goal. Hardly anything could be more different from Huxley's writings than a book like John Allan's *Farmer's Boy*—a story of working people on a Scottish farm, a story sometimes a little crude, but written with love, and rightly so, for these people are lovable in themselves. The gusto with which this book was written is in tremendous contrast to the depressing atmosphere of Huxley's novels, in which even beauty has lost its divinity. If Allan rightly loves the people of whom he writes, one might say that Huxley rightly hates the people he writes about. At any rate, his reaction of nausea is an eminently healthy one. And that is why his sexually unpleasant passages are not so corrupting in their tendency as they might be. There is far too much awareness of the hopeless slavery of such a life of unbridled freedom, and far too much of the headache of the morning after.

He has seen with penetrating clearness what some professional philosophers have not seen, that in a world, where the final realities are space-time patterns, there can be no sufficient reason why men should discipline themselves in the face of moral temptations, or should devote themselves to the pursuit of scientific truth or beauty. The result of such a cosmology of materialism will be, as it has always been, a growing ennui, which ends in complete disillusionment as to the value of anything. Spandrell, in *Point Counterpoint*, is a man who manages to get some thrill out of life so long as he can regard it as rebellion against God. But when the murder, which he and Illidge commit, disappoints him by giving him no sense of demonic grandeur, all the value of life disappears for him with the disappearance of the God against whom he is in rebellion. His last action, before going out to meet the revolvers of the Fascists whom he has summoned to take their revenge on him, is to invite Rampion and his wife to the house, in order to *prove* to them that there is a God by playing on his gramophone Beethoven's 'Hymn of Thanksgiving' in the quartet, Opus 132. Thus, if the materialist philosophy is right, even crime loses its point for the criminal, as does virtue lose its attraction for the saint. And that not because God punishes or rewards, but because the whole dignity of life depends on the validity of moral issues. But if the materialist philosophy were true, men would be able to lose themselves in an amoral pursuit of pleasure and happiness. And this is precisely what Huxley's people are unable to do. How often they surprise themselves in the middle of some debauch by the appalling consideration that they cannot sink their humanity, cannot forget in the satisfactions of the moment the fact that there is a part of them which remains awake and is miserable! How ghastly is the picture of the mechanized State in *Brave New World*! How thoroughly we sympathize with the Savage, who, unable to escape, hangs himself from the landing of the staircase in his own house! And not only in this novel is the oppression of the atmosphere almost intolerable—most of Huxley's characters are living in hell, only the most of them do not at first realize it. It is probable that Huxley himself did not at first realize it, but now he sees that it is slavery at the mill in Gaza. And the recognition that it is this, is itself a proof that the image of God cannot be wholly obliterated from man, that therefore man is meant to live for other ends than gratification, that there is consequently a meaning and plan in the world. This might be called Huxley's argument from moral experience.

But there is also an argument to the same conclusion from æsthetic experience. In *Point Counterpoint* there is an account of a performance of music by Bach at the house of Lord Edward Tantamount. 'Pongileoni's blowing, and the scraping of the anonymous fiddlers had shaken the air in the great hall, had set the glass windows looking on to it vibrating, and this in turn had shaken the air in Lord Edward's apartment on the farther side. The shaking air had rattled Lord Edward's membrana tympani, the interlocked malleus, incus, and stirrup bones were set in motion so as to agitate the membrane of the oval window and raise an infinitesimal storm in the fluid of the labyrinth. The hairy endings of the auditory nerve shuddered like weeds in a rough sea, a vast number of obscure miracles were performed in the brain, and Lord Edward ecstatically whispered, "Bach!"' We see here at least a dawning incredulity as to whether the mechanical explanation of the way in which music is heard can tell us everything. Is there not, the writer seems to ask, some reality in the universe other than the space-time configurations, a reality about which the music of Bach seems to tell us?

Certainly Huxley saw, as long ago as *Those Barren Leaves*, that it was absurd to reject the claim that morality expressed more than individual

preference or social sanction, and yet to seek truth for truth's sake, or art for art's sake. There he makes Francis Chelifer write :

'Religion, patriotism, the moral order, humanitarianism, social reform—we have all of us, I imagine, dropped all these overboard long ago. But we still cling pathetically to art. Quite unreasonably ; for the thing has far less reason for existence than most of the objects that we have got rid of, is utterly senseless indeed, without their support and justification. Art for art's sake ; halma for halma's sake. It is time to smash the last and silliest of the idols. My friends, I adjure you, put away the ultimate and sweetest of the inebriants, and wake up at last completely sober—among the dustbins at the bottom of the area steps.'

In short, Huxley has made clear as no other writer of our time, that life is hopeless, pointless, and fatuous, unless there be a meaning in the universe itself. If science gives the complete account of reality as being nothing more than a space-time network, there remains no such thing as obligation or beauty, or in the end, truth ; and therewith science's claim to represent an objective reality falls to the ground.

The main aim of this article is to discuss the question whether the meaning that Huxley claims to find in the universe is itself a logically satisfactory one. Or does his own cosmology in the end break down, being unable to save life from meaninglessness ?

Although it is here impossible to trace the development by which his views have reached their present state, it is worth while quoting a very honest and significant passage in *Ends and Means*, which shows us that Huxley as a younger man accepted along with many of his contemporaries the 'Philosophy of Meaninglessness' for two reasons. He says, 'The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom ; we objected to the political and economic system because it was unjust. The supporters of these systems claimed that in some way they embodied the meaning, a Christian meaning, they insisted, of the world. There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt : we could deny that the world had any meaning whatsoever.' He goes on to say that 'By the end of the twenties a reaction against this philosophy of meaninglessness had begun to set in—away from the easy-going philosophy of general meaninglessness towards the hard ferocious theologies of nationalistic and revolutionary idolatry.' Sickened equally by the results of the philosophy of meaninglessness, and by the poisonous fruits of the philosophies which 'reintroduced meaning to the world, but only in patches'—Huxley saw that only if the whole world had a meaning could human life have significance and dignity, only then could a real ethic be found and believed in.

Huxley's history has thus shown that a man's ethical beliefs cannot be considered as independent from his cosmology—his beliefs about the nature of the universe. In *Ends and Means* he suggests both an ethic and a cosmology. Now the question arises for us, What is the relation between the cosmology and the ethic of any particular thinker ? The answer is, that it ought to be, but is not always, a logical connexion. Each ethic presupposes a certain cosmology, and each cosmology implies a certain ethic. But men are not wholly logical—not even Huxley is wholly logical—and it is thus possible that a man may have an ethic which belongs to a quite different cosmology from that which he professes. The position here to be developed is that Huxley's ethic is very much nearer to the Christian standpoint than his cosmology, and therefore from our point of view very much better. It is, in short, an ethic which can only be valid if a theistic view of the universe is the right one. Huxley's cosmology, on the other hand, is by no means able to support his ethic, and it is only by means of erroneous arguments that he succeeds in seeming to connect them. Such a lack of acumen seems strange in one who is so acute a thinker, and it is probable that he will not long be able to remain in the position which he has taken up. For in spite of his modest disclaimer at the end of *Ends and Means*—'The knowledge and the abilities of the author are narrowly limited'—it is clear that he has both courage and insight enough to prevent him from being permanently blinded by prejudice.

Huxley's own ethic in brief is an ethic which sets high value upon disinterested love and awareness. But the word which he uses to describe his own ideal man and 'the ideal of the free philosophers, the mystics, the founders of religions' is 'non-attached.' 'Such a man is non-attached to his bodily sensations and lusts, to his craving for power and possessions, to his anger and hatred, his exclusive loves, to wealth, fame, and social position, non-attached even to science, art, speculation and

philanthropy.' This non-attachment has always been associated in the teachings of the philosophers and the founders of religions with attachment to an ultimate reality greater and more significant than the self, a spiritual reality underlying the phenomenal world, and imparting to it whatever value or significance it possesses. 'Non-attachment is negative only in name; the practice of non-attachment entails the practice of all the virtues, charity, courage, generosity, and disinterestedness.'

For nearly thirty centuries, says Huxley, there has existed a very general agreement about the ideal goal of human effort. From Isaiah to Karl Marx the prophets have looked forward to a golden age when there will be liberty, peace, justice, and brotherly love. Hitler and Mussolini and Nietzsche and the Marquis de Sade are among the few who do not agree as to this being the ideal goal or end of moral effort. But when it comes to the means to be taken to bring about this end, there is a tragic degree of dissension among moralists. Men who agree in hoping for a day when the lion will lie down with the lamb are found employing means employed by Nazism and Fascism. Communism, too, has its knuckle-dusters, its secret police, its militaristic education of the young, its concentration camps. Huxley's argument is that your means really control the nature of your ends. If you try to seek brotherhood by force, you will find that you achieve anything but brotherhood. Force and hatred breed force and hatred; big dung-beetles breed little dung-beetles.

Many of the most valuable pages of the book are given to discussing the best way to break the vicious circle of hatred and tyranny in which we find ourselves to-day. How are we to secure a world which respects human freedom, making individuals intelligent and responsible citizens of the world, and not mere mechanical dolls wound up and set going by a Totalitarian State Authority? It is not my plan to enter here into a discussion of the suggestions put forward in *Ends and Means* for attaining this result. But these proposals are eminently worth consideration and investigation.

Having referred to Huxley's ethic, let us go on to examine his cosmology, and the way in which he claims to derive his ethic from it. He believes in an impersonal and amoral Absolute. In the mystical experience we attain to union with this Absolute. Very little is said about the mystical experience. Huxley is confronted with the difficulty of showing how his ethic of love and non-violence can be deduced from his cosmology. This is the crucial point in his book, where, in my opinion, the argument breaks down. The link by which he tries to join his cosmology to his ethics is this. Virtue is the essential preliminary to the mystical experience. 'God is not good, but if I want as full a knowledge of God as it is possible for human beings to have, I must be as good as it is possible for human beings to be.'

How can this position be justified? The argument runs as follows. The Universe is essentially one, but there are in it superficial diversities. Goodness is that which makes for unity; evil is that which makes for separateness. Separateness is attachment, attachment to the desires of sex, to ambition, to fear. If a man be attached to any one overmastering desire or ambition, then he cannot realize the unity which lies beneath the diversity.

What are the weaknesses of the position? Firstly: Huxley, holding the cosmology which he does, has no logical right to define goodness as that which makes for unity. As a matter of experience we know that goodness does lead towards unity, while evil makes for separateness. But the facts of experience will not fit in with Huxley's cosmology, they point, in fact, to a quite different world view—to a theistic cosmology. Both we and Huxley would be agreed that real love is good, defining real love as that frame of mind in which I take responsibility for my neighbour, seek his good for his own sake, sink my interests in his. Sin is that which divides us from communion with each other. But this definition of love is only consistent with a cosmology which holds that God is good, that sin is a contradiction of His nature and consequently of our own, since we are created in His image.

But, of course, Huxley has not this theistic cosmology behind him, and so when he says that goodness makes for unity, he is really asserting something quite different from us. He has at the back of his mind a conception of reality as amoral, and therefore he is trying to define goodness in terms of something other than goodness—as that which makes for unity with an amoral reality. But there is no shadow of justification for such a definition. If the final reality is beyond good and evil it must be indifferent to goodness. But if it is indifferent to goodness it must be below it. In that case we are justified in asking why the saint is nearer than the libertine to a God to whom all moral issues are indifferent. Why should non-attachment to lust clear my eyes for the vision of such a God? Why should the mystical approach to unity with him not be through the unbridled release of the sex-instinct, or through a kind of

sex-mysticism like that of D. H. Lawrence ? Huxley and his character Calamy have discovered that *as a matter of fact* the way to God does not lie in this direction. Let them build upon this discovery and find out what are its cosmological implications. They are agreed on the fact that ' Only the pure in heart shall see God.' The inference must be that God is purer than man, and that impurity blinds men.

Secondly : If Huxley's view is right, all that sin can do is to prevent awareness of a unity which is present, constant, and unbroken beneath. This means that sin is really no more than a mistake, a failure to see a unity which persists unimpaired between the soul and God, whatever wrongs are committed. This error is typical of a certain type of idealism which has an ancestry as old as Plato. But sin is really more than this. It is the actual rupture of fellowship with God, which cannot be restored without an act of forgiveness.

Thirdly : This cosmology, if believed in by a logically consistent man, will lead to a selfish and individualistic ethic. The ethic consistent with pantheistic mysticism is an ethic of salvation by disentanglement. It does not really, as Huxley maintains, entail the practice of all the virtues, but degrades every virtue into a means for attaining to the enjoyment of the mystical experience. Do not the virtues, when thus degraded, become on a par with the devices used by the Yogins for attaining their mystical experiences ?

Jesus, says Huxley, taught the ethic of non-attachment. This is a dangerous quarter-truth. Jesus taught that love to God and man must come first, and that all other loves and desires must take second place. He never taught that perfect non-attachment casteth out fear. Huxley's main emphasis is on non-attachment, although he says that along with this there must be attachment to a reality conceived as greater and worthier than the self. Jesus would turn such a statement on its head. His first command is not negative but positive—' Seek ye the kingdom of God and his righteousness.' And anything which might in any way resemble non-attachment comes with Him a long way second. To picture the Cross as an example of non-attachment would, for example, be to show oneself without any appreciation for ethical realities whatsoever. In a true ethic of non-attachment there is no place at all for Jesus' ardent love for men.

But, of course, Huxley's ethic is not an ethic of non-attachment. It is nothing so poor or negative. *Eyeless in Gaza* comes to an end with the determination of Antony Beavis to go forward, in spite of threats to his life, with his plans for addressing a meeting on the ideal of non-violence. The ethic expressed in such a decision is fundamentally inconsistent with a cosmology of pantheistic mysticism.

India is the classical case of a country which, through the ages, has put into practice the ethic of non-attachment. What have been the large-scale ethical consequences of the pantheistic mysticism of India during the last three thousand years ? The result has been the drafting out of her more eager and spiritual minds into seclusion from active life in hermit sanctuaries, and the removal of these men from contact with the peoples whom they might have done so much to raise ethically and religiously. The results have been disastrous to the nation. Here is true non-attachment : By their fruits ye shall know them !

But, it will be quite fairly objected, what an indictment of Christianity might be compiled by some writer who would give a broad outline of the history of Europe during the last two thousand years ! Surely it is not fair to judge of any system except by the life and teaching of its best exponents. Do not the great pantheistic mystics preach love and benevolence ?

In answer to this objection it may be illuminating to quote a passage from Rudolf Otto's *Mysticism, East and West,* which contrasts the ethical teaching of Sankhara, one of the noblest pantheists, with that of Eckhart, the Christian mystic. Otto says, ' It is because the background of Sankhara's teaching is not Palestine but India, that his mysticism has no ethic. It is not immoral. It is amoral. The Mukta, the redeemed, who has attained unity with the eternal Brahman, is removed from all works, whether good or evil. Works bind man. The redeemed leaves all activity, and reposes on eternal oneness.'

With Eckhart it is entirely different, Otto goes on to say. For him the Divine Being is conceived as essential righteousness, for it has within it the God of the prophets and the Gospels. And thus to attain to unity with God the soul must act as God acts. Eckhart is too much influenced by Christianity to advocate the cessation of all doing and willing. The conclusion to be drawn is, that where the Pantheistic mystics advocate a noble morality their ethic is inconsistent with their cosmology.

Fourthly : Can such a world as Huxley depicts be said in the last resort to have any meaning at all ? It is one of his claims that his system has restored meaning to the universe as a whole—a more satis-

factory meaning than is ascribed to it by the Christian cosmology. I should like to ask him what he means by 'meaning?' Has he reflected sufficiently on this matter? Can there be meaning in the universe without there being purpose? Are not value and purpose correlatives? And can a universe whose final reality is impersonal be said to have any meaning or purpose or value whatsoever? Not only ethical values are destroyed if God be described as impersonal and amoral. The disappearance of ethical values might not in itself be fatal to Huxley's cosmology, if æsthetic values were left. For these values might be realized in the world, thus giving it a meaning. But if the final reality be impersonal, the whole can no longer be said to have any value at all. For value presupposes a personal subject for whom it is valid. In so far as there are persons within reality there may be meanings within reality, but if there be no ultimate and absolute Person there can be no constitutive value or meaning in reality itself as a whole. Huxley could not say that God looked upon the Universe and saw that it was good, for to do this would be to presuppose that God was personal. With his denial of personality to God the whole attempt to give meaning to the universe as a whole collapses finally.

The Christian cosmology, on the other hand, maintains that God is good, and that He is least inadequately represented as Personality. Therefore there is, we maintain, a Divine purpose behind the world, though it cannot yet be clearly seen, our vision of it being as yet blinded by sin. The goal of human life is to work with God. Not union, in the sense of absorption in God, but communion with Him, is the end for which man was created. Love is of the essence of God's nature, therefore men should love, being created in God's image so that love appeals to their highest nature. Here and here alone is an adequate cosmological basis for Huxley's ethic. He has, it is true, for the time being rejected the Christian cosmology, but his reasons for doing so are singularly inadequate, and not any more likely to satisfy him permanently than his grounds for accepting a pantheistic mysticism as the basis for his ethic.

Literature.

THE INDWELLING GOD.

The Indwelling God: A Historical Study of the Christian Conception of Divine Immanence and Incarnation, with special Reference to Indian Thought, by Principal E. C. Dewick, M.A. (Milford; 10s. 6d. net), is an important book, its value consisting not so much in its positive conclusions as in the review it gives of the place that divine immanence has held through the centuries within the Christian Church, as well as to some extent in the chief non-Christian religions. Principal Dewick admits at the conclusion of his study that there are many problems associated with his subject which remain unresolved, but he has undoubtedly rendered a considerable service by his careful and balanced survey of the place that this particular conception has held and should hold in Christian teaching, a service all the more valuable in view of the neglect into which it has fallen because of prevailing tendencies in theology at the present time. One reason, probably, why he himself is not inclined to share in this neglect is that he has lived and worked in India, a land, as he says, where these issues 'are not merely academic but vital, and are presented to the Christian Church as a challenge by the great indigenous tradition of Hinduism.'

It is, indeed, rather striking to note that the important book recently published by Dr. H. Kraemer on 'The Christian Message in a non-Christian world,' a book which is strongly influenced by the anti-immanentist tendencies of to-day, is the work of a man whose mind has been steeped in the study of the religion of Islam. It need not surprise us if in each case the experience gained has helped to create a more sympathetic understanding in the one case of the conception of an immanent and in the other of a transcendent God. In the contrast that one finds between these two books there are, no doubt, other elements as well contributing to the outlook of the authors. There is, for example, the fact that Principal Dewick is an Englishman and an Anglican while Dr. Kraemer is a Dutchman and a Calvinist. Principal Dewick

is quite aware that the influence upon him of the Anglican tradition has almost inevitably guided in considerable measure the direction of his thinking. The two streams of Hellenism and Hebraism which Matthew Arnold detected as present in another sphere in his day are to be found to-day in theology, as Canon Quick has recently pointed out, and each has its own value and importance.

Principal Dewick finds the post-War reaction against immanentism moulding both Anglo-Catholic dogma and Barthianism, two movements that one would not suspect of close kinship. In the case of the former he shows that such immanentists of *Lux Mundi* and *Foundations* as Gore and Temple have in later years undergone a remarkable transformation. It is, however, in the latter movement that hostility to immanence is to be found in its most extreme form. Principal Dewick endeavours to present it fairly and to do justice to the positive gains to religion that Barthianism unquestionably brings with it. 'The perplexity,' he says, 'and even antagonism which Barth's methods of argument arouse almost instinctively in the mind of the average English reader are partly due to the contact between two types of mentality, neither of which is familiar with the methods of the other; and partly to the difficulty of understanding the finer shades of meaning in technical theological terms when translated from one language into another.'

It is interesting to note that the extreme Barthian doctrine of transcendence, divorcing God wholly from the world, results in our work on earth becoming only 'play,' just as the Vedantist finds as a consequence of his doctrine. And, again, to the Barthian, apparently, Christian service is to be done, just as the *Bhagavadgita* enjoins, in a spirit of indifference. What that Hindu Scripture calls 'work done without desire' is not unlike service rendered in obedience to God, indeed, but with a full recognition of its futility. Here, as was to be expected, 'monergism' and acosmic monism come to quite similar conclusions.

Principal Dewick does not seem to have noted that Dr. Brunner is not now to be counted among the 'monergists.' He holds what he calls 'the fundamentally opposed doctrine of personal correspondence.' Not every one can hold together, as Karl Barth himself can, such a counsel of extremes, as we find in his teaching, and modifications may be expected.

Faith in God, the Indweller, Principal Dewick holds, and surely rightly, 'is in some form a necessity for religion and any attempt to suppress it is bound to fail, for it stands securely rooted in the laws of the spiritual world.' Barth stands at one extreme in the interpretation of the Christian doctrine of God and the world, while Eckhart travelled far in his time to a directly opposite extreme. Eckhart suddenly awoke to his error when he realized that if he was right in his speculations then God could not be love. Surely one must come to the same conclusion if God is solely transcendent. When we survey the alternatives we are compelled to agree with Principal Dewick in 'the wisdom of the Middle Path.'

THE MINISTER: HIS WORLD AND HIS WORK.

We find Professor William Adams Brown (whose works on theology are so widely known) in *The Minister: His World and His Work* (T. & T. Clark; 7s. net) on a line of research which is to most readers somewhat unexpected. He is concerned with the relation of the minister, not to projects of intellectual worth to the Faith but of value to the community. This is a study of pressing tasks and problems in actual practical work. In the preparatory chapters he seeks to establish the true basis for his theme by surveying the world in which the minister finds himself. We speak of the Church as Apostolic. But if we could bring back St. Paul to life, and take him for a tour of our American churches, he would not know how to reconcile their imposing edifices, and still more their elaborate bank accounts with the primitive simplicity of the Corinthian Church. How different is our environment from that of the Corinthian Church. How different is our environment to-day. Science has not only accelerated speed, it has annihilated space. It has brought East and West together and, with the rapprochement, it has brought to birth a host of problems unforeseen. The authority of the Christian revelation is challenged. In Russia that authority is uncompromisingly rejected. We are told that religion is the opiate of the people, beguiling them by the promise of happiness after death to prevent acceptance of present-day evils. The issue is between Christ and Cæsar as it was in the days before the conversion of Constantine. In the midst of this unspeakable period is set the Church. She has been defined as a society which hazards her reputation by association with the unworthy, and so perpetuates the incarnation of her Lord. It is true that we cannot demonstrate the existence of God. Yet multitudes of highly intelligent people have been convinced that of all possible explanations of the world that of theism

is the most reasonable. Even science is willing to admit that in the present trend of thought it is as easy to begin with mind as with matter. Yet to establish a basis of belief is not sufficient. Many people who believe in God quite sincerely have no vivid consciousness of His presence. God is not something that we create, but something that we discover. A Dutch philosopher said that religion begins when a man applies the personal pronoun to God. Often it is just our sense of being forsaken that opens our eyes to the place where God is really at work. There is an inadequacy that leads us beyond ourselves for help. There is a misconception in our thinking, if we imagine we can read God only when we leave Nature and men behind. Nature is the instrument which He is using for His self-revelation. When we meet Jesus we discover for the first time that which answers to what is deepest in ourselves. He becomes in the truest sense God's *Word* for us. No longer is He simply a man among men, but God manifest in the flesh for our salvation. The Bible is God's Book to us, not because it tells us what happened in the world long ago, but because it tells us what is happening in the world to-day, and what may happen to us. There is no challenge to faith in what we see which has not been *met* by faith in the past, and vanquished.

The needs of our time and its many enigmas bring into prominence the need to restore the teaching-office of the ministry. Great numbers of our children are growing up practically pagan. They have not even a bowing acquaintance with that greatest of treasures, the English Bible. The rank and file of our ministers, Professor Adams Brown contends, fail to take the teaching-office seriously. We have to understand the religion that we profess. We have to impart our knowledge to those who possess it not. Christianity is challenge as well as promise. It summons to conflict, as well as providing an assurance of peace.

This suggests to the practical person the need of some revision of our curriculum in training. The author tells how again and again across the Atlantic he has to meet complaints that the graduates of the seminaries are not fully equipped to solve the daily problems of their parishes. What we have to bring men is not simply an ideal, important and indeed essential as that is. Evidence is required that there is a power at work in the world which is translating that ideal into reality. This is part of the motive of Professor Adams Brown's thesis. His contention is that the successful evangelists have made *witness* their stock in trade. It is our own paganism, our own imperfect application of the principles of the gospel that has been the responsible factor in rival cults. We must carry into every situation the tonic of an unconquerable faith.

RELIGION IN GERMANY.

It is very difficult (almost impossible) to follow intelligently the course of the Church controversy in Germany from the occasional fragmentary news about it in the daily press. The Rev. A. S. Duncan-Jones, the Dean of Chichester, has rendered a valuable service in offering us a well-informed, discerning, and sympathetic record of it—*The Struggle for Religious Freedom in Germany* (Gollancz; 8s. 6d. net). His account of the principles of National Socialism should make clear the inherent antagonism of the Totalitarian State, even if professing to be based on positive Christianity, and offering an assurance of the freedom of the Church. The demand that the Evangelical Protestant churches should adopt a constitution in conformity with the principles of the State was accepted by the churches, although inconsistent with this assurance of freedom. Within the Church, a party, 'The German Christians,' soon made clear what this positive Christianity meant, and, snatching power by illegitimate means, sought further to conform the action of the churches to the policy of the State in the arbitrary dictatorship of the Reichsbishop Müller. This challenge was accepted by the Confessional Synod, who exposed the paganism of the positive Christianity, and opposed the Reichsbishop's misrule. Even the State had to recognize the failure of his dictatorship; and, suspending him from the exercise of his office, replaced him by a civil servant, Herr Kerrl. His appointment of a Committee of pastors under the chairmanship of the highly honoured and widely trusted Dr. Zöllner to bring about order with a view to the restoration of self-government in the Church looked like the first step in a movement towards reconciliation. Thwarted by agents of the Government on every hand, this Committee was forced to resign; and not long after Dr. Zöllner died. Herr Kerrl then showed his true colours, and assumed the rôle of a dictator, seeking by financial pressure, issue of numerous decrees, imprisonment of pastors who disobeyed, to break down all opposition. The victim of this policy, who attracted the eyes of the world, was Dr. Niemöller; his virtual acquittal was a credit to the Court which tried him; but his re-arrest and imprisonment in solitary confinement in a con-

centration camp by the Secret Policy shows the ruthlessness of the State in enforcing its Totalitarian claims. There does not seem to be any relaxation of that policy. The danger most apprehended by the Confessional Church is the corruption of youth in the capture of the schools for the world-view (Weltanschauung) of National Socialism, and the use of education as antichristian propaganda. Despite the Concordat with the Papacy, Roman Catholicism in Germany is being exposed to as severe repression. The ecclesiastical situation in Austria, since its forcible annexation, is precarious and confused. That 'the positive Christianity' of National Socialism is another religion than the Christian is a summons to 'Christian solidarity,' not only within Germany itself but throughout the world. The Christian churches of Great Britain can strengthen and encourage the persecuted witnesses of the gospel, not in Germany only, for the persecution is widespread, by their witness to the gospel, and their claim for the churches to be free to preach it. Such is a summary of the contents of this competent, interesting, and important book, which deserves careful and prayerful study, as the struggle for religious freedom in Germany is but one phase of the conflict of to-day between Christ and Antichrist.

THE CHRISTIAN MESSAGE TO AFRICA.

The Church and Primitive Peoples, by Mr. Denys W. T. Shropshire, C.R., B.Litt., D.Phil. (S.P.C.K.; 12s. 6d. net), is a substantial volume investigating with much fullness and detail 'the religious institutions and beliefs of the Southern Bantu and their bearing on the problems of the Christian missionary.' It is one of a considerable number of books recently published that seek to contribute to a solution of what Messrs. Melland & Cullen Young in a recent volume call 'the African Dilemma.' Dr. R. R. Marett, who contributes a Foreword, asks how we are to frame a just estimate of the value of our civilization for the natives of Africa. Much of the dilemma that is presented to us is concerned with the answer to that question. Dr. Shropshire provides material that should be most useful in forming a just estimate of the value of the African civilization as well. With this subject, however, this review will not attempt to deal. Two interesting sentences of Dr. Marett may be quoted. 'Here,' he writes, 'is the opportunity of the missionary—somehow to combat the tendency (on the part of the African) to lose heart. His duty is to supply the psychological bridge-work.'

Dr. Marett is dealing with the 'civilizations' that meet and conflict in Africa. But in addition to that conflict there is a religious conflict, and it is to what Dr. Shropshire says in regard to it that we wish to give some consideration. It is true that in the case of Africa a division can hardly be made between the social and the religious. At the same time, the presentation of the Christian message to Africa can be considered by itself apart from the many difficult questions that arise with reference to tribal laws and marriage customs. Thus, after an account of the religion of the Southern Bantu—largely ancestor worship—Dr. Shropshire sums up the values he finds in it and then draws some interesting conclusions. 'If Christianity,' he writes, 'cannot find a place for this worship then it has not yet found itself and is not the religion it claims to be. . . . The tendency to this type of worship is a primal impulse probably rooted in the essential divinity of man and the second great commandment. "We are God by participation," says S. John of the Cross, and to this truth ancestor-worship is rooted. If this is so, it is futile to suppress it, and transformation and transmutation are the only possible solution. It is part of the very soul of the human race and represents the truth enshrined in the twofold nature of the God-man, our Lord and Saviour Jesus Christ' (p. 371).

Dr. Shropshire goes on to relate this African worship to 'the doctrine and practice of the Communion of Saints.' 'No doubt,' he concludes, 'such a measure of approach to primitive and indigenous religion is fraught with great dangers.' They are dangers that are apparent to this day in the still surviving Mediterranean paganism and should at least make one hesitate before accepting a course that might have similar consequences for the Church in Africa. Again he emphasizes (p. 437) that Christianity must be presented to the Africans as 'the fullest expression of that for which their fathers groped,' 'not as something foreign to them but a linking on to the best of their aspirations.'

It is worth while to place alongside of these statements the view of Dr. H. Kraemer in his recent book on 'The Christian Message in a non-Christian World.' To him, in spite of his real sympathy with primitive peoples and his recognition of the necessity of understanding their 'folk-ways' and religious customs and of entering into their thoughts and dreams, it is clear that Christianity must be placed before them, not as 'a linking on to the best of their aspirations,' but as a divine word that confronts and judges them. 'Paganism and the

prophetic religion of Biblical realism are not continuous with each other.' It is evident that there is a sharp divergence between the two views here presented. Perhaps one reason for this difference is that Dr. Shropshire belongs to the Anglican tradition, to which the Incarnation may be said to be central, while Dr. Kraemer inherits the Reformed doctrine, to which justification by faith is central. First in 'the immediate Gospel for the Bantu come the sacraments,' according to the former. To the latter 'the message of the Gospel is that God not only can forgive but that He does forgive in Jesus Christ.'

One could point to other significant indications of this divergence of view in regard to a matter of central importance for the Christian cause. Will this emerge at the Conference that is to meet at Tambaram, Madras, at the close of this year? It is desirable that it should and that this whole matter should be fully and carefully examined by the Church in all its borders.

MR. MIDDLETON MURRY.

Heaven—and Earth, by Mr. John Middleton Murry (Cape; 10s. 6d. net), is a powerful, artistic, and acutely critical book. It is better at the beginning than at the end, but probably the conciseness of the conclusion emphasizes the directness of the appeal. The author's main contention is the familiar but very relevant one that civilization is on the edge of disaster because man's power of invention has got beyond his control, humanity being comparable to a defective child, now approaching adolescence, whose muscles and limbs have grown enormously, but whose mental capacities have not kept pace with this development. The disease of modern society is diagnosed by the historical method, but selectively, the design being to show the emergence of present-day conditions as viewed through the experiences of a succession of men of genius 'who experienced in act or imagination the travail of its becoming.'

So the main conception of leaders of thought from Chaucer to William Morris are brought under review, but, true to his central purpose, Mr. Murry goes further back still—to St. Paul and to Jesus Christ. He holds that Western civilization is distinctively a Christian civilization, and that its possible ruin is due to the fact that it has not been Christian enough, having failed to realize that the only remedy lies in the recovery of a sense of the worth of the individual as bound to the community through the law of love, implicitly and essentially made effective for humanity in the Cross of Christ. 'Either this civilization of ours,' the author says, 'will preserve its continuity as a Christian civilization, or it will give way—after a period of chaos and barbarism such as is truly beyond our capacity to imagine—to a civilization which is not Christian at all.' There is no middle position.

No doubt this is a machine age, but one argument of the book is that even the machine was the outcome of the invigoration of the individual, and that this again was due to St. Paul's experience of 'Christ in him,' the Christ who was recognized by the Apostle as no Jewish leader, but the universal Saviour of humanity. The religious vigour of the individual, with its practical effectiveness, was recovered at the Reformation, but the Reformation gave us only half the truth, and the Counter-Reformation had also its valuable contribution to make. Mr. Murry is no Romanist, but his plea is that 'the Protestants shall repent of their destruction of the Catholic "idea,"' and re-establish religious control in purer form. The Church has failed in the past because those to whom power was entrusted could not bear their superhuman responsibility, and betrayed the cause of the common man, but the Church need not fail in the future, and 'the main hope of saving Christian civilization from total disaster is the rebuilding of the universal Christian Church.'

The book begins its historical survey with Chaucer, and, taking the help of Montaigne, Pascal, and the Paston letters, describes the emergence from mediævalism which preceded the age of Cromwell and Milton. An interesting comparison of these two is given, by no means favourable to Milton. Cromwell, according to the author, is both more Christian and more modern. A subtle and illuminating defence of Rousseau's conception of Nature assigns to him greater importance than is usually allowed. While the sublimity of Goethe's sense of vocation is admitted, and his appreciation of the power of Christianity is recognized, he is held to have missed the essential spirit of that religion through his insensitiveness to the place of suffering in its redemptive influence. We have rarely come across so acute an analysis both of the earlier development of Wordsworth and of his relapse into sheer conservatism in later life. Godwin and Shelley have high places in Mr. Murry's esteem, and he is at considerable pains to remove certain misconceptions regarding them. The chapters on Karl Marx and William Morris are not so satisfying, but the contrast between them serves to bring out a characteristic view of the whole book—that

revolution tending towards socialism is futile unless it begins in the heart and mind of man, unless, in other words, socialism becomes essentially a religion.

All those whom he has commemorated are, in the author's conception, the creators of the modern world, not of its body (which may be left to the technicians and the inventors and some of the scientists) but of its soul. The body of our present-day society, left to itself, is tearing itself to pieces, and there is all the more need for those who have striven to regenerate the world by the divine vision which has revealed to them the essential gospel of the love of God in Christ.

THE DIDACHE AND MONTANISM.

There has been published for the Historical Society a learned volume entitled *The Riddle of the Didache* (S.P.C.K.; 12s. 6d. net). The author is the Rev. F. E. Vokes, Chaplain at Cranbrook School. Since 1883, when Philotheus Bryennius published at Constantinople the real 'Teaching of the Twelve Apostles,' the Didache, as being the one major discovery in early Church History, has become, to use Dr. Bigg's phrase, the 'spoiled child of criticism.' The problem of the Didache is, as Mr. Vokes says, whether it is 'a picture of the Church at the time when it was written, an antiquarian picture of the Church as it was some time in the past, or an imaginary picture.' In his opinion Armitage Robinson was right in holding that the writer of the Didache tries to give a picture of a Church in New Testament or 'apostolic' language, that he may bring out what is common to his Church and that of the New Testament. This theory is said to explain both the mixture of primitiveness and development that is found in the Didache and the few peculiarities we also find there. It makes the Didache an unusual sort of book, but perhaps on that very account the perplexed student will turn to it in hope.

Here is a brief account of some of Mr. Vokes's conclusions, based as these are on a very thorough and scholarly analysis of this ancient document. In compiling his book the writer of the Didache employs among other sources Barnabas, Hermas, and the New Testament. The probable date of the book is about the end of the second century A.D. In doctrine he is a moderate Montanist, and he attempts to express Montanism in 'apostolic' terms, not to prove that Montanism is primitive Christianity. The Didache, in short, can only be set comfortably in the context of early Montanism.

PRAYER.

Hear My Prayer (Hodder & Stoughton; 5s. net), is a book to help men to pray. All ambiguity as to the title may be removed if it is explained that here are no collected 'supplications,' nor forms of prayer, but essays on various aspects of the spiritual art. S. T. Coleridge called prayer the highest energy of which the human mind is capable. Part I. is The Answers that Come. Part II. is The Difficulties that Hinder. There are instances to begin with of prayer in a slum tenement by Hugh Redwood, and of Sister Eva's experience, etc. There are illustrations culled from life of God's guidance, and some of the problems involved are dealt with by the Dean of St. Paul's. He remarks that there are people who seem to think that they can find the guidance of God by emptying their minds of all thought. There is no ground in the New Testament for this notion. Nevertheless, there are times when 'guidance' seems to be given without the normal process of making up our minds. The faith in God which we learn from Christ is not a pretending that the causes of anxiety do not exist, but a conviction that the power is available to deal with them, and to make good out of them. Each chapter of the book is written by some specialist. The phases of the devout life are as many-sided as the writers' viewpoints. Some of them enlarge on the gift of moral power which prayer bequeathes, some on the reasons for a negative answer. Intellectual difficulties are met. The questions put are salient, and have relation to modern doubt. Moral enigmas are studied. The sense of disharmony is carefully analysed, and the deterring influence that it exerts to our advance to the throne of grace. Dr. Frank Buchman is reported to have said that after his conversion he wrote six letters to men whom he felt that he had wronged. He did not get six replies; but he did receive a tremendous sense of personal release. Other sections give light on times and seasons, method, discipline, etc. There is a delightfully written Epilogue on Prayer and Life by Evelyn Underhill. The book runs on to over five hundred pages, closely packed. The quotations are apposite; the reasoning is in many instances cogent; the teaching is largely Scriptural. Ministers and teachers of religion will find in the volume fresh matter for discussions on this great theme. The unknown editor has to be congratulated on the symposium to which we are invited. 'Sir, there is no argument for prayer,' said Samuel Johnson. Yet here are pleas to which he would not have been ready to turn an unheeding ear. For, Carlyle

penned a sentence in a letter to a friend that all devout souls endorse : ' Prayer is and remains the native and deepest impulse of the soul of man.'

THE DIVINITY OF JESUS CHRIST.

The Divinity of Jesus Christ, by Professor John Martin Creed, D.D. (Cambridge University Press ; 6s. net), contains the Hulsean Lectures for 1936. As indicated in the sub-title, it is in the main ' A Study in the History of Christian Doctrine since Kant.' It traces in an exceedingly instructive way the development of Christian thought from Schleiermacher and Hegel, through Strauss to Ritschl and the Barthian school. Only in the last lecture do we come to a constructive statement on the Divinity of Jesus Christ. Here the discussion is marked by caution and restraint. Quoting the dictum of Dr. Hort that ' no possible modification can be accepted as Christianity which contradicts the broad testimony of Scripture, and requires the re-writing of its most distinctive passages,' the writer affirms that the task of the Christian theologian must be to ' seek to understand, appropriate, and convey afresh the essential motives which lie behind those Apostolic teachings.' Three leading New Testament thoughts must find a place in the Church's doctrine of its Lord. These are beliefs in God as creative mind and will behind, as well as within, the world of sense experience, the significance of Jesus Christ as a revelation in time of the Eternal God, and the Apostolic conviction that He who was Jesus Christ was also the Divine agent in the creation of the world. ' The doctrine of a cosmic Christ is thus a development from the earliest form of faith, but, if the first step in faith was a right one, it was a right development.'

The Rev. W. Bryn Thomas has a mind of his own and a vigorous way of expressing it. In *Religion : Institutional and Personal* (Allenson ; 2s. 6d. net) he has given nine sermons preached on special occasions in the Church of England. They embody the conviction that ' much of what fails to *con*form with the *acknowledged forms* of Christianity —whether in organisation or in doctrine—can lay claim to being religious in the highest and the best sense.' In dealing with international disputes the writer maintains that ' the task of deciding any dispute must be taken out of the hands of the disputants and placed in the hands of a third party.' What is to happen if one of the disputants refuses to arbitrate, and how is the power to be taken out of his hands ?—on these points no light is given. The writer's views may not always be acceptable, but his book is very lucid and fitted to stimulate thought.

The Rev. Elbert Russell, who is Dean of the School of Religion in Duke University, has issued a second volume entitled, *More Chapel Talks* (Cokesbury Press, Nashville ; $1.50). It contains over fifty very short addresses on religious and Christian themes. They are written in a clear and pleasant style, and are illustrated by apt quotations and anecdotes. The writer is evidently a Pacifist, as he is quite entitled to be, but his picture of the grossness of the soldier's life is greatly overdrawn. The Allied troops in France were not such sensual brutes as he implies.

United Christian Front, edited by Sir Henry S. Lunn (Heffer ; 3s. 6d. net), contains the record of ' A Discussion on the Hellenic Travellers' Club Cruise, February–March 1938.' Discussion is hardly the right word, for the papers read were prepared quite independently of each other, and no account is given of how they were received or criticised. The situation was an interesting one. Sir Henry Lunn gathered a distinguished company and succeeded in getting papers from four members of the Church of Rome. Among others who took part may be mentioned the Bishop of Southwark, Dean Inge, Principal Cairns, Lord Polwarth, and Dr. Rattenbury. The general idea which prompted the Conference was the urgent need for the forces of the Christian Church to stand shoulder to shoulder in face of the rampant materialism of the age and the claims of the Totalitarian State. The papers read, as one would expect from the distinction of their authors, contain much that is wise, timely, and deeply Christian. At the close of the discussions a short statement was drawn up indicating points which the speakers regarded as of fundamental importance, such as Christian co-operation without waiting for organic Church union ; definite resistance to Totalitarian claims ; the application of Christian principles to political and international affairs ; and the obligation to help persecuted fellow-Christians.

Principal Nathaniel Micklem has done well to recall us by means of the little volume he has edited, called *A Book of Personal Religion* (Independent Press ; 3s. 6d. net), to the teaching of some of the spiritual classics on which, next to the

Bible, our fathers nourished their spiritual life. Since Alexander Whyte passed from among us there has been no great voice in Scotland bidding us sell our bed and buy Baxter's 'Saint's Everlasting Rest' or Doddridge's 'Rise and Progress of Religion in the Soul.' Dr. Moffatt, indeed, many years ago, published a volume of selections from John Owen which has probably long ago been 'remaindered.' This little book that the Principal of Mansfield College has edited should re-awaken churchmen in England and Scotland of Calvinist descent to the wealth of their spiritual inheritance and bring them back perhaps to some of the means made use of by the saints of our land in former days to deepen their faith and discipline their lives. 'This will make,' says Matthew Henry, speaking of family religion, 'your family comforts double comforts and your family crosses but half crosses; it will turn a tent into a temple, a cottage into a palace.'

A new edition of the New Testament which will be eagerly bought and highly appreciated has been sent out by the Lutterworth Press—*The Book of Books*, a Translation in Modern Paragraph Form (2s. 6d. net). The translation is issued under the supervision of Mr. R. Mercer Wilson, General Secretary of the United Society for Christian Literature. He has had the help of many eminent scholars and others not so eminent, whose names occupy a page and a half. Features of this edition are that poetry and quotations and phrases that echo something in the Old Testament are printed in italics, square brackets are used for alternative renderings and editorial comment, a brief introduction has been supplied to each book, and words or phrases found in some manuscripts but not in others are indicated by circular brackets. The cadence and rhythm of the Authorized Version have been preserved, but Versions like Tyndale's as well as Aramaic sources have been utilized.

It must not be supposed, however, that this is a version for scholars. It has in view mainly young people and those who might be attracted by the New Testament if it were presented in a pleasing form. The print is clear, well-spaced, and beautiful. Some time ago the 'Times Literary Supplement' asked why popular editions of the Bible should not be issued with paragraphs arranged according to logic and sense, so that it might percolate to the masses and the schools. This book is meant to furnish the answer. We have had many similar efforts to provide Bibles that appear like other books, most of them abridged. This one is unabridged, and we question whether any previous edition can compare with this one either in attractiveness or in price. It is amazing that such a book, large, well furnished, in legible type, can be issued at half a crown. It ought to have a wide circulation. There are, it should be added, two excellent maps of Palestine and the Roman world.

Christian Life in Practice, edited by Mr. Frederick A. Tatford (Pickering & Inglis; 1s. 6d. net), contains twelve short papers by different writers, reprinted from 'The Harvester.' They are so brief that they cannot go deeply into any subject. They are, probably with intention, made exceedingly simple and elementary so that the unlearned and the ignorant may not be without guidance. Among the topics treated are Sex Morality, Politics, Clericalism, Trade Unionism, Recreations, and Foreign Missions.

The Religious Book Club has added to its list, and issued with an attractive binding, the Rev. Conrad Noel's *Life of Jesus* at the remarkable price of 2s. 6d. net. This book was reviewed in THE EXPOSITORY TIMES on its first publication some time ago, and it may be sufficient now to herald its appearance in its new form. The book was an achievement, and will remain one of the best of recent contributions to the understanding of the Lord's ministry and teaching. It is the fruit of much research and independent thought, and it is delightfully easy to read.

A book of devotional meditations on the Gospels of an unusual kind has been written by Mlle Suzanne de Dietrich and translated by the Rev. Hugh Martin—*Behold Thy King* (S.C.M.; 4s. net). Mlle de Dietrich has been for many years a leader in the work of the Student Christian Movement, and is apparently a woman of real spiritual insight and originality. Her book was published in France under the title *C'Etait l'Heure de l'Offrande*, and is the fruit of her independent contact with the Gospels. The meditations are brief, and suggestive rather than expansive. But readers will find many flashes of light on familiar passages. On the baptism of Jesus she remarks that Jesus had three baptisms—one of water, a second of the Spirit, and the third of suffering and blood. On the Baptist's demands from his hearers she says that three worlds are involved—the world of the well-to-do, the world of business, and the world of politics. These are characteristic comments, and there are many like them.

After Fifty Years.

II. The Text of the Greek New Testament.

By Sir F. G. Kenyon, London.

Fifty years ago the state of knowledge and opinion with regard to the text of the New Testament was as it had been left by the Revised Version of 1881, and the edition of the Greek text by Westcott and Hort in the same year. Both were the result of the long accumulation of evidence which began with the arrival of the Codex Alexandrinus in England in 1627 (sixteen years after the publication of the Authorized Version), and culminated in Tischendorf's discovery of the Codex Sinaiticus in 1859, and his publication in 1867 of the first satisfactory edition of the Codex Vaticanus. By that time it had become evident to scholars that the Greek text printed by Stephanus in 1550, from which the Authorized Version had been translated, could no longer be accepted as satisfactory. It rested for the most part on a handful of late manuscripts which embodied the text that, after centuries of corruption and correction at the hands of scribes and editors, had become standardized in the Eastern Church. In the case of no work of classical literature would scholars be satisfied with manuscripts of the fourteenth and fifteenth centuries if manuscripts of the fourth and fifth centuries were available; and that was the position in which Biblical scholars found themselves in the second half of the nineteenth century.

It was in these conditions that Westcott and Hort addressed themselves to the preparation of a new edition of the Greek New Testament. Utilizing the materials accumulated by many scholars and arranged by Tregelles and Tischendorf, they classified them on lines laid down by Bengel and Griesbach into three main groups: (1) the type of text found in the great mass of later authorities, which they called *Syrian*, because it first makes its appearance in the Syrian Fathers of the end of the fourth century, but for which the better name is *Byzantine*, as denoting that it became the standard text of the Byzantine Church; (2) the type found in the Vatican and Sinaitic Codices and the small group of authorities that support them, which they called *Neutral*, because they thought it had come down without material contamination or editorial rehandling; and (3) the type found especially in Græco-Latin manuscripts such as Codex Bezæ and in the Old Latin version, with support from the Old Syriac version and several of the early Fathers, which they called *Western*, because of its predominantly Latin attestation. As between these three, they ruled out the first as being a late and secondary type of text; and as between the remaining two, both of which were found in early witnesses, they rejected the Western as showing all the signs of editorial mishandling and an unjustifiably free treatment of the text, and pinned their faith on the Neutral type, and particularly and predominantly on the Codex Vaticanus.

Westcott and Hort were members of the Revision Committee, and carried much weight by reason of their scholarship and intimate acquaintance with the subject; and though not all the Revisers would go all the way with them, it was under their predominant influence that the Revised Version was produced. And when the dust of the controversy raised by Dean Burgon's vehement and intemperate attack on it had died down, it was the textual theory of Westcott and Hort that held the field.

Such was the state of affairs in 1888. How does it stand in 1938?

The first obvious answer is that there has been a great, even an amazing, increase of material. In particular, a whole new chapter of textual history has been opened by the discovery of Greek papyrus manuscripts in Egypt. In 1888 there were no known Biblical manuscripts older than the Vaticanus and Sinaiticus, which were assigned to the first half of the fourth century; and though the New Testament was in far better case, in respect both of age and quantity of evidence, than any work of classical literature, there was still a gap of some two hundred and fifty or more years between the dates of these earliest manuscripts and those of the original composition of the sacred books. Before the fourth century, the normal material on which books were written was papyrus, which under most conditions of climate is very perishable; and although during the first three-quarters of the nineteenth century some few scores of papyrus manuscripts had come to light from the exceptionally dry soil of Egypt, they included only one fragment of the Bible, and that of late date. It was supposed that practically all Biblical manuscripts before the date at which vellum superseded papyrus as the principal material

for book production had perished. But within the last fifty years a number of discoveries of portions of Bible manuscripts on papyrus have been made, which carry back the story for a hundred or even two hundred years. Most of them are very small fragments, but in the Chester Beatty papyri, the discovery of which was announced in 1931, we have acquired a group of manuscripts, ranging from the second to the fourth century, which contain substantial portions of most of the books of the New Testament, and many of the Old. Of the New Testament we have one volume, of the first half of the third century, very imperfect, but containing sufficient of all four Gospels and the Acts (especially of Luke and Acts) to show the general character of the text; another, still earlier (round about A.D. 200), containing the Pauline Epistles (except the Pastorals) almost complete; and a third, rather later, containing about a third of the Book of Revelation. At once the gap between our earliest manuscripts and the original publication of the books is reduced by a hundred or a hundred and fifty years, and we still find the text substantially that which we have previously known.

Nor is this all. The discovery among the Chester Beatty collection of a manuscript of the books of Numbers and Deuteronomy, in the Greek Septuagint version, which can be confidently assigned to the first half of the second century, justifies hopes that New Testament manuscripts equally early may yet be laid before us; and in point of fact a tiny scrap of the Gospel of St. John was in 1935 discovered in a parcel of papyri in the John Rylands Library at Manchester by Mr. C. H. Roberts, which is, by the general consent of those competent to judge, not later than A.D. 150. In 1888 there were still those who held the doctrine of Baur and his disciples, that the New Testament books were productions of the period A.D. 130–180, and that the Fourth Gospel was the latest among them. Now we have ocular evidence of the existence of a copy of the Gospel in provincial Egypt at a date which makes it practically certain that the traditional date of the composition of the book, towards the end of the first century, cannot be far wrong.

This is confirmed by another notable discovery. A few months earlier in 1935, Messrs. H. I. Bell and T. C. Skeat, of the British Museum, published some fragments of an unknown Gospel; a narrative, that is, of our Lord's life, other than the four canonical Gospels, obviously early in date, since the writing is of the first half of the second century, and sober and straightforward in character, quite unlike the apocryphal Gospels hitherto known. Further, it has close verbal parallels with both the Synoptics and the Fourth Gosepl. Either, therefore, it is one of the narratives to which St. Luke makes reference in the preface to his Gospel, or (as most scholars seem to hold) it is a composition based upon the canonical Gospels, in which case it is a further proof of the early date at which the Fourth Gospel existed and was in accepted use.

So much for the papyri, which have added during the last fifty years a whole new province to textual criticism, and have taught us how the books of the New Testament circulated in the two centuries immediately following the age of the Apostles. But within the same period there have also been discoveries of vellum manuscripts. In 1906 Mr. Charles L. Freer, of Detroit, a great collector of Oriental paintings, acquired from a Cairo dealer four Biblical manuscripts, two of the Old Testament and two of the New. The most important of these was a copy of the four Gospels in a small hand quite unlike those of the great uncial manuscripts, yet assuredly of about the same period. It seems to come in date between the Sinaiticus and the Alexandrinus, but nearer the latter. Its text is curiously composite, showing that it must have been copied from several manuscripts of different character. In Matthew and most of Luke it ranges itself with the Alexandrinus as an early example of the common Byzantine text. In John and in the first third of Luke it is of the Alexandrian type, akin to the Vaticanus. In the first five chapters of Mark it is Western in character. In the rest of Mark it is of a type different from all of these, of which more will be said presently; and in the middle of the last twelve verses (which are now universally recognized as forming no part of the original Gospel) it inserts an additional passage, part of which was previously known from a quotation by Jerome, who says it was found in some copies, chiefly Greek ones, while the rest of it was previously unknown.

The peculiar type of text found in most of Mark links this discovery with another, and helps to build up the most important addition that has been made of late years to textual theory. So long ago as 1877 Dr. W. H. Ferrar, of Dublin, called attention to four manuscripts of the Gospels, as forming a related group with several very distinctive readings. In 1902 Dr. Kirsopp Lake indicated another group of four, and further showed that in Mark these allied themselves with the Ferrar group and a few others in offering a form of text definitely distinct from those of any of Westcott and Hort's groups. Next, in 1913, the text was published of a late and very roughly written MS. from the region of the Caucasus, known as the Koridethi Codex, which presented a somewhat similar text of Mark. Finally, in 1924,

the late Canon Streeter linked up all these separate observations, and showed that all these manuscripts formed a single family, and that readings of this type are found in the quotations in the writings of Origen during the last period of his life, when he was living at Cæsarea. To this type, therefore, he gave the name of the *Cæsarean* text, which thus takes its place alongside of the Byzantine (or Syrian), Alexandrian (or Neutral), and Western texts. Whether it originated at Cæsarea (where the library of Pamphilus was a home of textual study) or not, is another question. Lake pointed out some indications that Origen used a text of this type before he left Alexandria; and when it appeared that the Chester Beatty papyrus had in Mark a text with strong affinities with the Cæsarean, the probability was increased that the original home of this type is to be found in Egypt.

Yet another discovery, of earlier date, was that of an early Syriac translation of the Gospels. In 1892, two Cambridge ladies, Mrs. Lewis and her twin sister, Mrs. Gibson, visited the monastery of St. Catherine, beneath Mt. Sinai, where Tischendorf in 1859 had discovered the Codex Sinaiticus, and took photographs of a number of manuscripts. One of these was a palimpsest, and when it was examined at Cambridge it was discovered that the underlying text was a Syriac version of the Gospels, quite distinct from the standard Syriac Bible known as the Peshitta, but closely akin to one contained in a manuscript in the British Museum, which had been published by Dr. W. Cureton in 1858. Together, the two manuscripts constitute what is now known as the Old Syriac version, the Sinaitic MS. representing it in its earlier form, which has been somewhat modified in the direction of the Byzantine text in the Curetonian. In not a few readings the Old Syriac allies itself with the Western form found in Codex Bezæ and the Old Latin version; and at first some scholars were inclined to argue that the Western family represented the earliest type of text, originally current both in East and West, but gradually ousted successively by the Alexandrian and the Byzantine versions.

This argument brings us to the department of textual theory, as distinct from textual materials. Here, too, there has been much progress during the last fifty years, though theory almost inevitably cannot be as assured as fact. After the publication of the Revised Version in 1881, the first fight, as indicated above, was between the upholders of the 'Received' or Byzantine text, which had held the field ever since the invention of printing, and the advocates of the Revised or Westcott and Hort type of text. By the beginning of our fifty-year period this contest had been decided, in the opinion of almost all scholars, in favour of Westcott and Hort; but the next move in textual theory was a challenge to Hort's 'Neutral' on the part of the 'Western' text. It was argued that the evidence of the quotations in the early Fathers, which had been decisive against the Byzantine text, was far more often in favour of the 'Western' type than of the 'Neutral.' This contention was strongly reinforced by the appearance of the Sinaitic Syriac, and by intensive study of the Fathers, and of other versions such as the Armenian and the Georgian. Fuller study has, however, greatly weakened the validity of the Western claim. It was quite impossible to form anything like a homogeneous text out of all the materials which were confusedly classed as Western. The variants found in the Old Syriac were by no means always the same as those found in the Old Latin; and the Old Latin authorities rarely agreed among themselves. In short, it gradually became evident that the label 'Western' was being affixed to every reading earlier than the 'Syrian' version which did not appear in the 'Neutral' family. The real description of these, in Westcott and Hort terminology, would be 'non-Neutral pre-Syrian'; and they do not form a single family, but represent all that has survived from a period before the Westcott and Hort families had crystallized into definite form.

All recent discoveries and textual theorizings appear to point to some such conclusion as this. The German scholar, Hermann von Soden, who in 1902–13 produced a monumental edition of the Greek text, after segregating two classes which were practically identical with Hort's 'Syrian' and 'Neutral,' found himself left with a class containing not only the Western authorities properly so called, but a quantity of sub-groups which could by no means be forced into the semblance of a homogeneous family. They included, in fact, all the authorities which Streeter subsequently identified as forming the Cæsarean family; and this can by no possibility be amalgamated with the type of Codex Bezæ and the Old Latin. A new conspectus of the textual material seems to be necessary if we are to do justice to the new evidence which the discoveries of recent years have placed at our disposal.

The conception of the early history of the text of the New Testament to which we appear to be tending is somewhat as follows. In the early years there was every opportunity for the growth of much variety of text. There was no authoritative centre from which official copies of the several books were issued, no libraries equipped with trained scribes to produce them. No great importance was attached

to exact accuracy of text. The very idea of a New Testament had not yet come into being. The Gospels were four narratives, among others, of our Lord's life; and it did not much matter whether the exact words of Mark or Luke were there, so long as the substance of the teaching was preserved. The Acts was a story of the early evangelization of the Roman world, to which additions might harmlessly be made by some one who had information of his own on the subject. The Epistles were just so many letters written by Paul or Peter or James or John to this or that Church, each circulating separately in its own surroundings. Further, the Christian Church was scattered in a number of separate communities, at best tolerated by the Roman authorities, but often persecuted; and in times of persecution its books were sought out and destroyed.

We must therefore look on the two centuries following the age of the Apostles as a time in which the books that ultimately formed the New Testament circulated under little control. From time to time, no doubt, some bishop or scholar, noticing the divergences between different copies, might do his best to reconcile them and to remove errors; but his influence would be confined to his own neighbourhood. We know the names of some scholars who worked thus on the text of the Greek Old Testament—Origen, Eusebius, Hesychius, Lucian; and it is possible that they worked also on the New. In this way local types of text would be formed, and it is these which we seem to see in the several textual families now known to us—the Alexandrian (Hort's Neutral) in Egypt; the Cæsarean, perhaps also in Egypt and certainly in Palestine; the Western, in the Latin Churches; the Syriac, in the kingdom of Edessa; and ultimately, the Byzantine, which took possession of the churches of Antioch and Constantinople and drove out the others. And, in addition, it is natural to find in our earliest authorities a number of readings which did not find a home in any of these families.

What, then, is the net result of all these discoveries and of their study by scholars? First, the confirmation of the general integrity of the New Testament text, through the discovery of manuscripts considerably earlier than those previously known. Secondly, the realization that no one type of textual authority commands our exclusive allegiance. All except the Byzantine have early credentials, and it is not likely that the truth is always with any one of them. But this is not to say that all have equal claims on our confidence. If each is ultimately the result of some kind of editorial revision, it is obvious that much depends on the way in which the editor carried out his task. One editor might be scholarly and conscientious, having access to good MSS., and striving to restore from them the exact words of the original author. Another might be indifferent to accuracy, altering the form of narrative, incorporating passages otherwise known to him, and freely paraphrasing the actual wording. A third might revise the text in what he regarded as the interests of the reader, removing difficulties of phrase, assimilating the narrative in one Gospel to that in another, substituting familiar phrases for those less usual, and so producing an easy but somewhat colourless text. It is because the Alexandrian text appears to be the result of the first of these methods that it still, on the whole, retains the confidence of scholars; but if therefore we may feel entitled to give our general adherence to the Greek text which underlies the Revised Version, we shall do well to recognize that complete certainty in details is not obtainable, and that there may be something yet to be learned from discoveries still to be made.

The present survey has been confined strictly to the text of the New Testament. There has not been space to refer to other discoveries of much interest to Bible students, such as that of a portion of the original Hebrew of Ecclesiasticus, which throws a rather dubious light on the methods of the translators of the Septuagint; or a small fragment of Deuteronomy in Greek dating back to the second century B.C.—the earliest Biblical manuscript known, now in the John Rylands Library at Manchester; a scrap of the Diatessaron, or concordance of the four Gospels, compiled by Tatian about A.D. 170, and at one time circulating widely in Syria, discovered in the ruins of a Roman fortress on the Euphrates, destroyed in A.D. 256; one portion of the original Greek of the book of Enoch (previously known only in an Ethiopic version), found in a vellum manuscript in Egypt, which also contained portions of the apocryphal Gospel and Apocalypse of Peter; and another portion recently found among the Chester Beatty papyri; or the lost Apology of Aristides, a description and defence of Christianity addressed to the emperor Antoninus Pius about the middle of the second century. All these illustrate the history of the Greek Bible and the origins of Christianity, but do not (except the Diatessaron) directly affect its text. Still less have we tried to indicate the theories of date, origin, composition, and interpretation which, from the days of Baur to those of Dibelius, have arisen, and have engaged the attention of students for a time, and then passed into oblivion. Of these there can be no end; but the text of our New Testament remains, and that text is more securely founded than ever.

Problems of To-day.

II. The Preaching of Sin in the Modern World.

By Professor T. H. Robinson, D.D., Cardiff.

Fifty years ago the preaching of the gospel was predominantly eschatological. Men were warned that the wages of sin was death, and death was interpreted as meaning endless punishment. All humanity was involved, either through hereditary guilt or through universal failure to observe the demands of a righteous God; there was not one righteous, no not one. From this eternal disaster there was but one means of escape: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

It was almost inevitable that there should be, sooner or later, a reaction against this position. In addition to countless other weaknesses it carried with it a suggestion of vindictiveness on the part of God, and it was difficult to reconcile the whole theory with a genuine belief in divine love. The Catholic Church was, to a great extent, relieved of the problem by its doctrine of Purgatory, but evangelical Protestantism could offer only the stark alternative—heaven or hell. Jesus, too, was discovered in the pages of the Gospels, and people turned from the Augustinian and Calvinistic interpretations of St. Paul to the historic character and teaching of Our Lord. Belief in the Fatherhood of God triumphed, and, with its victory, hell vanished from the creeds.

This was not wholly an evil. The Church militant is more effective (though it may be smaller) when recruited from volunteers than when composed of refugees. The picture of God becomes more consistent, and He is freed from the imputation of having been defeated and compelled to abandon His children. Jesus comes into harmony with the Father instead of being contrasted with Him. Those of us whose infant creed was based on the hymn 'Jesus, who lived above the sky,' have ceased to imagine that the Christ interposed to save us from the wrath of God, and are able to grasp the truth that He and His Father are one. Love and joy have become the characteristics of Christian feeling rather than vindictiveness and cringing terror.

At the same time, the 'modern' position has exhibited grave defects. We have yet to see a consistent and valid presentation of Christian truth on the new basis. The pitiful attempt made a generation ago under the name of the 'New Theology' was little more than the shallow expression of certain instinctive feelings. Right enough in themselves, they needed a valid philosophical basis if they were to guide the Church of the future, and, from the Christian point of view, the whole position was wrecked on its inadequate Christology and its lack of a positive explanation of the death of Jesus. The Church still needs a *thinker*, who will give us a sound and convincing 'hell-less' theology.

The Church has lost, too, much of its distinctive ethic. With the removal of the traditional sanction, a purely selfish mind no longer sees any ground for restraint or impulse to positive righteousness. We have become 'broad-minded,' and, in our anxiety to avoid hypocritical censoriousness, we have tended to blur the line dividing right from wrong. We insist that 'perfect love casteth out fear'—but we forget or ignore the adjective. We have lost the sense of sin.

The failure to give sin its true place in Christian preaching was one of the worst features of the old position. It was dreaded because it led to hell, and not for its own sake. The Church, generally speaking, failed to realize that sin is the big thing and hell the small one, and that the abolition of the latter should do little to diminish the horror of the former. Sin is *not* merely a theological conception; it is an appalling fact of experience common to all religions. For every form of religion presents an ideal relation between the worshipper and the object of worship, and sin is anything in human life which, directly or indirectly, temporarily or permanently, interrupts or frustrates the maintenance or achievement of that ideal. In an ethical religion such as Christianity it is inevitably related to, though not confined to, practical conduct. Unless and until the fact and horror of sin are brought home to the conscience of mankind, there can be no hope of an adequate recovery in the spiritual life of the modern world. How can this be done?

Pending the reconstruction of our theology by competent experts, two considerations may be

suggested. The first is the fact of retribution. The chain of cause and effect forms one of the basic and eternal laws by which the world as we know it is governed. 'They sow the wind,' said Hosea, 'and they shall reap the whirlwind.' 'God is not mocked; whatsoever a man soweth, that shall he also reap' is St. Paul's dictum. Prophet and Apostle are here at one, and their principle is fully attested by the facts of life. It is true that later action may modify the course of events, so becoming itself a 'cause,' but the possibility of such modification is limited. In the last resort, the law of causation is the basis on which physical nature exists and functions, and it is the foundation of all history, individual, social, and political. We recognize the validity and immutability of 'laws' in the material world; we must also recognize that the 'laws' of the spiritual world, though more subtle and complicated, are equally valid and equally immutable. It is one of the supreme perils of this age that we tend to ignore this claim. Much of our popular literature and dramatic entertainment owes its appeal to the doctrine that 'everything will come out right in the end,' no matter how much evil may have been committed. Prophets like George Eliot and Thomas Hardy are read only by the 'highbrow.' This lie *must* be scotched; we *must* get back to something like the old Hebrew belief in sin as a living and powerful reality, let loose in the world by a man's deed, which must sooner or later come back on the doer—must, in fact, find him out. The world will always prefer the smooth talk of the man who says 'Peace, peace,' where there is no peace, but in the long run it will listen to the preacher who fearlessly states the truth of the utterly inexorable law of retribution. We *must* faithfully make men realize that they cannot admit selfishness, falsehood, hypocrisy, greed, or hatred, into life and soul, and still hope for happiness and for success in the highest sense of the term. We *must* bring them to see that they cannot gamble on the chance of escaping the penalty, for themselves and for others—let us not forget the others. There is no question of chance; it is a certainty. *In all God's universe there is no such thing as being 'let-off.'*

As far as it goes, then, the Indian doctrine of *karma* is universally valid. But, if we stopped there, we should ignore the very foundation on which the whole edifice of Christian truth is built. We are thus led to our second point—the fact and method of forgiveness. The subject is a vast one, with countless different aspects; here we can glance only at the light it throws on the nature of sin. Let us first, then, clear our minds of the popular fallacy that forgiveness means the remission of a penalty. It does not; that, as we have seen, is unthinkable, and God would not be God if He interfered to save men from the consequences inherent in their attitude and deeds. But even that inherent penalty is not the worst result of sin; from the Christian point of view its supreme horror lies in the breach of the personal relations between the child and his infinitely loving Father. This *is* remediable, though all experience tends to show that an 'atonement' made from the human side is futile.

The Christian gospel is unique in that it presents an atonement made from the divine side. It depicts God in Christ reconciling the world unto Himself, and insists that He Himself bore our sins in His own body on the tree. In other words, God Himself accepts the responsibility for initiating a remedy for the remediable effect of sin. Nor is that atonement a light or easy thing; its price was—and is—the Cross of the Lamb which was slain from the foundation of the world. It is here, for the first time, that we are faced with the meaning of sin. We may contemplate the most lurid pictures of hell that ever mediæval theology or oriental imagination have drawn, we may see in the experience of a Hosea or in the teaching of a Jeremiah the intense pain of love rejected, but these things pale into insignificance when we kneel before the Cross of Calvary. At its worst, hell would be but the suffering of the infinitesimal; sin involves the broken heart of the infinite. This is not the place to attempt a soteriology, or any other formal theological doctrine. The truth of the matter, as revealed by the Cross, is this: *Sin is as much more terrible than hell as God is greater than man.*

O Love of God! O sin of Man!
In this dread act your strength is tried,
And victory remains with love:
Jesus, our Lord, is crucified.

Can our preaching bring this home to men?

Christianity in Action.

Aspects of Religious Education in Canada and the United States.

By A. J. William Myers, Ph.D., Professor of Religious Education in Hartford Seminary Foundation, Hartford, Conn.

Religious education is essential in free countries for it implies the development of the finest character but carried to its highest reach in loyalty and devotion to God.

This culture of human persons is certainly the most delightful and sacred of undertakings. The nursery of the religious life must ever be the home and neighbourhood. Anything the Church and other agencies can do is to supplement (or counteract) what is taking place there. The real tragedy is when there is little stimulus to the development of sterling character, no vital religious living, in these places where people most truly live.

As life matures contacts widen until they include business, the nation, and the world. If ever there was a time when young people and men and women needed the steadying and the inspiration of religion it is now.

The work of the churches in Great Britain has been a blessing to the world, and all of us in the overseas Dominions and thousands in the United States look to the homeland for leadership and guidance.

But in these matters, fortunately, there is complete reciprocity. It is always of value to know what the trends are in other countries.

Perhaps the best that can be done in this respect in a short article is to mention a few developments that may be of interest to the general reader.

1. *The Director of Religious Education.* While schools existed for training church workers much earlier the directorate was not recognized as a profession until the early years of this century.

The standard preparation is a full college course (four years, preferably with some courses in education) and at least two years in a graduate school of religious education, leading to the degree of Master of Arts, Master of Religious Education, or Doctor of Philosophy.

The courses include Bible, Psychology (educational and child psychology and mental adjustments), Social Science (family welfare, case work) and Education (principles of religious education, principles of teaching, materials of curriculum, history of education, play and dramatics, organization, and specialized work with various age groups, including crafts). There are advanced seminars to meet special needs. A good deal of emphasis is put on Field Work, done under observation by the staff, and carried on under actual conditions in church, social settlement, Y.M. and Y.W.C.A. Camps, and so on.

These graduates are employed by churches as an additional member of the staff whose chief function is to minister to the whole church in its total educational programme. Churches with directors are usually busy seven days a week. On Sunday the older classes probably meet for from one to two hours before church; the nursery, kindergarten, and sometimes primary children often have their session during church service. Various groups of young people meet in the late afternoon and evening.

Through the week various groups and committees come together in connection with their work, or for games, hikes, and other kinds of recreation. Choirs of various ages meet for practice.

Three very important parts of the director's work are the stimulation and enrichment of the teachers and officers. This calls for constant watchfulness for helpful materials and also for meetings with various groups. One of the most telling services of the director is through personal contact with the people, particularly with the youth. They come to the director freely and talk very intimately. Being a confident (who never betrays them) the director may be a real influence in character development. A third function is to know the best materials available in this broadest field of human endeavour. New materials—books, courses, units of study, pictures, films and slides, experiments, should all be known. This in itself is quite a task in a department where so much is being produced and that is moving as rapidly as is religious education.

Of course, the minister should be thoroughly trained in religious education and should be an educator at heart. Most seminaries now have at least one Chair (and some have two or more) in religious education. But ministers in moderately large churches have so many other duties that they give little time or attention to the day by day face to face processes of education, and this though every

one knows that the chief increase comes through the two educational agencies—the home and the Sunday school.

The value of a director cannot be overestimated. In nine cases out of ten, once a minister has had one he cannot think of getting on without such a co-worker. Three out of four employed directors are women and so supplement in a wonderful way the work of a man. Of course a few big churches have a multiple staff with, say, an associate minister, director, minister of music, and social workers, and probably the services of a psychiatrist. A few churches are beginning to realize that their work is to *minister* to people and not merely to preach, however important preaching is as one element in that ministry.

Only a small proportion of the congregations well able to call a director do so, and the salaries paid are small compared with that of the minister. Church people do not yet see that while thousands of pounds are spent and ought to be spent on agriculture and animal culture, on health and housing, and that all these vital concerns ought to be in the hands only of those best fitted by education, experience, and character to direct them, the same, or greater, care should be taken to provide for the nurture of the highest moral and spiritual character development. They are too content to leave this, as far as the church is concerned, in the hands of willing but often untrained people who are given little help or even encouragement in their great and important work. The church as a whole has not yet learned that character develops and matures according to its own nature—first the blade, then the ear, then the full corn in the ear—and that each one needs the understanding care and nurture of intelligent leaders. In a few cases, two or more smaller churches have combined to employ a director. This plan is rich in possibilities as yet unattained.

2. *Adult Religious Education.* The tendency is for people to think of religious education and the Sunday school as work with children. This, of course, is a serious error. If religion is an attitude or quality of life and essential to the best life it must include all ages. If there are gaps in enrolment, that reveals a weakness in the programme and work of the church.

In recent years many things have contributed to the sense of need of education by adults. Some of these are the Workers' Education Association. Here men and women sought out opportunity for study. Extension courses at colleges, summer sessions and summer schools attracted thousands of people including teachers, administrators of school systems, laymen, and ministers, until it has become natural to think even of adults and educated people going to school. In the depression with millions out of work all sorts of classes have been available, and people revealed a great thirst for knowledge and skills. Dancing, gardening, crafts, diet, home nursing, poultry raising, horticulture, and all sorts of practical subjects are very popular, but there is also demand for art, music, literature, languages, dramatics, and the so-called more cultural subjects.

Then there has come the discovery that adults can learn as well as children, that they need education just as much, and that when it meets their needs, they are as keen about it. The church has always proclaimed its faith that men and women should continue their studies and 'keep the mind renewed.' The Bible class and mid-week prayer meeting were the chief means provided, though the former often became a preaching service and the latter an experience meeting.

Now there is a growing interest among adults in the churches. One of the commonest forms of this is seen in the Parents' Class. A number of good books have already appeared. Parents of young children are accustomed to getting help on all matters of child care from doctors, nurses, and dietitians so they are in an educable mood. One of their real problems is how to answer children's questions about God and religion. Many of them are too honest merely to fall back on traditional answers which are often evasions or are out of keeping with modern science. There are also moral and behaviour situations which they do not know how to handle. Questions of children's reading and many other things come up. It seems so natural that groups should meet and consider these and similar fascinating and vital questions under the guidance of religion. The time of meeting depends on the group. Some assemble at the regular Sunday school hour, some as 'Fireside Clubs' on Sunday evening, and others through the week.

There are all sorts of adult groups who wish to meet more or less informally to discuss some of the many interesting questions that are confronting the world to-day, such as: peace and war, race relations, world religions, religious problems, new books, art, music, social issues, marriage, and the home.

Of course most churches already have a good many adults, at least in informal groups, whose work is full of educational possibilities. For

example, choirs, missionary societies, sessions and deacons' boards, and all sorts of committees with responsibilities are in excellent learning situations. Choirs may do little more than have drill rehearsals. But with other direction they may study music and worship and find it most stimulating and enlightening. Missionary societies may carry through routine programmes or may carry on their work in a way that is ever so much more educative. It will be a great gain if through adult education increased attention can be directed to the need of religious stimulus and guidance for all children and youth. Two lines of development then are being attempted : to increase the educative quality in work already being done ; and to meet new needs as they arise or are discovered among men and women in these perplexing days.

3. *Vacation Church Schools.* About twenty-five years ago the first vacation schools were conducted. For a couple of months in summer the churches are comparatively empty and children are out of school, 'Empty churches and idle children' caught the attention of leaders. The movement spread with great rapidity, and now vacation schools are found almost everywhere and have been adopted in many mission lands.

These schools are held for two, three, or four weeks—a few perhaps longer. Four weeks is the general aim. The sessions are usually from 9–12 every morning from Monday through Friday. This gives a total of sixty hours which is a good deal more than the ordinary Sunday school provides in a whole year. But the vacation school has another advantage as to time. Three hours a day for five consecutive days is a block of time in which a reasonable amount of work can be done. In the ordinary Sunday school the time—a scant hour—is not only broken up but is separated from the next session by a whole week.

The organization is very simple. There is a principal or director and as many teachers as needed. In small schools there are two sections, children under nine and juniors, aged nine and up. Larger schools have a wider spread of ages and more departments. A few schools have a group of adolescents. There is much more freedom of movement and work than is possible on Sunday and almost all schools are centres of intense, purposeful activity.

Each group soon decides as to what it shall undertake to do. One class of under-privileged children undertook to build a Hall of Fame and select its own heroes. This led to a study of biographies and to deciding on how to judge between candidates. These keen young minds were not misled by superficial standards such as money or fame. They came to see that what was significant was a quality of life and service. As they studied and got the opinions of others and selected people—one only from any one nation—they also designed and built a miniature hall and modelled their heroes in soap. Dramatic incidents in these lives were dramatized and charts and posters made to visualize the service each had performed.

A group of Primary children in a great city made a study of wheat. When they began, all they knew was that bread was bought in a store. Starting here they found different kinds of loaves and different ways bread is used, making very lovely picture books. They made models of loaves and of slices of toast. It was a great discovery to find and handle flour and to bake biscuits. So the process went on, and the greatest thrill was visiting a farm, seeing wheat growing, being cut and threshed ; and also visiting a grist mill. Deep in their nature was learned that back of the loaf and flour and farmer and miller was 'the sun and the Father's will.' Their dramatization was very moving. One understood better why Jesus so often referred to 'our daily bread.'

It is easily seen that such a unit of study is full of possible creative work, and the children fill every moment with intelligent reading, painting, constructing, and worshipping. The worship is one of the richest parts of these schools. When children are happy and active creating something their spirits are very close to the experience of worship, and all through their work leaders take the opportunity, when the occasion arises, of bringing it, quite naturally, to consciousness. The worship services of course grow out of their work. After, for example, some knowledge of the process of baking how full the expression of gratitude and the desire that others may have bread.

The day's programme varies according to need. The following is not an actual time-table but it will indicate something of the general scheme : 9–9.45 the children take up eagerly the work where they left off last day, the teachers mingling among them, helping and counselling as required ; 9.45–10.15 department assembly where each group tells what it has done and receives suggestions ; this leads to unification of interest and to natural expression in a service of worship ; 10.15–10-45 refreshment, rest, and quiet singing ; 10.45–11.15 play and story telling, pictures, all bearing on the unit of work ; 11.15–12 the work continued and plans made for next day.

The cost is very little. Usually the director is paid, for she must give a great deal of time, beginning not less than a week before the opening day. Most of the supplies can be secured from waste materials in homes and shops. For that purpose the director makes out a list and establishes a depot well in advance of the school.

The vacation church school affords an excellent opportunity for co-operation among churches. Large churches in the city unite in their effort because so many of their people are out of town; village and country churches combine and so have larger schools and the combined talent of ministers and people. The question is asked, 'Will children attend these schools in vacation time?' The universal experience is that they flock to them and the attendance is over ninety per cent. But the leaders must understand and must work.

4. *The Educational Process.* Schooling may be largely what the teacher does, lecturing, quizzing, and so on; but education is what takes place in the life of the pupil. The educational process is not an attempt to do something to persons, nor for them, but with them. Among the fruits of religious education are fineness of spirit, sensitiveness to the needs and aspirations of others, goodwill to others, and skill in promoting the common good; and whole-hearted devotion to God.

Qualities sought in a religious educator, then, are skill in stimulating persons to seek, to aspire, to explore; ability to guide the questing spirit into fruitful ventures; and a spirit which helps them to love God. The process then is not one of instruction and indoctrination but of awakening, stimulating, of freeing and guiding growing persons into increasing richness of life. The best public schools are already operating on this philosophy of education and no longer hold that instruction and information is really education. The churches must not trail along far in the rear. Their place is in the van.

Life is fascinating to children and it is also very difficult. Religious education has a magnificent opportunity to minister to all ages, but to do so it must deal with life where the people now are. If one asks for a good example of such teaching the answer is plain. Jesus was such a Teacher. His materials were the everyday experiences of His pupils—sheep, wheat, lilies, sparrows, fish, and every-day occupations, fears, sorrows, hopes, and joys. The occasion was the needs He met. He is still the Master, the Teacher.

Of course there are many books on each of these points, especially the last two. Dr. Harry Monroe has a book on *The Director*; Jessie Charter's *Young Adults and the Church* is suggestive, and Gleason's is a practical handbook. Blair's book on *The Vacation Church School* is one of the most recent (New York Council of Churches). *The Unit on Wheat* (*or Bread*), by Miss Rosemary Roorbach, is obtainable in multigraphed form from the New York Council of Churches. *Adventuring with Kwo Ying*, by Myers and Vaill, reports the unit of work carried on by a high school group. It is published by the Episcopal Church, New York. My own book, *Teaching Religion Creatively* (Revell) treats of the educative process. These, of course, are but a few samples from a large and rapidly growing literature.

In the Study.

Virginibus Puerisque.

Bells of Peace.

By the Reverend D. T. Davies, M.A., B.D., London.

'In that day shall there be upon the bells . . . HOLY UNTO THE LORD.'—Zec 14[20] (R.V.).

Armistice Day is again near at hand, and this year it will have a new and added meaning, because we are just now rejoicing in a new kind of peace—a peace without a war to precede it.

Things looked pretty dark during those closing days of September—trenches being dug up in the parks, and people lining up in rows for their gas-masks. In some cases, girls and boys were already being conveyed from crowded city areas to be out of danger, and join with their country cousins in school and games. Then, with the dawn of the last day of September, we learned with joy that our

Prime Minister was on his way home from Munich with the glad news of peace and no war. As his car drew near to his official residence in Whitehall, the bells of Westminster Abbey rang out the welcome of a grateful people.

By the way, bells have always played a great part in the celebration of peace. Those of you who, during the holidays, visited the Glasgow Exhibition, will, perhaps, have noticed that on the top of the 'Peace Pavilion' there was a belfry, from which a peal of bells could be heard, at intervals, each day.

Now, let me tell you a secret about them. In the first place, they were a present from a firm far famed for the making of bells. As you know, bells are not really *made*, they are *cast*, that is to say, molten metal is poured into a mould shaped like a bell. When the metal has cooled, it is taken out of the mould, just as mother does with the jelly, and so we have our bell.

On the day when all was ready to cast the bells, a group of people were invited to the foundry. They were persons held in high honour because of their service to the cause of peace among the nations. At a given signal, when the hot, fluid metal was being poured in, they threw into it various and valuable coins of silver which soon melted into the whole. As a result, there is precious silver embedded in the heart of these 'bells of peace.' They peal out their message in clear silvery tones because of the good treasure which lies in the centre of them.

On Sunday, when we hear the bells ringing, calling us to worship God, I wonder whether we all know that church bells were rung at the first to frighten away evil spirits. This old-fashioned plan cannot have worked well, because the evil spirits are back in our world to-day, and they cause us much trouble—evil spirits, such as greed, hate, envy, bullying, and cruelty.

The only way to deal with this black brood is to have within our hearts that stronger, finer spirit of goodness which has always proved more than a match for them. With such a spirit at the centre, just like the silver in 'the bells of peace,' we may be as bells ringing true to the call and claim of goodwill, friendliness, and charity. All girls and boys can chime in here. You may not all be clever, but never mind, there is open to you a gentleness of character whereby the least can be truly great. There need be nothing in the way of any girl or boy to be and to do her or his best. The Lord Jesus Christ, as in all other things, is our Leader here, and it is He who will help us to do what is good and right, so that we shall be peacemakers in His world. In His hands it is our honour to be as bells to

> Ring out false pride in place and blood,
> The civic slander and the spite;
> Ring in the love of truth and right,
> Ring in the common love of good.

The Noble Order of St. Andrew.

By the Reverend Stuart Robertson, M.A., Lisbon.

'He [Andrew] first findeth his own brother . . . and he brought him to Jesus.'—Jn $1^{41f.}$.

In St. Giles' Cathedral in Edinburgh there is a beautiful chapel: it is the chapel of the Knights of the Thistle. That is Scotland's chief order of knighthood, like the Order of the Garter in England.

Now the Order of the Thistle is also called the Order of St. Andrew, for St. Andrew is the patron saint of Scotland, and the jewel of the Order bears a figure of St. Andrew on his cross. Legend says that St. Andrew preached Christ in Greece and Russia, and was crucified on an X-shaped cross. In the fourth century a Greek monk called Regulus brought the bones of St. Andrew to Scotland, and landed in the east of Fife, where a church was built and a town grew up round it called St. Andrews. Scotland adopted St. Andrew as her patron saint, and his cross as her national flag, and when James I. founded a Scottish Order of Knighthood he called it the Order of St. Andrew.

Now the legends about St. Andrew may, or may not, be true. We don't know. But what we do know about him is that he was the first missionary of our Lord Jesus Christ; that, when he had found Jesus for himself, he went and found his brother and brought him to Jesus. 'He first findeth his own brother Simon . . . and he brought him to Jesus.'

I don't know whether St. Andrew's bones ever came to Scotland, but I would like to think that his spirit is in Scottish folk. I know it is in some, and I want to tell you of two who were, in the very finest sense, knights of the Order of St. Andrew.

The first was a little Glasgow girl. Like many poor children she had to be something of a little mother and a little more, as well as a little sister. One day she was carrying her little brother to the park and he was nearly as big as herself. A friend of mine spoke to her, and said, 'You've got a heavy burden there.' She replied finely, 'It's no a burden; it's ma wee brither!' Reckoned in pounds avoirdupois, and in terms of her slender arms, it was a heavy burden; but because behind her muscles

was the strength of a loving heart she could carry it gallantly and gladly, not a burden, but her brother. A little Knight of the Order of St. Andrew.

The second was a little Dundee boy. It was a bitter morning of frost. The ground was iron and the wind was icy. A bunch of boys were gathered for a morning meeting, and as they were before their time and the door wasn't open, they were doing a bit of drill to keep themselves warm. A passer-by watched them for a while, and noticing one of the bigger boys without a coat, spoke to him. 'Aren't you cold without a coat?' 'No, I'm no.' 'Would you be the better of your coat?' 'Mebbe I wud, and mebbe I wudna.' 'Have you not got a coat?' 'Aye, I've a coat.' 'Well where is it?' 'Ma wee brither's got it on.' Another Knight of the Order of St. Andrew. He didn't feel cold because he had taken care that his little brother should be warm. Do you remember how once Jesus was tired and hungry by a well-side long ago and how He forgot His own hunger and weariness in His concern for a poor woman whose heart was tired and hungry? 'I have meat to eat that ye know not of,' He said to the disciples; and the Dundee laddie had a source of warmth and comfort the kindly passer-by knew not of.

That sort of thing is the best proof that any one has found and come into living touch with Jesus Christ. He came seeking His brothers to bring them to God; and His spirit in any one sets them off at once on the same task. That is Christianity. That sends missionaries abroad, and moves people at home to care for the poor, to bring warmth to cold hearts and comfort to the comfortless, and never feels these things a burden because 'it's ma brither.'

There are only sixteen Knights of the Thistle; and you and I can never have our names on its roll, its jewels on our breast, or a stall in its Chapel. But we can all be members of the noble order of St. Andrew and have its jewel in our heart; for its jewel is Brotherliness and its motto is not 'Nemo me impune lacessit'—which is a prickly motto well befitting a thistle!—but, 'Andrew first findeth his own brother . . . and he brought him to Jesus.'

The Christian Year.

Twenty-second Sunday after Trinity.

Forgiveness.

'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.'—Mt 18^{35}.

'There are some wrongs that no one ought to forgive,' says one of the characters in a modern novel, 'and I shall be a villain on the day I shake that man's hand.' This is the view of forgiveness which finds a home in many Christian breasts, and it is not uncommon among a certain class of Christian writers. It is thought to be a mean and almost impossible thing to forgive certain injuries, especially of a bitter nature. Such an idea, however, though it might pass among the ancient heathen, whose religion often consisted in doing the greatest amount of good to their friends and the greatest mischief to their enemies, can claim no place in the heart of a true Christian. We are not to render 'evil for evil, or railing for railing: but contrariwise blessing.'

We know how Jesus manifested this beautiful grace, both by precept and example. He gave it a large space in His moral teaching, particularly in His Sermon on the Mount. He put the matter strongly before His disciples in the Parable of the Unmerciful Servant, who had been forgiven a debt of ten thousand talents by the king, but nevertheless imprisoned a fellow-servant who owed him the small sum of a hundred pence. After telling the wretched fate of this unmerciful servant, Jesus added, 'So shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their tresspasses.' He did not fail moreover to put His precepts into practice. The time came when He was to be tried by them. What would He do? His enemies looked at Him with wild, wicked eyes, struck at Him with their merciless hands, leaped and roared round the Cross like ravening bulls, flashing ferocity. But in the midst there escaped from His lips a cry, soft and low, yet heard in heaven, heard above the curses of the crowd, heard above the whole world, and vibrating still through the ages—'Father, forgive them; for they know not what they do.' Beside this marvellous example of love, how mean and unchristian is our spirit of revenge, our touchiness, our resentment, our uncharitableness!

Let us see that our forgiveness of others is genuine, for it is one of those graces liable to be counterfeited. It may be that we only desire to be quit of the offender, or we wish to appear magnanimous before our fellow-men. In various ways, indeed, by mere empty words or light performances, we may corrupt the grace of forgiveness and bring contempt upon it. One characteristic of genuine forgiveness is its activity, manifesting itself in forbearing words and deeds towards the offender. It is not sufficient to bear no malice or ill-will to him—we must meet him with a spirit of goodwill and generosity, and show him active kindness. Otherwise our forgiveness

may be nothing more than a plausible indifference.

But granting all this, let us not make the mistake of confounding this tender grace with indulgence. To forgive in cases where the offender is impenitent does not mean that we are to take no notice of the wrong done, especially if it be of a serious nature, and act towards him as if he had never done it. This would not be kindness, for it would not only leave him hardened in his sin, but would be an encouragement to further evil. It would put a premium on wrong-doing, and would break down moral boundaries. God has given us a keen sense of wrong, a disgust at meanness, a contempt of falsehood, a hatred of injustice and oppression, an indignation against cruelty and inhumanity. It is right that these feelings should come into exercise, so that forgiveness may not become a weak sentiment, smoothing over the sin and making it of little account. Hence we are called upon to strive patiently with the offender, if by doing so we can make him sensible of the wrong and worthy of forgiveness. This requires a large amount of self-denial, but Jesus enjoins it. 'If thy brother sin against thee,' He said, 'go show him his fault between thee and him alone.' Whatever effect this treatment may have upon him, even though it prove futile, leaving him angry and determined, we must still pray for him, still show him a multitude of kindnesses, still transmute his evil by good. However great his impenitence or hostility, it can never absolve us from the command of our Master, 'Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you.' How many troubles and vexations might be prevented, not only in the Christian Church but everywhere in society, if the servants of Christ would act on this principle, meeting all wrong with right, all injury with the spirit of Christ!

Let us not think that this is weakness, and that resentment and threats mean power. Many people have this idea, fancying that they show strength when they threaten those who have in the least wronged or annoyed them. Some nations, too, think they manifest potency and efficiency by aggression and violence, satanic savagery, unspeakable outrages on innocent towns and villages, and the persistent dominance of brute force. The very opposite, however, is the case. The greatest power and influence accompany those who subdue passion and show forbearance. Violence and revenge are weak and paltry; forbearance is great-minded, powerful, and influential. To take a city by force is a little thing, but to overcome by reason and kindness is the greatest of victories, and shows divine strength. Let history unroll its long annals and tell us who are life's victors! They are not those who have made themselves terrible by force, but those who have patiently accepted wrongs in the spirit of Christ; not the pitiless persecutors of the Christian Church, but the martyrs, who died with words of mercy on their lips; not the mocking crowds around Cavalry, but the Son of Man, whom they reviled and crucified, and who prayed for their forgiveness. Even so, if we would conquer, we must eschew every act of retaliation or revenge which is only intended to gratify ourselves.

Nor should we harbour any secret desire that God may avenge. To 'forgive' an offender, and yet cherish a reserve that God may punish him, is only partial forgiveness. It is easy to grant such a thing. How many Christians say, 'I will not injure him, for God will deal with him, though it may be some years yet.' And so they watch for any losses and reverses he may have, any griefs and adversities, and they feel a secret satisfaction if these things come. They would not hurt him themselves, but they exult in the thought that God may do so. This is not the divine spirit exhibited by our Lord and Master—it is nothing less than a malevolent feeling under the guise of tenderness. *Jesus not only forgave His crucifiers, but prayed His Father to forgive them also.*

One great motive towards a forgiving spirit lies in the fact that God has made it a condition of His forgiving us. 'If ye forgive not men their trespasses,' said Christ, 'neither will your heavenly Father forgive your trespasses.' If we do not forgive, we break the bridge over which we must pass to the throne of mercy. If we are proud and unrelenting, cherishing resentment and making no allowances, overbearing and exacting the uttermost farthing, we have reason to fear for God's forgiveness of us. With what measure we mete, it shall be measured to us again. This is brought to our continual remembrance in the Lord's Prayer, when we ask God to forgive us as we have forgiven our fellow-men. As Shakespeare truly says:

> Why, all the souls that were were forfeit once;
> And He that might the vantage best have took,
> Found out the remedy. How would you be,
> If He, which is the top of judgment, should
> But judge you as you are? O! think on that,
> And mercy then will breathe within your lips,
> Like man new made.[1]

[1] J. W. Jack, *After His Likeness*, 100.

SUNDAY NEXT BEFORE ADVENT.

The Release of Barabbas.

BY THE REVEREND LEIGH WALLER, B.A.,
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'Release unto us Barabbas.'—Lk 23^{18}.

It was not necessary for the writers of the Gospels to tell the story of the last days of Jesus with any literary flourish. The tenseness of the atmosphere was conveyed by setting the passions of men and the actions of Jesus in a simple setting of events.

As the machinery of justice, such as it was, moved slowly on, the contrast between Jesus and the rest of those present at the trial became more and more vivid. A lonely figure was facing His accusers, and by His silent attitude was judging them—their prejudices, their motives, their mood. The relief is all the sharper when we observe how the innocence of Jesus was plain to the unimpassioned. Pilate was convinced of it. So also, later, that stolid Roman soldier on duty at the crosses was stirred to make the impulsive comment: 'Certainly this was a righteous man!'

Impatient with the evasions of Pilate, the temper of the crowd rises until at last it finds unrestrained expression in the cry: 'Away with this man, and release unto us Barabbas!' That spontaneous shout showed their mood. (How often men stand revealed by their impulses!) The people had thronged Him, they had cheered Him, they had been His bulwark against unscrupulous leaders, but their hearts were not in tune with Him, and the occasion revealed the truth about their natures.

This was not a judgment of Jesus; it was His judgment of men. The cry: 'Away with this man!' was an attempt to stifle the voice of conscience. It was the way the crowd chose to defend itself against Him. Men became aware of a terrible gulf between themselves and their motives on the one hand, and Jesus on the other. In a mood of unreason and fear, and the desire to escape from the demands of Jesus, and to deafen their ears to the call of God through Him, they cried in self-protection that Jesus should be crucified. Panic and impulse had bared their hearts. They were in an inflamed mood and so they shouted their verdict before the trial was concluded.

Obviously they had not stopped to think about the release of Barabbas. Upon reflection they might have altered their minds, for it was a curious preference. Personal admiration for Barabbas was not the inspiration of the cry for him. He may conceivably have had the gay and attractive personality that some criminals affect. No one was thinking of that. It is plain that at that moment men felt like Barabbas in their hearts. The world of the crowd was just then ruled by the passion and violence that characterized Barabbas.

That Barabbas mood is a recurring mood. Again and again it has gripped the world. It is the mood of fear, intolerance, violence, destruction. It rejects principles and fires impulses. It stands for the mass against the man. In many ages it has caught the world as a fever might catch a man for whom no medical skill is available, and it has run a virulent course and very slowly subsided. A contemporary publicist expresses the idea in these words: 'If anything has been clear in the history of Europe this last twenty-five years, it is that passions, fanaticisms, prejudices weigh certainly as much as interests in the shaping of events. It is not a new thing: Mahomet, the Crusades, the Inquisition, the French Revolution, the Terror, Napoleon, the bitter Nationalisms that have riven Europe, the Moscow purges, the war in Spain, the ruthless cruelty with which Spaniard can torture Spaniard, the ferocities of the young Nazi bullies, the Jew baiting, the beatings, tortures, prisons, concentration camps . . . all teach the same lesson in one form or another.' Barabbas has been released in men's hearts.

This inflammation of the Barabbas mood in our own day reveals itself also in regard to religion, and the more the truth of Christianity is proclaimed the keener may the opposition that persecutes, or distorts Christianity, become. Direct denial and persecution of Christianity are possibly less deadly than distortion. The Church has often thriven on persecution; the faithful have cleared their minds of cant and their hearts of worldly ambition. Far worse than frontal attack on the faith is distortion of it. Anti-God decrees in Russia might have had a purging effect on a Church deeply and disgracefully involved in the world, in political movements and tyrannies. In themselves they were little more than disestablishment. Far more serious to the cause of Christianity was the indirect propaganda of cartoons, drama, museum exhibits, and the like. This distortion is particularly noticeable in Germany. Here is a high-sounding distortion of the Beatitudes. 'Blessed is he who bears his sufferings manfully; he will find the strength never to become discouraged. Blessed is he who at all times is a good comrade; he will succeed in the world. Blessed are those who keep peace with their compatriots; they do God's will.' An so on.

These are supposed to be more virile sayings, but between this religion infected with nationalism and the paganism which is the worship of elemental physical forces there is not much to choose. Both despise and reject the universal application of Christian principles of love and service. In some countries, such as our own, there is no such widespread indoctrination of paganism into Christianity, there is little attempt to distort Christianity deliberately. There is indifference, and there is acceptance of low standards, which are both deadly enough. The greatest danger is, however, from world forces which may sweep through lands hitherto unaffected. The world is in a certain mood which is in part aggressively and blatantly pagan, and sometimes merely a muddled or indifferent attitude to religion. In either case the kingdom of Barabbas is helped forward. 'Away with this man,' has a logical sequence. Whether men deliberately shout for Christ to be put out of the way, or passively accept His removal, the outcome is the same: the release of Barabbas in their hearts.

And when Barabbas rules, the disciples of Jesus are often possessed by the spirit of defeatism. Where were they when Barabbas was first released? There they may still be when Barabbas is released in men's hearts to-day. Dark periods of paganism are disconcerting to many disciples. The opposing forces seem so many that the campaign is often lost before it is started. Pessimism and defeatism will remain with us and may become chronic unless we remember the whole of the story. Barabbas was released, so we may suppose. The crowd had its way—for Christ was crucified.

But that is our glory. That very fact is our inspiration. It was on the Cross that Jesus proved that love could remain unbroken in its conflict with sin. Hatred, evil, cruelty, bitter enmity, these nailed Him to a cross. The body of Jesus was broken, there were nails in His hands and feet; but He still loved. He was spit upon, offered vinegar in His distress; but He still loved. They put a crown of thorns on His head, He heard them jeering in His ears; but He still loved. His disciples watched fearfully at a distance, scared into cowardice, and He passed through an agony of loneliness; but He still loved. Then when the torment was fiercest came His cry: 'Father, forgive them, they know not what they do.' After those passions had burnt themselves out the love of Jesus for men lived on.

It still lives. It must be the inspiration of our attack to-day. We must look at the Cross and be inspired by unconquered love. Too long have we watched the forces of brutality, persecution and distortion at work and have thought that they were winning. The army of Barabbas has had so many warriors that we have been overtaken by terror.

To us the Cross represents the love of God; it declares the power of love over the worst in men. It is the triumph of Christ over Barabbas, and if it is to a world that chooses Barabbas rather than Jesus to which we have to go, that triumph must be our motive force. When the world demands the release of Barabbas and all the unholy forces for which he stands, our answer is the merit of the holy Cross.

Christian! dost thou see them
On the holy ground,
How the powers of darkness
Compass thee around?
Christian! up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy Cross.

First Sunday in Advent.

O Come, O Come, Immanuel!

'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.'—Is $40^{1, 2}$.

To-day we are standing in the gateway of the Advent season; and I wish that the authentic thrill of Advent could lay some deep spell upon our spirits.

What does Advent mean? It means the glory of the coming of the Lord. It means the breaking in of the divine into human history, of the supernatural into the natural. It means a sense of something great impending from the side of heaven.

The world is blundering in a morass of sin and sorrow now, and men lose hope completely. And people have their personal problems too: and there are brave faces which hide sore hearts, and secret wounds that ache, and a restlessness new every morning; and life is much harder for some than any who see them can imagine, and even God seems to have forgotten to be gracious; but sometimes through the darkness shines a light, and the troubled heart grows calm again. 'Be still, my soul; for God will surely come.' That is Advent.

I wish we could all recapture the authentic thrill of this Advent time. But words are poor things to

convey it: it needs the wings of music. Some of us have listened to Sir Walford Davies' broadcast talk on 'Melodies of Christendom.' 'We want to help you to catch the Advent spirit,' he said; and then his singers sang—sang first one of those mighty melodies of Bach in which the passionate, desperate yearning of generations and centuries of men have been caught and concentrated, sang next of the joy when midnight turns to morning:

'Wake, awake! for night is flying,'
The watchmen on the heights are crying,
'Awake, Jerusalem, at last!'

I think that songs and hymns and music can carry us nearer to the burning heart of the Advent message than all the sermons and discourses in the world. And so I hope that what I cannot do may be accomplished for some when we sing our final hymn, that great cry of the souls of men which the Church for eight hundred years has lifted up to heaven:

O come, O come, Immanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear—

and then—the great crashing chords of triumphant reassurance:

Rejoice! rejoice! Immanuel
Shall come to thee, O Israel.

That is the spirit of our text. 'Comfort ye, comfort ye my people, saith your God.' I know, of course, that the Advent gospel has another side to it. I know there is a day of the Lord that is like a thief in the night. I have read the Word of God, and heard its great commission—'Cry aloud! Spare not! Lift up thy voice like a trumpet!' I have heard the terrible, startling urgency that was in the voice of Jesus when He tried to shake men awake from their sleep, lest they should be found with loins ungirt and lamps unlit when at midnight came the cry. But I know also this, that beneath all the drums and thunder of the Advent Symphony there is a deeper undertone, the music of the peace of God that passeth understanding. 'Comfort ye, comfort ye my people, saith your God.'

The true comfort of Christ is a strong, bracing, reinforcing thing. It is like a wind to a boat that has been becalmed. It is like the gift of a job to a man who has been for years out of work. It is like the clasp of a friend's hand in a time of need. This is certainly the root of the word 'comfort' in the New Testament; and when Jesus speaks of the Holy Spirit as the 'Comforter,' He is really giving a promise that God will stand by a man in the day of his need, and brace his heart and nerve his arm, and make him more than conqueror. I should be failing you if I attempted for one moment to minimize or to conceal the essential hardness of Christianity: it is going to be hard to the end of the day. But I should be failing you even more if I did not tell you of this comforting Christ. 'Speak ye comfortably to Jerusalem,' or, as the words are better translated, 'Speak ye home to the heart of Jerusalem.'

It was needed then, that note of comfort: is it not needed now? Think of God looking down at this world to-day, where man at war with man cannot hear the love-song of the angels, God seeing all the pathetic wreckage of broken hopes with which the sea of life is littered, and man's struggles and gropings for the light—what do you imagine God must be feeling, as He contemplates the human scene? Anger? Impatience? Contempt? Disdain? Surely the writer of the old psalm knew better when, out of his own experience of what life and parenthood had taught him, he wrote the words: 'Like as a father pitieth his children, so pitieth the Lord!'

You will remember a poem of Coventry Patmore's—'The Toys,' he calls it—which tells how one day his little son, having been disobedient, was sent to bed unkissed, and how the father, relenting, crept up later that night into the room, and there the child lay asleep, his face still wet with tears; and near his head on a little table he had gathered some of his favourite toys—a box of counters, a few shells, one or two copper coins—to comfort his sad small heart; and as the father kissed those childish tears away and left others of his own, it occurred to him that perhaps God might be feeling towards all His sons and daughters of this world just as he felt that night towards his own sleeping child:

When thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
'I will be sorry for their childishness.'

And surely if ever that was true, it must be true about this wayward, blundering, unhappy world to-day.

But God does not deal with men in the mass, and to talk about God comforting the world may sound

remote and leave us cold. It is the individual message we want to capture. What does this deep saying in Isaiah mean for me? There are souls by the ten thousand needing comfort to-day. Has Advent anything for them?

As one grows older one learns to look at humanity with new eyes of wonder and of reverence; for countless are the hidden heroisms of every day. Take any gathered company of people—think of the troubled spirits that are there among them, baffled and bewildered because life has treated them unkindly, and yet keeping their heads up, and making no complaint; some worried about their health, wondering how long they will be able to keep going, and what will happen to their dear ones when they finally have to give in; men out in the world, bearing the burden and heat of the day, and strained almost to the limit of their endurance by the fierce competition of this modern age; fathers and mothers anxious about children whose characters seem subtly changing, losing something of the frankness and fineness and tenderness that once was there; young people grappling with temptations which they have never been able to tell to any one; lonelinesses that hurt; disabilities that handicap; renunciations that are a crown of thorns; memories that bless, and memories that burn, and memories that are a crucifixion. Try to see them, not with the eyes of cheap criticism, but with the eyes of God—and you will behold there a courage, and a chivalry like the chivalry of Christ.

More than that. You will wish that you could be a helper and a comforter. One feels so helpless often. And one so longs to help. Principal Denney was listening one day to a friend of his own, a missionary from the New Hebrides, telling the graphic story of how one of the New Hebridean islands had received the comfort of the gospel, and had been changed from darkness to light. And when the story was over, 'I'd rather have done a work like that,' said Denney, 'than have written all the best books in the library.'

Have you ever thought how utterly Jesus devoted Himself to this? There are commentators who tell us that Jesus did His miracles of healing to impress the onlookers and to prove His claims. I think not. He did them because He could not bear to see God's children suffering. The great mass of attractive, lovable men and women caught in the toils of sins that spoilt their lives, and temptations they could not break, and wild regrets that were a misery—Christ could not bear it. And so He died to free them.

But the greatest thing of all is this, that when you see this compassionate Christ, you are seeing God. This is the comfort which the Advent tidings bring—and it is all in that one word Immanuel: for Immanuel means 'God with us,' with us in Jesus. The word Immanuel means that where we, with all our poor human words of comfort, break down utterly, God begins. Immanuel means God with you and in you, God making the pain a sacrament, the conflict a crusade, and the broken dreams a ladder up to heaven.

But you know and I know that there is one comfort we need more than any other and that is the forgiving of our sins. There is no real comfort until the conscience is at peace, and the heart is clean, and the will is right with God. But the glory of this great word Immanuel is that it means even that. It is not only 'Speak to the heart of Jerusalem,' but 'Cry unto her that her iniquity is pardoned!' 'Cry to her that all is forgiven!'

It is on that level that God's greatest work is done. If on those battlefields where men and women struggle for their souls we have sometimes met defeat; if things have happened and have left a mark, and we know they ought never to have been; if, like those Jews in Babylon, we have felt ourselves exiled from the face of God—then this is the thrill of Advent, to hear the great Father saying, 'My son, My daughter, that is all past now, and done with and finished for ever,' to find every barrier broken down by the love of Christ and the old intimacy restored, to know that you can enter, this very moment, into a new world of light and joy and liberty.

O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.

Rejoice! rejoice! Immanuel
Shall come to thee, O Israel.[1]

SECOND SUNDAY IN ADVENT.

The Advent Gospel and Society.

'Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven.'—1 Th $1^{9.10}$ (R.V.).

'That ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.'—1 Th $4^{11.12}$ (R.V.).

'Wait for God's Son from heaven.' 'Study to do your own business.' How are Christians to

[1] J. S. Stewart, *The Gates of New Life*, 190.

combine their hope of heavenly life with the duties of their earthly livelihood? Advent reminds us every year of that problem which has confronted the Christian conscience since the gospel was first preached.

Certainly in the early days it was the heavenly hope which was put first, and constituted the main message of Christianity. The mind of that time was on the whole not at all materialistic, in the modern sense of that word. The political peace and religious toleration established by the Roman Empire did not bring spiritual content. Men grew more and more weary of the changes and chances, the little joy and much unhappiness, which life seemed to offer; and they were often a prey to gloomier fears of spiritual powers which ruled this world and made humanity their plaything. They fashioned for themselves all kinds of obscure mysteries and occult rituals, if by any means they might attain to some standing-ground in eternity, or lay hold on some hope of immortality which would lift them above the one grim certainty of bodily existence.

To those then who accepted it the gospel came as that glorious message from the beyond for which they had so long been vainly groping. Change and decay were not the last words after all. There was One who had risen. And, moreover, the way to partake of the deathless inheritance of His saints was not to belong to any secret society teaching some terrible and hidden knowledge whereby dæmonic powers could be cheated; it was to believe in and follow a loving and human Saviour, and to wait for Him in simple loyalty, until His final triumph should be revealed.

But what of earth meanwhile? As we should have guessed, the Christians were inclined to neglect it and its affairs. This world, and everything in it, was on the verge of dissolution. Let it go. Thus, many of them began to live in a state of exalted idleness, and to cease to take their share in the ordinary work of the world.

But this neglect of what was earthly inevitably did harm to the spiritual and heavenly side of the Christians' life, and marred their very fellowship with Christ. Not occupying themselves with ordinary affairs, they were apt to become restless, excitable, unbalanced, prone to empty talking and to the manifold eccentricities into which those who have lost their anchorage in daily business so readily drift. Hence it comes to pass that in the New Testament, side by side with the glorious gospel of heavenly life and of the unimportance of all earthly things, we find passages which teach a different lesson. Christians must carry on their ordinary work, must not give up useful trades, must not be unproductive, or become busybodies or parasites on the community.

Christianity still has the same double message for us in the twentieth century. But we shall not read it aright, unless we perceive the great difference in outlook between the ancient world and the modern. More and more we tend to believe that this world, if only its affairs could be better organized either by social reform or by revolution or by a wise conservatism, would be found to contain in itself all the satisfaction which human aspirations can legitimately demand. Instead of disparaging this world as incurably tainted with evil, we disparage the other world as altogether visionary and unreal.

We have set up an enormously complicated structure of industrial civilization which seizes our energies and almost drives them to find their chief aim in the affairs of a material livelihood. Science meanwhile gives to those who possess material wealth the enjoyment of a power of which our ancestors never dreamed; so that we may forget our spiritual slavery in visions of an ever-extending sovereignty over earth. And yet even so we are not allowed to be comfortable. For men when they have ceased to believe in God cannot believe in each other; and not believing in each other, they destroy, through striving with each other, the very wealth for which they strive.

The history of modern civilization seems likely to furnish a grim commentary on the text, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'

But what is the real value to us of the other-worldly message which Advent brings? What does it mean to wait for the coming of the Lord? Few of us to-day take literally the expectation that the Lord will one day descend from heaven with the sound of a trumpet. And even if we did, what difference precisely should it make to us now?

One meaning of the message is this. The love of God manifested in Christ is the strongest power in the universe. To speak of that power as God's love means that it had not its source in space or time or what we call evolution; nor will it have its end when the earth's course is run. It springs from the eternal being of God Himself, and therefore, whatever happens on this little planet of ours, it is triumphant, triumphant perhaps even through that quality of self-sacrifice which our experience shows us to be its most effective weapon. Whoever takes that love as the guide of his soul has at his back the power which made the world and will complete it.

That is an other-worldly message, but it is a message which is intensely practical.

Our confidence can only escape make-believe, it can only be clear-sighted and strong enough to endure, if it is a confidence founded on God and willing, even in great tribulation, to wait for the power of His love to bring good out of evil in its own most wonderful way. Just in proportion as we have God's love in our souls, we do more than wait, we make ready the way for the victorious advent of His Son. And as we study to do our own business by the help of that love, we take our tiny part in the one great revolution, that which lifts earth to heaven and brings heaven to earth.[1]

[1] O. C. Quick, in *British Preachers*, iii. 155.

The Great Digression.

2 Corinthians ii. 14–vii. 4.

By the Reverend J. T. Dean, D.D., Coldingham.

The passing from 1 to 2 Corinthians has been compared to the passing from 'the somewhat intricate paths of a carefully laid-out park to the obscurity of a pathless forest.' Paul's Second Epistle has indeed presented many difficulties to expositors, and not the least of these is what has been called 'the Great Digression' (2^{14}–7^{4}).

The key to the understanding of the Epistle as a whole is to be found in $7^{6\text{-}12}$, where we are told that Paul was raised from the depths of dejection and anxiety to the heights of joy. There had grown up a serious misunderstanding between the Apostle and the Corinthian Church, and relations had become strained. Paul had sent a letter of expostulation to them, and he awaited the reply to that letter with the greatest anxiety. So uneasy was he that he left Troas where there was much work to be done and went across to Macedonia that he might meet Titus the sooner. At length Titus arrived and brought a favourable answer. It showed that the Corinthians had come to themselves, and were sincerely repentant of their treatment of Paul, and were now as eager that he should come to them as they had previously been that he should stay away. It was this answer that made such a change in the condition of the Apostle's mind; and immediately he wrote a letter to the Corinthians, expressing his gladness at the comfort with which God had comforted him. In this letter of reconciliation he recounts *in order* the stages of the quarrel so far as it was necessary to do so in order to put the new friendship on a sure footing. And one of the stages is the letter of expostulation that he had written, the answer to which filled him with so great joy.

It may be claimed that an increasing number of students are coming to the conclusion that the letter of expostulation is to be found, in part at least, in chs. 10–13. The contents of these chapters certainly agree with what Paul himself says about the letter. It was written in sore distress and misery of heart, with many a tear. Some of its statements were so severe that he afterwards regretted having written them, doubting whether they would have the desired effect of softening the hearts of the Corinthians towards him, or of still further increasing their hostility. The purpose of the letter was to awaken the love which he was sure they cherished for him in their hearts, and which had been overlaid by the slanders of opponents. All this is true of these chapters. One can conceive that they might have one of two effects, either to bring out the deep-lying love of their hearts towards him, or to harden them against him. Hence his great joy that their love for him had been made clear to themselves. It may almost be taken for granted that chs. 10–13 are part of the letter of defence. In what other place in all the relations of Paul and the Corinthians could they be put?

But it is with the so-called 'Great Digression' that this paper has to do, and its contention is that it too is part of the letter of defence, which somehow has found its way into the letter of reconciliation.

Its presence in that letter has usually been explained by the fact that it is not unusual for Paul to fly off at a tangent from the direct line of his thought, and to return again to the point from which he digressed. But it is not usual for him to take so lengthy a flight, and perhaps he hardly

ever returns to exactly the same point at which he diverged. It is difficult to believe that 7^5 did not immediately follow 2^{13} in the original letter. Besides Paul would feel that the Corinthians would be as eager to know whether their submission was satisfying to him as he was to learn that they had come to themselves. Indeed if the 'Great Digression' is removed, the letter of reconciliation becomes what we should suppose a letter of reconciliation would be—short, reserved with regard to what would recall the sad situation, referring to details only in so far as it was necessary to do so in order to ensure that future relations should rest on a clear and firm foundation.

But there are positive arguments for regarding this long section as part of the letter of defence.

1. We take the change that came over Paul's feelings towards the Corinthians on the arrival of Titus as our guide in determining what Paul wrote before, and what after that event. When a person is in grief, or is defending himself against opponents, he does not write as when his heart is filled with joy or when victory has been gained. The letter of reconciliation would be one of undiluted joy, and it is evident that chs. 10–13 manifest anxiety, and contending for the loyalty of the Corinthians, and defence of his apostleship against those who denied it. They have been called Paul's *Apologia*.

Now it is plain that chs. 2^{14}–7^4 also were written on the bleak side of his experience. He is still on his defence. He is still contending for the hearts of his converts that have been alienated. He has the same opponents in view. He uses with regard to them the contemptuous 'some people' which we have in 10–13 (3^1). He repudiates their methods. He is not as most who adulterate the Word of God. He renounces the practices which very shame conceals from view. He contrasts the sincerity of his ministry with the falsity of theirs. Plainly he is striving, as in chs. 10–13, to deliver the Corinthians from the wiles of false teachers.

But if chs. 2^{14}–7^4 be removed from their present position, the letter of reconciliation makes no mention of opponents. For Paul they have passed out of sight. They have been overcome. They are no longer existent. The Corinthians have been delivered from them. And Paul writes to his friends in perfect joy of reconciliation, with no other between.

2. But the section 2^{14}–7^4 agrees with 10–13 in that the Apostle insists in it that it is no personal victory that he seeks, but the good of his converts. Over and over again (3^1 4^2 5^1 6^4) he repudiates the desire to commend himself. He does not need to carry about letters of recommendation; the existence of the Corinthian Church and its members are his letter of recommendation. He does not feel himself qualified to make any judgment of his own. It is God who has chosen him. This is entirely in agreement with the position that he takes up in 10–13. All that he is, all that happens to him, is for their sakes.

3. But a still stronger argument is that this section is necessary to the completeness of 10–13. In that passage Paul is defending his apostleship, and to some extent, for one writing a letter under deep feeling does not make sharp distinctions, his ministry. But it was not his apostleship and his ministry alone that were impugned. More important still to him was it that the truth of his gospel had been denied. 'Interlopers' had come among them and preached 'a second Jesus' (not the Jesus that he had preached), and treated them to a Spirit different from the Spirit they had once received, and to a different gospel from what he gave them (11^4).

Now these chapters contain a defence of the gospel that he preached rather than a sustained exposition of it. We get a clear view of those opponents of his in the accusations that they brought against his gospel and his answers to them. They contrasted Paul's gospel with the dispensation of Moses which had been given so gloriously; but he, while admitting the glory of Sinai, shows that it was a glory that had begun to fade from the very first, as shown by the fact that Moses veiled his face that the Israelites might not see the departing of the glory. The glory had been done away in Christ. They had the meanness to mock at his personal appearance and his frail body. 'Yes,' he replies, 'my body is a frail vessel of earth, but that only shows that the power of the gospel which I preach is not of men but of God.' It is the same argument that he used with regard to his 'thorn in the flesh,' that through his weakness God's power was manifested. They said that his gospel was a facile gospel, welcome to men who were reluctant to undergo the discipline of the law. 'Yes,' he answers, 'but it is the gospel of God, that One has died for all, and that in Him all have died, that men might live no longer for themselves, but for Him who died for them and rose again.' It was a ministry, not of obedience to law, but of reconciliation, urging men to righteousness. Such was the defence of the gospel that had been given to him to preach.

4. By a swift turn of thought he glides (cf. 1 Co 1^{17} 9^{23}) into another phase of his defence, namely, of his ministry. It is this ministry that God has

committed to him. He is an envoy for Christ. And he claims that he fulfils this ministry in such a way as to put no obstacles in the path of any (6^3). He shows himself a true servant of God by endurance of hardship, by purity of character, by courage in defending the Word of God, and by attacking its enemies; amid all the accusations that men might bring against him, he still gains the victory. In this passage of lofty eloquence we have what is in part a condensation of the account of his sufferings for Christ's sake, but expanded to meet the particular charges against his ministry.

What more can he say? What more can he do than lay bare all his heart and plead for their affection? In a passage unequalled for tenderness and pathos he pleads with them. 'O Corinthians, I am keeping nothing back from you; my heart is wide open for you. "Restraint?"—that lies with you not me. A fair exchange now, as the children say. Open your hearts wide to me.[1] . . . Make a place for me in your hearts; I have wronged no one, ruined no one, taken advantage of no one.

'I am not saying this to condemn you. Condemn you? Why, I repeat, you are in my very heart, and you will be there in death and life alike. I have absolute confidence in you, I am indeed proud of you, you are a perfect comfort to me, I am overflowing with delight, for all the trouble I have had to bear.'

Surely in this passage Paul is still striving for their love and confidence. He has still to win them back to loyalty. The storm has not yet sunk into a calm. We are yet at his letter of defence.

Is there any part of 10–13 to which this section may be suitably attached? There seems to be a quite natural connexion with 12^{21} if we remember that Paul was sometimes downcast when he regarded the actual state of affairs. In that verse he is looking upon the condition of the Church in Corinth; and it comes into his mind that all his defence may be in vain, that when he comes to Corinth he may find the Church there in a woeful condition, steeped in heathen impurity and unrepentant of their sins. He fears that God may again humiliate him before them. It was not unnatural that Paul should have such a mood of depression in face of the condition of the Corinthian Church. But it was not in him to cherish such a mood for long, for he had an unfailing antidote to it. Even if he had successfully vindicated his apostleship, that might not be sufficient to work the desired change. But as he remembered the gospel that God had given him to preach, and all that the gospel had done through his weakness, he rises triumphant by a leap of faith. 'Humiliate me before you! perish the thought. Thanks be to God, wherever I go He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere in me. I carry about with me the fragrance of Christ. It is true that to some it is a deadly perfume, working death, but to those that are being saved it works for life.' In this passage we have a note that runs through the whole of the section, of confidence in the truth of the gospel, of frankness and boldness in the preaching of it, and of strength of heart in believing it ($3^{4.\ 12}\ 4^{1.\ 6}$). Never again is he downcast.

Conclusion of the letter.

We can well believe that after the outburst of emotion the Apostle had to pause for a while to regain composure, and that he would resume on a less elevated strain. Little more needed to be said. He was coming to pay them a third visit, and it would be a visit of judgment. He warns them to put themselves to the test whether they are in the faith. He is writing to them in absence so that when he comes he may not have to deal sharply with them (cf. 10^2). But even for that he has Christ's authority, given to build them up, not to demolish them (10^8).

Perhaps this was one of the passages that he regretted that he had not put differently, especially as it would be the closing portion of the letter, and might lessen the impression of his tender appeal.

The strongest argument for the unity of the Epistle is that it has come down so from the earliest time. There is no MS., no version, in which the Epistle does not appear as we have it in our Bible. This argument is strong against any tampering with the Epistle, and it has to be faced.

First, note should be taken of the fact that there is no mention in the Acts of the Apostles that there ever was any misunderstanding between Paul and the Corinthian Church. And naturally so; for the incident, grave as it was to Paul, was temporary, and did not affect the history of the Church as a whole.

And now that it had come to an end so satisfactorily, Paul, and not less the Corinthians, would not wish that it should be held in memory. They would want to forget the whole matter. And the

[1] It is to be noted that in quoting 2^{14}–7^4, 6^{14}–7^1 is to be omitted, as breaking in with a severely ethical passage upon an utterance of tenderest emotion. As Dr. Moffatt says, 'It belongs to some other part of Paul's correspondence with the Corinthian Church.'

best way to attain that object would be to destroy the letters that had arisen out of it. But Paul's letter, apart from its immediate purpose, was of too great value to the Church of Corinth to be allowed to pass out of use. It contained so clear a presentation of the gospel, and of the hopes of the Christian, especially in chs. 3–6, that the Corinthians would wish to have these chapters retained to be read in the public assembly. We should not wonder then, if, with the consent of Paul, or even with his assistance, this great section was taken out of its place and put where it would be read over and over again. In this sense it is a digression, but one that was made afterwards, in order that its teaching might be preserved and kept to the front. And after ages recognize the truth of the instinct that preserved so rich a document. The details of Paul's sufferings are interesting biographically as showing what a devoted servant of Christ he was, and the Church would have been poorer had they been lost. But they would never have been known had he not been compelled to undertake the unwelcome task of recounting them in defence of his apostleship. But chs. 3–6 are of permanent value in that they set forth the spirituality of the Christian life, the sureness of the Christian hope, and the simplicity of the Christian gospel. For here Paul states the gospel in its simplest form, that in Christ God was reconciling the world to Himself, not counting men's transgressions against them.

There are difficulties that beset any scheme that breaks up an epistle, regarding which we have no evidence that it ever existed in any form or order other than that in which it has come down to us. There are enhanced difficulties in accepting such a dislocation of an epistle as is contended for in this paper. But these difficulties are formal, and cannot stand against the internal evidence of the document. Moreover the solution of the problem here proposed has the merit of helping to make clear the whole situation. But surely the strongest argument of all is that no formal difficulty is at all comparable with the difficulty of believing that a man like Paul could write an epistle regarding which it can be said, after nearly 2000 years of study that it is an 'untracked forest.'

Recent Foreign Theology.

Paris.

In the *Études Théologiques et Religieuses* (pp. 151–176) Serge Besobrasoff, the archimandrite Cassien, who is Professor at the Russian College in Paris, prints an acute, critical study of Jn 20^{19-23} in connexion with the story of Pentecost in Ac 2^{1-43}. It is only an instalment; the positive reconstruction is to follow. But the Eastern theologian paves the way for this by laying down the thesis that it is not enough to posit the differences between the two stories, as traditional orthodoxy does, and that, on the other hand, the liberal hypothesis, that the Johannine story is merely a symbolic equivalent for the Pentecost of Acts, does not do full justice to the historical data of the former. He gives reasons for setting aside explanations of the Johannine story such as those which regard the gift of the Spirit as potential rather than actual, or as futuristic, though both go back to early patristic theology. Also he recognizes frankly that there seems to be a contradiction between Luke and John at this point, since, according to the former, Jesus appeared thrice to the disciples during the twenty-four hours following the Resurrection, while in John He only appeared once. It is in the light of such data that the author promises to work out an explanation of the passage.

The notable advance of French criticism to a foremost place on the Continent is admirably illustrated by Professor Jean Héring's recent monograph on 'Le Royaume de Dieu et sa venue; étude sur l'Espérance de Jesus et de l'Apôtre Paul.' The Strasbourg scholar's thesis is subjected to criticism by a younger scholar, the Swiss Dr. Philippe H. Menoud, in a searching paper on 'Le Royaume de Dieu' in the Lausanne *Revue de Théologie et de Philosophie* (pp. 118–127). He doubts whether it is fair to regard as an interpolation the description of the Son of Man in the Enochic Parables as 'Messiah,' offers some telling arguments to prove that in the synoptic record 'Son of Man' had a certain messianic significance on the lips of Jesus, and considers that the fusion of the two concepts is much more likely to have been due to Jesus Himself than

to some later tendency in the Apostolic churches; it is rooted in His idea of God's saving purpose and in His own references to Himself as the divine agent, speaking and acting with authority. Dr. Menoud's points are excellently taken. His brief article is a real contribution to the problem which Professor Héring has so cogently restated.

Some not unjust persons are beginning to be tired and impatient of the term 'crisis' in contemporary theology. It is ambiguous, it is even misleading, as Professor Beth himself admits, in this brief pamphlet,[1] a reprint of lectures delivered at Berlin. He will not understand it as a peril to Protestantism, but rather as a phase of growth, with tension and strain, within Protestantism itself, and consequently he declines to be pessimistic. The addresses are thoughtful analyses of individualism as an assertion of personal religion, in face of a gracious God, and of the Church-principle involved. Professor Beth is not prepared to follow Barth's lead to the uttermost, gladly as he maintains that for Protestant Christianity the Church is the Church under the Cross, disclaiming merits and glorifying grace. The situation which he has in view is German, which explains a curious appeal to the German mystics as heralds of an Aryan German conception of religion. But, even for outsiders who have no reason to fall back on Aryan mythology, these serious-minded addresses have occasionally suggestions of profit about the genius of the Protestant faith in its German nexus. As, when the author beseeches his fellow-countrymen to read and re-read Luther's treatise on Christian Freedom.

This[2] is the first part of what promises to be an excellent and timely monograph, the work of a scholar who is alive to the need of bridging the gulf between technical study of theology in the universities and service of the German churches. Dr. Fendt may be described as a liberal Lutheran. He combines critical methods with religious sympathy, and he can write freshly, as those know who have worked with his 'Alten Perikopen' in Lietzmann's New Testament Handbook.

Much of this book belongs to what is known in our country as Pastoral Theology, though not, as he points out, in the Roman Catholic usage of the term. He would prefer to define his subject as the theological theory which investigates Church practice as implicit in the New Testament and as relevant to the present situation. It is not a study of ethics or applied Christianity as such, but rather drawn up on the lines laid down by Schleiermacher, who, over a century ago, distinguished philosophical theology and historical theology (including exegesis, church history, dogmatic, ethics, etc.) from the practical theology which is concerned with the activities of the Church. A concise account of 'Church' in the New Testament is followed by a sketch of Church-offices and especially of homiletics or preaching as a primary function of the ministry. English readers are familiar with the data. But even they will find some suggestive hints in Dr. Fendt's capital outline, especially on the duty and the dangers of topical preaching, which, as he admits, has turned aside in Germany from the expository preaching which Schleiermacher had popularized. One point which he argues boldly is that, while the heart of true preaching lies in the proclamation of God's revelation in Jesus Christ, this must be alive with the spirit of worship, that is, operative in a church, not in an audience. Incidentally he presses German students to use Luther's version as their equivalent for the Latin Vulgate, enshrining the Word of God, in which, together with the Sacraments, the living Church is both visible and vital.

JAMES MOFFATT.

New York.

THIS book[3] has an interest and value which cannot be measured by its size. The author took an active part as translator in the Lausanne Conference; he is now affirming an exclusive Lutheranism, refusing intercommunion with the Reformed Churches on account of their unsound views on the Lord's Supper. The account he gives of the condition of Western Christendom, even if we were to confine it to Germany, would be distressing if it were impartial, but shows the divisions in German Protestantism as a hindrance to the common witness of the Confessional Church to the common gospel. The exposition given of the meaning of the Lord's Supper in section 7, 'This is my body,' will be of special attraction to those who are not familiar with the Lutheran's doctrine of consubstantiation, and want to understand it, although

[1] *Die Krisis des Protestantismus*, by Karl Beth, D.Theol., Dr. Phil. (Kransverlag, Berlin, 1938).

[2] *Grundriss der Praktischen Theologie für Studenten und Kandidaten*, Erste Abteilung, Grundlegung, Lehre von der Kirche, vom Amt und von der Predigt; by Leonard Fendt, Professor der Theologie an der Universität Berlin (J. C. B. Mohr, Tübingen, 1938; M.3.90).

[3] *Kirche und Herrenmahl*, von Hermann Sasse (Chr. Kaiser Verlag, München; ss. 79).

by no means would all Lutheran theologians accept the author's exegesis or metaphysics.

After indicating in section 1 the prominence and the importance which *the question of the Church* has assumed in recent years, the author in section 2, on the 'Lord's Supper, the Church, and the World,' attributes the secularization of the Church to the depreciation and the neglect of the Lord's Supper, as in his judgment the condition of the Church depends on the place given in its thought and life to this sacrament. With his insistence on the historical character of the Christian religion in dealing with the Supper as 'in memory of me' in section 3 there can be only cordial agreement, so also with his assertion of its redemptive efficiency 'for the forgiveness of sins' in section 4. Section 5, 'Maranatha,' gives a more literalist and dogmatic exposition of the Lord's Second Advent than many Christians who do cherish the hope of the triumph of Christ on earth would now be prepared to accept in view of the transformation of the inherited Jewish eschatology which has already begun in the New Testament and the light which modern scholarship has thrown on apocalyptic literature. In section 6, 'Sanctorum Communio,' the author reminds us of a too much neglected truth, the fellowship of believers in Christ, by many realized most intensely at the Lord's Table; but I cannot follow him when he regards that fellowship as exclusively dependent on the sacraments, and the literal and not figurative meaning of the words: 'This is my body.' He declares, 'It is not theological speculation, but unambiguous teaching of the New Testament that the believers as they celebrate the Lord's Supper, become *one* body, and that this body of the Church becomes the body of Christ. To belong to the Church means to be a member of the body of Christ, to be embodied in Christ. This embodiment takes place in the sacraments of Baptism and the Lord's Supper in a way which we cannot at all contemplate or represent' (p. 42). An exposition is given of this doctrine in section 7. Our Lord's words are taken literally, so is Paul's teaching about the body of Christ. The whole Christ as body and soul is present in, with, and under the elements; and the whole believer is, in partaking, united body and soul to Christ. Thus and thus only is our salvation in Him complete. This interpretation is very confidently affirmed as the only possibly true, and the falsehood of any other unhesitatingly asserted. The Society of Friends is charged with *sin* in not observing the ordinance; and intercommunion is refused to those who do not hold this doctrine. The author seems to me to ignore the fact that our Lord used figurative language in His teaching, and that we may demand more convincing argument than he offers for turning metaphor into dogma. His metaphysics no more command my assent than does his exegesis. I believe with all my mind and heart in the Real Presence of Christ in the sacrament, and the communication of His grace to receptive faith; but I do not feel any need to base that experience on any metaphysics about His body. I regret, with all respect to the Society of Friends, that it severs itself from the rest of Christendom in its attitude to the sacraments and, still more, their neglect by Christians whose practice is not based on principle. I, therefore, sympathize with the author's appeal in section 8 for *the preservation of the Lord's Supper,* but cannot endorse his extravagant language: 'there is no church without the Lord's Supper' (p. 70); 'the Church dies with the Lord's Supper' (p. 74). As a true Lutheran he insists on the need of the gospel as well as of the sacraments. Let me end in hearty agreement, despite all differences, with his closing sentence: 'Word and Sacrament, Gospel and Lord's Supper belong indissolubly together, because Christ the Lord is present in them and through them—not by the Word alone and not by the Sacrament alone, but through both builds His Church in Divine omnipotence and love' (p. 79).

ALFRED E. GARVIE.

London.

VOLUME I of this important work,[1] published in 1935, discussed the nature of dogmatics, then passed, by way of Kant, Hegel, Schleiermacher, and the Dutch 'modern Fathers,' to a searching but generous criticism of contemporary liberal theology, as exemplified in the Netherlands. This theology, standing in positive relationship to culture, sensitive to the light of a new age, earnest for truth, had yet failed even to mark out the proper starting-point for an adequate dogmatic. A sound dogmatic, vital to a sound theology, could only be built upon the foundation of faith and revelation, to which task liberal theology had paid too scant attention.

To Dr. Heering this conclusion presented itself as an urgent challenge. Volume II consists largely of systematic studies of the Biblical, Catholic, and Protestant conceptions of 'faith' and of 'revela-

[1] *Geloof en Openbaring,* II. Richtlijnen voor een Dogmatiek op den grondslag van Evangelie en Reformatie, by Dr. G. J. Heering (Van Loghum Slaterus, Arnhem; Fl.4.90 and 5.90).

tion,' with one section given to a similar study of 'the gospel.' Two chapters of absorbing interest treat the doctrines of God and man. Heering shares with Reformers and Barthians alike a profound sense of the glory of God—of God historically revealed—and wonder at the divine initiative, yet finds them far astray in their contempt for man, himself made in God's image. On the same theme, Dr. Selbie has written recently in 'The Christian World': 'If we look at the matter from the side of God, it is surely possible for the infinite and eternal God to make himself known through the medium of a human personality. The long story of God's revealing of Himself through saints and prophets and in the Person of Jesus Christ justifies the interpretation of human nature as *finitum capax infiniti*.' Heering would surely endorse these words. Next he discusses the place of the Christian knowledge of God in a general philosophy, and, finally, indicates guiding principles for formulating a sound dogmatic. He does not attempt to impose a dogmatic system, still less a detailed theology, but rather summons us back to the onlysure foundations, makes their nature very clear and suggests to us the consequence.

As usual, Professor Heering displays his mastery of lucid exposition, even when stating views he himself finds untenable, together with a deep scholarship and an impassioned concern for the Word of God. Coming in these days of revived interest in Revelation, this book is timely and vital. It merits a wider public outside Holland than it can find in its present form. J. Wilfred Thompson.

Church Stretton.

Contributions and Comments.

Hebrew *'al* ('high one') as a Divine Title.

Ruben (in *Jewish Quarterly Review*, xi. 446) has the credit of being the first to detect and Nyberg (in *Studien zum Hoseabach* 57–60, 89) has also independently recognized that עַל[1] is probably a divine title in יָשׁוּבוּ לֹא עָל, which must then be corrected to יָשׁוּבוּ אֶל־עָל, 'they return to the high one' (Hos 7^{16}). Nyberg has further discovered this same term in אָבַל עָלָיו עַמּוֹ, which he alters to אבל עַל וְעַמּוֹ, 'the high one and his people did mourn' (Hos 10^{5}), and in וְאֶל־עַל יִקְרָאֻהוּ, which he alters (taking הו with the following words) to ואל־על יקרא, 'and to the high one he cries' (Hos 11^{7}). In these three passages עַל will be an old title for Ba'al, which fell into desuetude at an early date in Israel owing to its heathen associations.

Nyberg moreover claims that it recurs in late Hebrew poetry, where its original application has been forgotten. Thus he finds it in חַסְדֵי יְהוָה אַזְכִּיר תְּהִלּוֹת יְהוָה כְּעַל, 'I will make mention of the loving kindness of Yahweh; the praises of Yahweh (are) like (those of) the high one' (Is 63^{7}), where clearly *'al* is still regarded as in some way distinct from Yahweh; here the new interpretation has the effect of restoring both the rhythmical balance and the sense of the verse, since כל אשר גמלנו יהוה ורב־טוב[2] לבית ישראל becomes a clause in apposition to תהלות יהוה, which it defines. Lastly, he finds the same term in יְהוָה יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם, where he reads יהוה יחתו מריבו ועל בשמים ירעם, '(as for) Yahweh, may those who strive with Him be terrified and may the High One thunder in heaven' (1 S 2^{10}), where Yahweh and *'al* are identified in the parallelism of the thought.

Two other passages may be added to those cited by Ruben and Nyberg. If בְּעַל גְּמֻלוֹת כְּעַל יְשַׁלֵּם חֵמָה לְצָרָיו גְּמוּל לְאֹיְבָיו גְּמוּל יְשַׁלֵּם is altered (by the excision of obvious doublets and glosses)[3] to בעל גמלות ישלם | חמה לצריו ולאיביו, 'like the high one will He pay full recompense, fury to His adversaries

[1] This על, 'high one,' is identical with the Hebr. עֶלְיוֹן, 'upper part,' as seen in מֵעָל, 'above,' an old poetic variant of מִמַּעַל, 'above,' and the Aram. על as seen in מן ארעא עד עלא, 'from earth to sky'='from below to above' (Cowley, *Aram. Pap.* v. 5, 11); and the Arab. *'al*, 'upper part,' is similarly formed.

[2] This must be read not as רַב־טוּב, 'abundant in goodness,' but רֹב־טוּב, 'abundance of goodness' (as by Symm. and Jer. in the Vulg.; cf. Pesh. and Targ.).

[3] Cf. LXX's ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις, which too shows a line without much of the repetition found in the present M.T.

and to His enemies' (Is 59^{18}), both rhythm and meaning are again recovered; the cause of the confusion must clearly have been the mysterious בעל, which upset the copyists and led them to make various attempts to obtain an intelligible sense. The argument is finally clinched by הַגֶּבֶר הֵקִם עָל, for which the LXX (B) have *ἀνὴρ ὃν ἀνέστησεν ὁ Θεός*, *i.e.* על הנבר הֵקִ(י)ם, 'the man whom the High One raised up' (2 S 23^{1}), which is then parallel with the following משיח אלהי יעקב. Thus the existence of a Hebr. על as a divine title, which in several passages is suggested by the rhythm of the verse and the parallelism of the thought, is confirmed by the most ancient of the versions.

Ruben (*l.c.*) further cites such a name as the Phœn. ברבעל, usually wrongly explained as a mistake for ברכבעל (cf. Schröder, *Phön. Spr.* 130^{9}, 324–325), to which בחועל (cf. Hebr. בחואל) may be added. Ought then the Hebr. יְרַבַּעַל and perhaps מְרִיב בַּעַל, to be read respectively יְרַבְעָל (cf. Hebr. יִרְבְעָם) and מְרִיבְעָל (cf. Nab. מקימאל), which the variant מרי־בעל (1 Chron. 8^{40}) and מרבעל (Diringer *Iscrizioni* 23) support?

Note.—In THE EXPOSITORY TIMES, xlix. 37, I suggested that ומתמוטט כמסערה אוני (Sir. 33^{2}) means 'and tossed about as a ship by a storm,' following the Greek *ὡς ἐν καταιγίδι πλοῖον*. On this interpretation, however, the order of the words is peculiar, and either it must be accepted as an example of incorrect grammar or the last two words must be regarded as having been erroneously transposed by a copyist and be corrected to כא(ו)ני מסערה, 'as a ship by a storm.'

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Oxford.

St. Mark xiv. 45.

IN none of the Commentaries that I have been able to consult have I been able to find the full force of the Greek verb, *κατεφίλησε*, in Mk 14^{45} satisfactorily brought out. C. H. Turner in Gore's Commentary criticises the R. V. 'Kissed him much,' and suggests that it is a case in which the compound verb in later Greek has lost the special force of the preposition. Montefiore says 'it is a little difficult that this sign was necessary in the case of a man who had been prominently teaching in Jerusalem for some while,' and he regards the whole incident with suspicion. Others point out that it is the ordinary salute with which the pupil used to greet his Rabbi. Swete on the other hand argues that the proper force of the compound verb is apparent in N.T. usage and quotes Lk 7^{38} 15^{20}, Ac 20^{37}, but even then he does not suggest what the word implies in this passage. It is obvious that the father did not content himself with imprinting a kiss on the prodigal son's forehead, nor the woman that was a sinner on our Lord's feet, nor the elders on the neck of the departing apostle. Judas has bidden the Sanhedrists 'seize and carry Him off securely.' He is afraid that in the dark and the confusion that may be caused with the band of eleven apostles round Jesus He might yet manage to escape whilst He is being identified. He cannot bring himself violently to seize Jesus. And so with guile he goes up to Him as a friend, and puts his arms round Him kissing Him ardently, thus not only identifying Him but making it impossible for Him to escape without a struggle. The kiss is not a merely gratuitous addition to the treachery, but part of the deep-laid scheme to prevent the escape of Jesus, and the compound verb used only in St. Mark's Gospel must be given its full force.

P. B. EMMET.

Nandyal, R. S., South India.

John iv. 44.

IT seems to me obvious that by the phrase 'his own country' the Fourth Evangelist means Galilee in contrast with Judæa. Hence in 4^{45}, on a later return to Galilee, we are told that the Galileans *now* received Him because they had been at Jerusalem at Passover and were impressed by what they had seen of Christ there. And so their natural prejudice as men of His own country was overcome.

Mr. Wordsworth misapprehends me as to the sequence of the narrative owing to my note being all too brief fully to discuss this point. But my suggestion is not that ch. 1 is followed by $3^{22ff.}$. The order of the 'pages' is, I believe, as follows: 1^{40-53}; 4^{4-16}; 4^{17-29}; 4^{30-42} (but v.^{30} is, I think, displaced from its true position after v.^{39}); 4^{43}, 2^{1-12}, 4^{44}; 2^{13-25}; 3^{22-36}; $4^{1-3.\ 45-54}$.

The page 3^{1-13} might perhaps follow upon 2^{13-25}, but it may more probably, I think, come in a later connexion. Anyhow, 3^{14-21} certainly belongs elsewhere. It links up with 12^{34-36} to make a page in sequence to 12^{20-33}. It is apparently the intrusion of the gloss 12^{33} which has caused the dislocation of 3^{14-21}, since it interrupts the sequence of Christ's speech of which 3^{14-21} is the latter part. It is to

be noted that while 12^{34}, 'the *Son of Man* must be lifted up,' does *not* accurately answer to 12^{32}: 'I, if I be lifted up'; it does answer with strict accuracy to $3^{14f.}$ LEWIS JOHNSON.

Bristol.

1 Samuel xiii. 1.

IN the course of an interesting note on the Hebrew text of this verse Professor Driver notes 'No doubt in the words בן שנה שאול the number denoting Saul's age was originally intended to have a place between בן and שנה, although, for some reason, the text as it stands is deficient. Three or four MSS. of LXX read *υἱὸς τριάκοντα ἐτῶν*; but in view of the age at which Jonathan, almost immediately after Saul's accession, appears, a higher figure seems to be required.' May not the original be בן שְׁמֹנֶה ושלושים שנה שאול במלכו, the similarity of the second and fourth words having resulted in the second and third words falling out or in the survival of the third word only? Even if it is a late insertion it would be well to have it in its correct form. Possibly if it be a marginal note, the abbreviation ' for final ם might be tolerated through lack of space for מ, and then be overlooked.

F. J. BRIGGS.

Barbados.

Entre Nous.

The Greatest Idea.

'Europe to-day supplies vivid illustrations of the way in which ideas can be used to enthuse or to enslave great peoples. Fascism, Nazism, Communism, and Democracy are ideas, but not one of them has any richness of content compared with that of the idea of the Kingdom of God. Yet leaders have demonstrated what can be done with such ideas. Then what might have been accomplished along those lines with the greatest idea of all?'

This is the question Dr. R. E. Roberts puts in *This Gospel of the Kingdom* (Epworth Press; 3s. 6d. net). In a dozen disturbing chapters he applies the Kingdom of God to everyday life, working out the thought of its challenge, its inclusiveness, driving power, counterfeits, passport, and the need of utter loyalty. This is a fine and timely book and eminently readable.

On facing facts, Dr. Roberts writes, 'One of the really lovely things about the Kingdom of God is that it is so hospitable to the common facts of life. . . . It knows nothing of social exclusions, but it knows as little of mental exclusions. It looks at life freely, frankly, and wholly, and is unafraid.

'Hence it is not surprising that Jesus tells us that the King has gone away. Life really looks like that. . . . I wonder how many people have agreed with Mrs. Beddows in Winifred Holtby's *South Riding* that it is no use appealing to God in case of emergency because His is a "seat of incommunicable justice"? A very large slice of life seems to be outside the intimate care of God. From these distressed areas of earth the cry goes up "How long?" and Heaven makes no gesture of reply. It is obviously unfair.

'But what if the truth is that the whole of life is forsaken of God? What if that which we thought to be the kindly response of God to our prayer is really nothing more than the abandonment of our smug spirits to a poor petty selfishness, like that of a spoilt child who confuses his good fortune with his deserts.

'It is surprising with what gaiety Jesus accepts the absence of God. His parables, without exception, assume, if they do not expressly state, that God has withdrawn from the management of His Kingdom. He was there in the beginning and He will certainly be there in the end. . . . Jesus is hilarious about the possibilities of this forsaken world. It is here and not in any select classroom that the Kingdom of Heaven is to be found. God may be away from His Kingdom, but it is still His Kingdom.

'Be it said at once that Jesus can outdo the most religious in detecting the presence of God. . . . Yet none is half so brave as He in refusing to see God where He is not. What a contrast to H. G. Wells's *Miracle Man*. Mr. Wells endows his man with the power to interfere with the laws of the universe, but makes him powerless to get inside

people, and his breathless adventures end in a complete fiasco. It seems so easy to produce a new world along those lines, but the experiment shows how impossible it is. Jesus on the other hand refuses to tamper with the works by altering God's arrangement of the universe and decides for the adventure of getting inside men. And here God has left Him and us to do it.'

Relapse into Barbarism.

Mr. Charles Morgan the novelist has now written his first play, *The Flashing Stream*. The theme of it is singleness of mind and he has prefaced it with an essay on that topic. 'This is the meaning of "relapse into barbarism"—an abdication of spiritual powers, a surrender of unique emblems—but even this is not the death of the spirit of Man. A soul is not dead when it ceases to love but when it loses the capacity for love, and man is not lost, however barbarous, while there remains in him the power to wonder, and to feel his way, however blindly, towards a predestined fulfilment. To safeguard and renew this power is the supreme purpose of existence so far as our knowledge and intuition instruct us. We can do no more; the rest must be added unto us; if it is not, life has no meaning but appetite, and we are beasts deceived. We can do no more, in the Christian phrase, than seek God, that, finding Him, we may at last know Him, whom we do not know, and discover the nature of that invincible imagination which drives mankind towards an end that has borrowed His name.'

Autumn.

'It is good to make a fresh start in our daily calling. Many are compelled to do work that is not in itself particularly congenial. It may even be distasteful, and the distaste for it may grow with the years. Oh, to be able to cast it aside and try something else! we may cry in our weariness. . . . Our daily bread must be earned, and we are bound to go on with work that has long ceased to enthral us. What can we do about it?

'Let us make sure that the dullness does not lie in ourselves. Most work has some sort of interest inherent in it if only we have eyes to perceive it.

'In his book, *Thoughts and Adventures*, Mr. Winston Churchill speaks of the advantages of painting as a pastime, and emphasizes the fact that it sharpens the powers of observation: "I was shown a picture of Cézanne of a blank wall of a house, which he had made instinct with the most delicate lights and colours. Now I often amuse myself when I am looking at a wall or a flat surface of any kind by trying to distinguish all the different colours and tints which can be discerned upon it, and considering whether these arise from reflections or natural hue."

'Your occupation,' comments Mr. Patten, 'may seem like a blank wall—forbidding, uninteresting, without character, but have you learnt to look for the delicate lights and colours that gleam upon it?'[1]

Moral Rearmament.

'At times of great crisis people just naturally look to God, and they expect their leaders to give them the lead. In a fateful hour when pronouncements are made, men hope against hope that there will be some force at work that will put off what we all deserve. It is one thing to say that God-control is the only true policy. It is another thing to make it a reality in the life of the nation. A whole new fabric needs to be woven. We cannot live on the past. We must bring in a whole new philosophy of willing and living and acting.

'Moral rearmament is the keynote of world reconstruction. We need the same characteristics that distinguish a great general—the plus of character, the plus that will change the world. We all agree on one thing—that we ought to be different, and that the world ought to be different. If people were different and had the power to change the men and the nations, that would be the answer to all our problems. And that is what the Oxford Group believes.

'Interlaken demonstrates that every man in every land should listen to guidance. For every home in every land the natural and normal thing is to get their programme from God. In industry, in the workshop, in the nation's life, in Parliament, the normal thing is to listen to God. Each nation expresses it in its own way—one nation in one way, and another in another, but all God-controlled and God-led. Thus with God leading, all will understand each other.'[2]

Glimpses into the Mind of Masaryk.

I have read the most important so-called biographies of Jesus; in none of them do I find so much religious life as in the Gospels. The Gospels have the very smell of reality.

Real faith is not a nail on which one could hang oneself in despair because of the weakness of reason.

[1] John A. Patten, *The Unclouded Face*.

[2] Dr. Frank Buchman in *The Church of England Newspaper*, September 23, 1938.

Faith, true genuine faith does not lull to sleep, but arouses and drives.

Religion without humanity cannot be true; humanity without religiousness cannot be complete.

The more order in the world is secularized, the more the churches could and should dedicate themselves to a pure and immaculate religion—to Jesus' religion; to make the world truly Christian, not through power but through love.

To progress means to overcome what is evil. Yet to conquer evil by good is not very difficult; the difficulty is to supersede good by better.

Justice is the mathematics of Peace.[1]

Samuel Johnson.

Canon Anthony C. Deane was in happy mood at the celebration of the 229th Anniversary of Samuel Johnson's birthday. In the course of his address he asked: 'Were Johnson alive to-day, what would he think of us, and what should we think of Dr. Johnson?' The Canon thought that Johnson would have a very poor opinion of our ordinary talk. Much of our idiom would seem unintelligible to him, and all of it he would think sadly undignified. 'When Johnson said to Boswell, "I shall desire your company, sir, to-morrow forenoon," what would have been his comment had Boswell replied: "That's okay by me, big chief"?' Canon Deane pictured Johnson's reactions to modern aerial warfare, pausing as he paced the garden on some nights when searchlights and aeroplanes were practising. Would he not say: 'The Psalmist, surveying the midnight sky, pronounced with sublime truth that "The heavens declare the glory of God." It has remained for your age, sir, to make them exhibit also the folly of man and the malevolence of the devil.' Whether this be so or not, one thing is certain: Johnson would have no sympathy with the curious modern heresy that everything will come right in the end. 'I remember,' he said, on one occasion, 'that my Maker has said that He will place the sheep on His right hand, and the goats on His left.' That is a solemn truth which this frivolous age needs to hear, for it strikes at the very roots of life and destiny.[2]

Raj the Dacoit.

The story of Raj, the Robin Hood of the Indians, has been told in one of the Dohnavur books. Now in a large illustrated volume all the adventures of his life have been graphically retold for boys and girls by Hugh A. Evan Hopkins (Seeley Service; 5s. net). There is a Foreword by T. Howard Somervell—who says it is 'an effective answer' to those who think that Missions are useless. After Raj became a Christian he was deserted by his followers for if he was to cease to rob how were they to live? One companion remained. 'Raj then turned to Chotu, who had been standing silently by, and asked:

'"Will you also go away and leave me?"

'"I am flesh of the finger-tip to thy finger-nail," was all the young lad had to say, and from that day forward the two were never separated.'

No one could doubt the reality of Raj's conversion. Even the police while trying to capture him said, 'The fact is, and we cannot deny it, he is a changed man.' Raj himself, explaining the change said, 'When I saw the gold and jewels hanging from the women's ears, my fingers twitched to take them [he had met a wedding party travelling by bullock cart] *but my mind refused to desire.*'

Bricks for Wedding Speeches.

My first is Garrick's answer to the Duchess of Kingston's question as to why Cupid was always represented as a child. 'Because,' he said, 'love never attains to years of wisdom and discretion!'

You can evoke another smile, and folk love to smile on such occasions, by telling the story of the American coloured man who asked his sweetheart: 'Does yo' really love me, baby, or does yo' jes' think yo' does?' 'Yes, indeed, honey,' she made answer. 'Ah really loves yo'. Ah ain't done no thinkin' yet!'

Then, when you turn to seriousness—and a speech at a wedding should never be all amusing—you can quote the words of the wise man who was asked whether he and his wife did not have differences of opinion, and answered: 'Faith, ma'am, we have a good many; but I don't let her know about them'; and that fine tribute of Carlyle to his wife, spoken to Lord Houghton: 'She wrapped me round like a cloak, to keep all the hard and cold world off me.'[1]

[1] Ezra in *The Methodist Recorder*.

[1] Masaryk on *Thought and Life*.
[2] *The Record*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is a constant output of books on the *Origins of the Gospels*, but on so rapidly growing a subject a constant output is as desirable as it is inevitable. We offer a special welcome to a book recently written under this title by Professor Floyd V. FILSON of the Presbyterian Theological Seminary, Chicago. For it is all that it is claimed to be, a readable, non-technical, and up-to-date survey and evaluation of recent trends in the study of Gospel origins.

As Professor C. Grant of Union Theological Seminary says in his Foreword, the book surveys the whole range of modern Gospel research, and gathers together in brief compass its chief results during the two generations just past. In addition to this, the author writes from a standpoint of earnest personal faith, which leads him to point out the concrete application of 'critical' results, and to show their value in preaching and teaching.

We shall here take account only of the first chapter or lecture, which treats of the subject of 'The Minister and Gospel Criticism.' The author begins with an analysis of the reasons for the minister's failure to follow developments in Gospel criticism. These may be tabulated as want of time, his consciousness of being primarily a preacher, his feeling that the results of critical research are a hindrance rather than a help to his work, his observation of the lack of agreement among scholars, and the difficulty of finding a clear statement of the present situation in Gospel criticism.

None the less, an effort should, it is urged, be made to close the gap between research and practical ministry. One reason for this is that if the minister reveals himself an utter amateur in Biblical research, his last area of specialized competence is challenged: to-day technical competence is looked for in each profession. Another reason is that, if the minister has learned to catch the original import of the Gospels, he will not be tempted—or at any rate much tempted—to twist a passage for homiletical or doctrinal purposes. A yet further reason for pursuing the detailed study of the Gospels is that thereby positive results are achieved which are essential to clear thinking and sound faith.

The first result of critical study often appears negative, and an instinctive resentment against 'the surgery of criticism' is evoked. Such is sometimes felt, for example, when textual criticism is found to refuse the doxology of Mt 6^{13} as a part of the Lord's Prayer, or when literary criticism is found to refuse the claim of independence made for, say, the first or third Evangelist (a claim demanded by older views of inspiration). Readjustment in face of such critical conclusions is often painful, and arouses fear that what has proved deeply satisfying in past religious experience, in general, will be lost.

But new insights call for adjustment; and adjustment, honestly made, is an intellectual release from error or limitation and a spiritual approach to God. As F. J. A. Hort said, 'In respect of the Bible especially, it remains true that whatever helps our understanding helps also in the long run our praying and our working.'

The technical scholar can help to bridge the gap between research and pastorate, and so to do something in the cause of an adequate ministry. One way in which he can bridge that gap is by participating in the practical work of the minister in his preaching, teaching, and pastoral activities. The New Testament writings are all practical in intent, and contact with the practical phases of a minister's work promotes a deeper and truer understanding of the 'key documents' of Christianity.

Another obligation resting upon scholars is that of working toward the largest possible agreement among themselves. Exchange of views and mutual criticism is a constant task of scholarship. If this task were to be more diligently pursued, the minister would not have so long to wait in order to observe the reaction of other scholars to some promising or provocative book.

It cannot be gainsaid that the moral confusion of our age is extreme. Morality is now attacked at its very roots. The question now is, not of how to conform to an acknowledged standard of conduct, but whether there is any such standard at all.

In this connexion the present unrest and dire distress among the nations is profoundly significant to the moralist. Plato says somewhere that if we are too short-sighted to discern the truth about human life on the small scale of the individual, we have only to look at the community or nation and we shall see the same truth written in large letters. That is confirmed by what we see in the world to-day. It cannot be without deep moral meaning that in an age when men have played fast and loose with moral standards, the affairs of the world have got into a desperate state as the result of human sin.

Christian moralists have to take account of the present moral confusion and begin to build from the very foundation. No longer can they take for granted that the Christian moral standard is universally accepted. Probably it really is accepted in the deep and secret places of most men's hearts, as they would be bound to acknowledge if they were honest with themselves. Hence an appeal can yet be made to the still small voice within. But there is also something in the heart which objects to the commands and restraints of God's holy law, and which will therefore eagerly welcome anything which will support or justify rebellion.

In the task of relaying the foundations of a moral system the preacher will find helpful suggestions in a recent book, *Right and Wrong*, by the Rev. William P. King, D.D. It treats first of 'the factors that obscure the distinction between right and wrong,' and secondly, of 'determinative tests by which we may know right and wrong.' It illustrates, without expressly dwelling upon the fact, how far man is from being a purely intellectual or rational being. The old idea that reason sits in the seat of judgment ready to pronounce impartially upon the evidence is entirely fanciful. Man's thinking is wishful thinking. The scale is turned, not by the weight of the evidence, but by the strength of the desires and passions which tip the beam. The distinction, therefore, which the sceptic is so fond of making between faith as credulity and unbelief as impartiality has no foundation in fact. The will rather than the intellect is ultimately the decisive factor in determining both belief and unbelief.

If we may not appeal to any divine or authoritative moral standard which will be universally acknowledged, we can still make our appeal to reason and experience as not dubiously indicating the right path. It is asserted that man should be free to follow his instincts as the lower animals follow theirs, that to repress desires may produce a complex harmful to life and health. In reply to this, the fact must be stressed that in man there is a continual conflict of desires, a conflict between what we have been wont to call his lower and his higher nature. 'The flesh lusteth against the spirit, and the spirit against the flesh.' It is significant that when men bid us follow our desires it is the lower or animal desires which they have in view, and it is these same desires of the flesh which they tell us are so hurtful when repressed. Here is wishful thinking with a

vengeance. Plainly it is irrational and unscientific to ignore all the higher human desires and instincts. It is impossible to follow the desires of the flesh without repressing the desires of the spirit. Is there then nothing hurtful to well-being when a man represses his better instincts, his instinct to be clean and reverent and faithful and self-forgetful? Surely human personality must be taken as a whole, with its spiritual affinities as well as its lower instincts.

Another obvious consideration is that the conduct of the individual is to be judged by its effects upon the community. 'No man liveth to himself and no man dieth to himself.' Is the man who has tired of the marriage bond, and whose sensual instincts prompt him to another union, entitled to leave the wife and children whom he has made to be dependent on him? No social order could exist for a day if it allowed the individual to follow his instincts without restraint. Kant gave it as a moral test to consider what the consequences would be if everybody acted as I act. And doubtless that is a valid test, for none of us has a right to act as if he were alone in the world.

Then there is the time element to be considered. It takes time for the fruits of conduct to appear. You sow the seed to-day but the result of your sowing will not appear until the harvest. Life is to be viewed and judged as a whole, and any line of conduct which simply grasps at the bubble of present pleasure without regard for permanent well-being stands self-condemned.

Further, there is a wealth of moral guidance to be derived from the accumulated experience of the human race. We are richer by the fact that the generations who have gone before us have been experimenting for thousands of years and have found out, often at bitter cost, many things which are helpful or harmful. It would be the height of madness to despise or cast away this wealth of experience. For the most part we gratefully accept it. Nobody proceeds to taste all fruits and herbs to discover for himself which are wholesome and which are poisonous. Nobody puts his hand into the fire to see if it will be burnt: nobody throws himself over a precipice to test the law of gravitation. Yet to-day there are those who think it clever to play with fire, who despise the wisdom of the past and assert their independence, saying, 'Why may I not try it out for myself?' They need to be warned that some experiments are too dangerous to be tried out.

Of course we may err at the one extreme by too blindly accepting the traditions of the past without testing them for ourselves. But that is not the danger that besets this age of ours. Manifestly the danger for us is that we fly to the opposite extreme and count nothing to be fixed and settled. The truth, however, is that some things have been settled beyond peradventure. The moral experience of the generations of the human race has not all been in vain. Every possible line of conduct has been tried out, times without number, and out of myriad experiments certain truths have emerged. A consensus of opinion has been arrived at which no man should lightly despise, indicating that there are ways which lead to life and health, and contrariwise there are ways which lead to loss and ruin.

In general, without falling back upon revelation or any divine authority, we may confidently say that the moral law stands the pragmatic test. It may be said of moral systems, as of individuals, that 'by their fruits ye shall know them.' Judged by this test the 'good life' as Christians understand it can challenge comparison with any other scheme of conduct. It brings in an ever-increasing degree of satisfaction and rest of heart such as no other way of life can bring. When put to the proof it is self-authenticating. It is optimistic and invigorating, whereas the sensual life is debilitating and finally pessimistic. So obvious is this that it strongly suggests the conviction that the moral law rests on a divine sanction and is in harmony with the order of the universe. He, therefore, who sets himself against it, however he may seem for a time to prosper, cannot in the end succeed, for he is fighting against God.

The Twenty-fifth Annual Conference of Modern Churchmen was held at Loughborough College,

Leicestershire, in September. Its theme was 'Modern Christian Education,' and the papers read at the Conference are published in the October number of *The Modern Churchman*. The programme covered most aspects of the subject, and there was in many of the papers an evident sense of the urgency of the problems involved. As interesting as any of the contributions was the address by Sir Cyril Norwood, President of St. John's College, Oxford, and President of the Modern Churchmen's Union, on 'The Christian Teacher and the Modern World.'

The President began by saying what needs to be said with great emphasis, that only by Christian education can the modern world be saved from an abyss of which no man can see the bottom. The danger is created by our increasing command of enormous material forces, and the coincident decline in our moral standards. We are driving a vehicle of high power, the brakes of which are not working well, and the steering-wheel is defective. In these circumstances there can be no subject of graver importance than that of Christian education.

In dealing with his own aspect of it—'The Christian Teacher and the Modern World'—the President raised first the question: What is the Christian teacher? There are so many kinds of Christians in the world, and so many kinds of Christianity, some of which so overlay the original figure of the Founder that it is hard to see Him at all. Men and women are turning away from conventional presentations of Christianity which seem to be irrelevant to the needs of the modern world. How much does the ordinary man believe to-day? When Tennyson was asked what he believed he said: 'I believe in God, and I believe that my personality endures. That is my faith, and that is all my faith.' It is doubtful whether the ordinary man to-day would do more than affirm the first part of that declaration.

But take that affirmation, that God is, and let us ask what Christianity has to teach us about *what* God is. Well, said Sir Cyril, as I see it, Christianity teaches us that God is good and wishes us to be good. Further, that God is truth, and all truth, all knowledge is in accordance with His will. Further still, that God is in all beauty, and revealed in all beauty. And once more, and this is the specifically Christian thing, God is love. In the words of Dr. Barnes: 'God's universe is shot through and through with goodness that shall in the end triumph. In Christ we see goodness triumphing over pain and evil. By this triumph we are led on to the certainty that His example and His gospel, if men would only accept them, would bring the world to God: and therein, for me, is the Incarnation.'

That, then, is the Christian teacher: one who believes and is prepared to teach these things. And the modern world in which his teaching is to be given? The President warns us against painting it too black. But his own colour is pretty sombre. There are certain things, he said, in the modern world which constitute a threat to Christianity. Perhaps the strongest threat comes from Totalitarianism in all its forms. True: it has conferred great benefits in every country where it prevails. But at a great price, at the cost of freedom of the value of the individual, whose duty to the State is absolute self-surrender. This is fundamentally at issue with Christianity, for to the Christian the State exists for the individual, and as individuals we are the sons of God and heirs of eternal life. This is familiar ground and need not be further explored. But Sir Cyril Norwood is certain that there is far more Totalitarianism in our own country than we think. For Materialism is rampant, and materialists (whether in the right or the left) have no use for freedom in other people.

A serious position from the point of view of the Church is revealed in the indifference of the mass of the laity to its institutional life. It is not a pleasant task to find fault with the Church, said Sir Cyril. But there is little good in burying one's head in the sand, and there are criticisms of the Church widely prevalent and widely believed which are not without foundation.

There is—to take one—a decline in the quantity and quality of ordinands, and nearly half of them lack a university degree of any sort. A field of this

kind is not a good soil for producing leadership. The interests of a large number of the clergy to-day are quite foreign to those of the laity. Congregations are said to be not more than a quarter of what they were before the War, and young people drift rapidly away from institutional Christianity as soon as they reach the years of indiscretion. The clergy as a whole overestimate sacramentalism, ritual, and dogma, and they underestimate learning, culture, and example. They are suspected as obscurantists and rightly deprived of leadership, because the idea of a faith once for all delivered in a remote period of past time runs counter to every instinct of the modern mind. All this is said reluctantly and is subject to modification in two respects. It is too sweeping, and it leaves out the shining examples of clergy who are real scholars and leaders. 'But taking the whole indictment into consideration, if I were on a Grand Jury I should return a True Bill.'

There is another thing in our modern world which may be considered evil or partly evil. 'If I were asked to describe what most differentiates the present time from the period in which I grew up, say the nineties of last century, I should not dwell first on the wonders of wireless communication and all the miracles of applied science which we enjoy, but the presence of fear now, when it was absent then. That fear may be conscious, it may be subconscious, in the mind of the individual, but it is there.' About the eternal future we may not know, but we do know that forces we cannot control may reduce our life's savings to nothing, may reduce the cities we have built to ashes, may poison the air we breathe, or blow all to fragments. In what should be a period of profound peace and profitable labour we arm ourselves to the teeth, and prepare like moles our burrows underground. I take this comfort from the present need and distress of the peoples, that once before Christianity cast out fear from the world, and if its spirit can be recaptured the same gift which it brought before of love, joy, and peace may return.

Considering all this, Sir Cyril is certain that the main battle is to be fought in the ordinary schools of the country. He believes that the right policy of the Church is to hand over all its schools to the State, and to concentrate all its efforts on the training of teachers, so that there will enter the educational services a steady supply of teachers who will come to their work not as a drudgery but as a vocation, as a means of bringing the children to God. He laid great stress on the fact that it is between the ages of twelve and sixteen that young people can receive a stamp that will not lightly be effaced. These are the dangerous years but also the hopeful years. And on these years the Church should concentrate its efforts.

It is a great task to which these teachers will be called. At present many profess their incapacity when asked to teach Scripture. In most cases it is a perfectly honest sense of inability. But with proper training this should disappear. 'Experience has led me to believe that a determined effort must be made to recover the knowledge of the Bible which formerly existed, and the influence for good which it exerted in the national life.' But it was never more possible to do this, thanks to scholarship and a gradually broadening view of what revelation means and how it has come. But there are questions and problems raised, and raised just at the age of adolescence, to which reference has been made, which require competence on the part of the teacher to deal with. And for this there is needed a class of specialist teachers who have had special and thorough training. And here the Church could help the great cause of national education by providing such specialists.

It is not by one expedient or another, however, that the Christian teacher will convert the modern world. The greatest need is a new dedication by the teacher of himself to the task of training the youth of our land for true and worthy living. This spirit, the conception of a school life dedicated to spiritual values, is alive in the schools to-day, and is becoming commoner. There are many teachers who are dissatisfied with humanism and realize its impotence in face of the perilous problems of modern life. And there is reason to hope that this is an attitude that is spreading in the educational world. And so there is no need for pessimism. The modern world has much in it that is sound and healthy. And the Kingdom of God lies always in the future.

The World-View of the Bible and the World-View of To-day.[1]

By the Right Reverend A. E. J. Rawlinson, D.D., Bishop of Derby.

I was asked, when I undertook to deliver this lecture, to try to say something which might help teachers in Secondary Schools in their teaching of Scripture. I believe that I can best help them by attempting to look at the matter quite broadly. With details I shall not greatly concern myself. What I shall try to do is to suggest primarily a point of view. The teaching of the Bible in modern Secondary Schools is beyond question an exceedingly difficult task. Those who are to discharge it adequately will need, of course, to acquire a good deal of what may be described as special or technical knowledge. But they will need also, beyond this, to bring to bear upon their teaching the whole range of their intellectual and spiritual capacity. The task is indeed one which can only be rightly approached in a spirit of genuine self-dedication, and upon the basis of personal prayer. A teacher needs to be a Christian, if he or she is to teach Christianity.

It is necessary to take for granted some kind of assumptions; and I propose to assume that the teachers with whom I am concerned are aware that we are living in a post-critical age, and that their pupils, as they approach manhood and womanhood, will be in contact with distinctively modern problems. The faith of the generation which is to-day being educated in Secondary Schools is not destined to be comfortably rooted in tradition. If it survives (and, given the right atmosphere, there is no reason why it should not survive), it will do so as a faith which has been passed through the modern crucible. It may indeed have to be built up from the beginning on critical lines. It cannot be taken for granted that the majority of boys and girls in our schools will have brought with them from home, or from Sunday School, an initial acquaintance with the Bible, based perhaps upon what would to-day be described as 'old-fashioned' principles. On the contrary, of a considerable proportion it would probably be truer to say that they bring with them no knowledge of the Bible at all. It is of vital importance, in either case, that the teaching which they receive in the schools should be of first-rate quality, and that the Bible should be so presented to them that they may have nothing, at a later stage, to unlearn.

The amount of modern scientific work which has been done upon the Bible is almost bewildering in its extent. It is only necessary to think of the work of the archæologists, pursuing their researches in Palestine and throughout the Semitic East; or again, of the comparative study of folk-lore, mythology, and religious cult; of the study of languages—Babylonian, Hebrew, Syriac, Egyptian, and Greek; of the intensively critical handling of ancient historical sources, and of the resolute attempts which have been made at a scientific reconstruction of ancient history. Textual criticism, source criticism, historical criticism, form criticism—the number and range of the different branches of learning which may be held to be involved in the scientific study of the Bible continually grows. The plain man may indeed be tempted to declare himself baffled.

And certainly the plain man cannot himself be a specialist. On the other hand, the understanding of the Bible cannot safely be left to the specialists. The work of the specialists can sometimes degenerate into pedantry, and there are specialists who do not succeed in discriminating the wood from the trees. But the work of the specialists lies behind the works of the best modern commentators; and it ought to be possible for the ordinary educated person—that is to say, for the ordinary teacher—to have become familiar with the contents of at least a few skilfully chosen modern books of first-rate quality, in which the results of the specialists' labours are made available, without pedantry, for the illumination of the ordinary educated mind. The teacher must certainly be familiar with the accepted methods and with the broad results of modern historico-critical work on the Bible. They can be found summarized in any reasonably good modern handbook, and the modern approach to the Bible depends on them.

But the modern approach—and, quite certainly, any kind of *religious* approach to the Bible—must inevitably go beyond any mere questions of what would be ordinarily meant by the term 'criticism.' It is after (and not before) the main critical questions

[1] Delivered at Liverpool as the 'Liverpool Lecture' under the auspices of the Liverpool Joint Board of Divinity, 12th October 1938.

with regard to the Bible have been asked and answered that the real issues begin to emerge. Let it be granted that the effort has been resolutely made, with the help of all the resources of modern learning, to understand Hebrew and early Christian religious history in relation to their respective historical contexts; that the mind has been shaken thoroughly free from the presuppositions alike of mere literalism and of conservatism; that dates, authorships, documents, sources, and periods have (with such varying degrees of probability and of assurance as may be attainable) been duly arranged and discriminated; and that the whole fascinating corpus of Biblical literature has, as a consequence of all this, in a quite new way come to life. The question still remains, What is to be made of it all? What is its message for our time? In what sense is it true to say that the Scriptures were 'written for our learning'? Until *these* questions begin to be raised, the study of the Bible remains in principle secular.

Now, it is, of course, possible to treat the Bible as though it consisted simply of a body of secular literature; and I have indeed indicated that, for certain preliminary and scientific purposes, it must, in a sense, be so treated. The Old Testament, considered from this point of view, is a book which may be said to contain history—though it is a traditional and not specially accurate history. It contains a succession of codifications and stratifications of Hebrew law—though it was a law which, throughout its successive developments, was put forward in the peculiar form of a religious commandment or 'teaching,' believed to have been given to Israel, through Moses, from God. It contains a good deal of poetry, a good deal of mythology and folk-lore, a good deal of proverbial and homely wisdom. It contains also traditions about the beginnings of things—the beginnings of the Hebrew or Israelite people, the beginnings of the human race as a whole, the beginning of the world itself, considered as the creation of God. It contains prophetic writings of a variety of periods and types, and (in the Book of Daniel) an example of the class of literature known as apocalyptic—the setting forth, usually in the form of imagined visions, purporting to have been seen by one of the men of old time, of a symbolical view of the spiritual issues of history, and of the coming of an expected End. The New Testament, considered from the same point of view, contains a number of letters, both actual letters, addressed to their converts by missionaries, and also open letters (in one or two cases very likely pseudonymous) addressed to the Christian Church as a whole. It contains at least one very complete and elaborate apocalypse. It contains a contribution to Early Church history: and it contains also the four short books known as 'Gospels,' in which there is set forth (though from a somewhat peculiar point of view, and with what the secular historian would regard as a disproportionate emphasis upon the remembered stories of the Saviour's Passion and Resurrection) so much as the Church cared to preserve of the teaching and life upon earth of the Person who, in the New Testament itself, is regarded as having been, on the spiritual plane, the fulfilment of all the prophetic hopes of the Old Covenant, and the final 'Word' or self-revelation of God to mankind.

I have found it difficult, in the last half sentence, to avoid using the kind of phraseology which is native to Christian faith. The fact of this difficulty may perhaps serve to illustrate the point that the Bible (however for our purposes it may at a certain stage be convenient to treat it as though it were secular) is in actual fact, as of course we all recognize, not a secular book. It is a Book which speaks to us of God. It presents to us, at every stage, a religious challenge. Its writers do not merely disclose or express *themselves* in their writings. Implicitly or explicitly, they convey—or they claim to convey—a 'Word' or message from God. Certainly it has been the claim of the Christian Church (and it is a claim spiritually vindicated in the experience of large numbers of human lives) that the Bible mediates or conveys to us a Divine 'Word,' and that God, by the activity of His Spirit, speaks to the souls of men through the Biblical writings. If this be so, then the question which we ought to ask of ourselves finally, with regard to each of the books of the Bible, and indeed with regard to each passage or section of Scripture, when we have done our very best, with the aid of such secular learning as we may possess, to understand it, is the question: What is God's message or 'Word' to us, here in the twentieth century, uttered through and by means of these ancient writings or 'words,' which come down to us out of the past, and which speak to us in the language of so long ago?

For the Bible does come down to us out of the past. It is ancient, and not modern: and its *point of view* is not modern. It is ancient, Semitic, Oriental, to a large extent mythological, naïvely supernaturalist, pre-scientific, and popular. Its whole mentality stands in the sharpest contrast with that of the modern educated, rationalistic and scientifically-trained mind. I believe it to be

of the utmost importance that we should be deliberately aware of this contrast, and that we should not in any way attempt to water it down, or to slur it over, or to explain it away. The two points of view—the two world-outlooks—are not to be 'reconciled,' for they are essentially different. They should be held together in contrast. The Biblical point of view, which is essentially non-scientific, is not to be 'modernized.' When we ask, for example, what precisely, in the way of what the modern world would call 'scientific fact,' underlies the Biblical stories of 'miracle,' the true answer is always 'We do not know.' But the miracle-stories, though they cannot be rationalized, and though the modern mind may be sceptical and puzzled as to 'what actually happened,' constitute in their context an essential element in the whole Biblical view of the world (which in the last resort is a drama of human redemption); and the modern view of the world-order, valid no doubt from its own point of view and for scientific purposes, needs to allow itself to be challenged, as to its final adequacy, by the contrasted Biblical world-outlook, which (albeit in the language of 'men of strange lips and with another tongue') yet claims to speak to us an ultimate 'Word' from the living God as to the final meaning of life and of human destiny under the sovereignty of God.

Let me attempt to sketch briefly, and to set before you, what I have described as the 'Biblical' view of the world. It begins with God, to whose creative activity the existence of the world itself is ascribed. 'In the beginning God created the heavens and the earth.' That is a statement which is mythological in form. It cannot completely be rationalized, if only for the reason that it appears to contain the idea of an absolute beginning. Yet it expresses a truth with regard to the relation of God to the world which perhaps cannot be expressed adequately in any less mythological way. The world begins, then, with God: and God creates it and sees that it is good. And then evil enters into the world. The idea of the Fall is another piece of mythology. The story of Adam and Eve in the Garden conveys no chronicle of any actual events which at any particular time may be supposed to have taken place on the earth. It expresses the idea of the entry of evil into the world, though without explaining it; and it denies by implication any such idea as that God Himself could be the immediately responsible Author of sin. The world, then, is a fallen world: nevertheless God is continually at work. Man has his projects and purposes, all of them in varying degree tainted or infected by sin. God overrules, turns or deflects them, utilizes them in the interests of His own wider purposes, or (in particular instances) simply defeats them and brings them to nought. Throughout the Biblical story, the supernatural factor is freely brought in. Miracles may at any moment occur. There is a continuing converse of heaven with earth. God does His 'strange work' among men, and He is Himself the supreme Actor in history, from time to time 'revealing His secret,' by way of commentary, 'unto His servants the prophets.'

The course of world-history, meanwhile, is an essentially religious and moral drama. God takes sides, and the side of God is the side of righteousness. But the righteousness of God, in the Bible, is not an impartial or abstract righteousness. God is on the side of righteousness, but He is also on the side of His people. Among all the races and nations of mankind, He has made choice of a particular folk, the 'seed' or descendants of the Semitic *sheikh*, Abraham; and His Divine 'righteousness' is regarded as being very specifically exhibited in the fact that He remains faithful to His Covenant. His people Israel are regarded as being in no way worthy of His choice, for they persistently show themselves to be rebellious, idolatrous, 'impudent and stout-hearted,' sinful, 'laden with iniquity'; but God refuses to give them up. As against other nations, He normally champions their cause. Alternatively, He uses disaster as discipline; He 'brings evil' upon His people, as a drastic punishment for their manifold sins. He pours out upon them the vials of His Divine 'wrath.' They are purged drastically, so that only a 'remnant' remains.

But the ultimate aim is a restoration; and in the Judaism of post-exilic times—that is to say, the Judaism which canonized the Old Testament, and from which its later books emanate—we are presented with the spectacle of a Church-nation, wholly given over, in principle, to the pursuit of religion, subjected to the 'yoke' of the Law, cherishing the 'hope' and the 'promise' of a coming deliverance, in theory *desecularized* (that is to say, in principle, taken out of, or removed from, the sphere of things mundane and secular), and having their heart and their interests essentially rooted not in this present world, not in this present evil 'age,' but in God.

There was a conflict, here as elsewhere, between the ideal and the actual. The story of Judaism is a chequered one. No actual nation has ever consisted wholly of 'saints'; and there were still 'sinners'

in Israel, side by side with the 'righteous.' The specifically religious party in Judaism, at least in the post-Maccabaean period, was that of the Pharisees; and, despite the justified protests of Jewish scholars that the Pharisees of history have been largely misjudged, the Pharisees undoubtedly showed themselves liable to the kind of besetting temptations and failures which gave rise to the tremendous denunciations of Pharisaism in the Gospels. Nevertheless, Judaism did stand for a zeal for God—a zeal motived by obedience and hope; and the ideal hope upon which the heart of Judaism, in its best moments, was set was in last resort (however, upon the surface of things, it may have appeared as though the 'old fathers' did look for 'transitory promises') no merely political, earthly, or '*this*-world' programme, but the final *end* of this present 'age,' and—by contrast—the glory of God and of His people.

Novum testamentum in vetere latet, vetus testamentum in novo patet—the New Testament lies hidden in the Old Testament, the Old Testament finds its true meaning and fulfilment in the New. It is of the Old Testament that I have thus far been speaking: the New Testament stands in essential relation thereto. The ideal of the holy people of God is made new in Christ, who is at once the Redeemer and the ideal Representative of the true Israel; and at once, in the New Testament, the new, redeemed Israel 'after the Spirit' replaces the old unredeemed Israel 'after the flesh.' The 'promises' of God find on the spiritual plane their fulfilment—though it was after a paradoxical fashion, which to the majority of contemporary Jews proved a 'stumbling-block,' and which to the majority of contemporary Gentiles appeared 'foolishness.' Surprisingly, the expected 'Age' of the Messiah had arrived; and there was a new 'Covenant' made in His 'blood'—that is to say, in His life-blood, consecrated, offered in sacrifice, shed sacrificially in death, on behalf of the people of God. The true or ideal 'Israel of God' is thereby brought into being, and (unlike the old, literal Israel) it is discovered to be, in scope and in principle, universal. What has been described as 'the hope of Catholick Judaism' has thus, in an unexpected way, begun to be realized.

Meanwhile, the demands of the Divine holiness, the austere standards of an ideal or absolute 'righteousness,' required of all such as would be heirs of the Divine 'Kingdom,' have not been relaxed. They have, on the contrary, become intensified. The Sermon on the Mount, taken seriously, stands for an ideal not less, but more, searching than that of the Old Testament law. The verdict of the Old Covenant, even upon the best and noblest of human beings, was to the effect that 'all have sinned, and come short of the glory of God.' The Sermon on the Mount, with its intensified and more penetrating standard, constrains the most Christlike of Christians to acknowledge himself a sinner in need of God's mercy.

But the New Testament, fulfilling and going beyond Judaism, proclaims to sinners in need of God's mercy the glad, free message of God's salvation. Despite the fact that the demands of the Divine Righteousness have become not less, but more, penetrating, there is set forth, in mysterious fashion, the free, liberating, evangelical 'Word' of forgiveness and mercy—a message not simply of 'forgiveness to those who repent, but of repentance to those who sin.' The life-offering of Christ, sealed and completed in death, and triumphant through resurrection and victory, becomes the starting-point of a new era. Interpreted as a supreme act of Divine self-sacrifice, whereby (in the Person of One who is Himself the 'express image' of the Divine Being or 'substance,' incarnate in manhood) God in mysterious fashion grapples victoriously with the powers of sin, death, and evil, and at the cost of suffering and tragedy proves Himself conqueror, the Passion and Resurrection of Jesus Christ are in the New Testament set forth as the beginning of a new hope for mankind. The new 'Age,' or the New Era, has dawned. Those who are 'in Christ' have already 'tasted the powers of the Age to Come.' There is for them 'no condemnation.' They have been forgiven, washed, cleansed, sanctified, reconciled to God in Christ Jesus. They have received the free gift of a renewed and restored Divine Sonship. There has been a 'new creation,' a bringing of 'life and immortality to light through the gospel,' a remaking of human nature. There has been bestowed upon believers, as the result of an imparted 'gift' of the Divine Spirit from on high, the power from henceforth to 'walk in the Spirit,' so as no longer to 'fulfil the lust of the flesh.'

Meanwhile, the Church looks still for a Divine 'Coming'—the return of the glorified Saviour to judgment, the 'new earth' and the 'new heavens.' Already it is the 'last time.' The 'darkness is past, the true light now shines.' 'The time is at hand.' The world 'hasteth to pass away.' There is, for modern thinking, a formidable difficulty here. The spiritual value, it may be suggested, of all this kind of language is best grasped when it is interpreted, not as a quasi-literal description of a

future event, a kind of literal 'Last Day,' but as a parable of the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time, a kind of symbolic picture of the ultimate issues of human life and of spiritual destiny. However this may be, the Church holds fast, as to a permanent truth, to the conviction that human life, here and now, stands in immediate relation to the Judgment, the Kingdom of God, Heaven and Hell, and the Life of the World to Come. Strong in their new-found faith, and with a sense of urgency intensified by the conviction that the time, in a literal sense, was indeed short, the first Apostles of Christianity set themselves, in the power of the Spirit, to proclaim their new message, and already, even in the course of the brief period represented by the New Testament writings, they were in process of 'turning the world,' in a spiritual sense, 'upside down.'

I have done my best to put things succinctly. I have had to compress, and I am conscious of much that has perforce been omitted. But I have tried to put before you, in broad outline, the Biblical outlook. It presents difficulties to the mind. But unless the Bible (and more particularly the New Testament) is so taught as to set forth this kind of message, it is quite clear that its whole point has been missed. And yet all the time there persists the sharp challenge and contrast (to which I have already referred) between the mentality and world-view of the Biblical writers, and the radically different world-view of the modern scientifically-trained mind. The point of view of the Bible, as I have said, is pre-scientific, supernaturalistic, and popular. It is from first to last consciously and deliberately theistic. It claims to be the vehicle, medium, and literary deposit of a revelation from God. It presents to the modern mind a peculiar and special challenge, in that it treats a particular course of history, culminating in the events underlying the Gospel tradition (events which, according to Christian faith, are to be interpreted in terms of the supra-historical dogma of the Incarnation, Passion, and Resurrection, on behalf of us men and 'for our salvation,' of the eternal and co-essential Son of God), as containing within itself the supreme clue to the meaning of all history, and to the spiritual destiny of man. '*The Word became flesh, and dwelt among us* (*and we beheld his glory*)'—that is at once the supreme affirmation, the paradox, and the offence of the Christian gospel.

For the modern mind does find these things difficult. The achievements of Natural Science and the habit of critical approach to the problems of history have brought it about that the educated mind of to-day is, to a large extent, dominated by the ideas of an unchanging world order and of the operation of natural law. Within the frame-work and general scheme of such a world-order the course of history unrolls itself; and the modern mind seeks to interpret history in such terms as it can. Economic, social, and political factors are clearly discerned as being at work; and the influence of human ambitions, ideals, aspirations, and purposes may in varying degree be acknowledged also. There are diversities of schools among modern historical interpreters, variations which no doubt in the last resort are determined by ultimate differences of philosophical world-outlook as between this writer and that. But the presuppositions of all tend to be naturalistic. The modern historian does not readily invoke the idea of the supernatural. The occurrence of a miracle he would find frankly disturbing. Events of that character—so, in the majority of cases, he is persuaded—do not happen. To interpret historical processes in terms of such ideas as those of the intervention or of the direct action of God would appear to the typically modern historian to be the negation of the ideal, as he has come to understand it, of a truly objective and scientific history.

But the Bible confronts the modern mind with its challenge. It directly raises the question of God. It suggests to men that they are in danger of losing life in the mere business of living, and of losing the true wisdom in the accumulation of mere pieces of knowledge. It speaks of life and of death, of sin and of judgment, of the transitoriness of this present world, and of the possibility of an answer, in terms of the life eternal, to the obstinate questionings of the human spirit, subconsciously athirst, in the midst of all its false pride of achievement, for the living God, who has too long been left out of the picture, and who, if He speak to mankind, must speak in judgment, no less than in mercy. Judgment and mercy, sin and forgiveness, life and death, time and eternity—it is with these fundamental themes that the Biblical world-view is concerned: with these, and with the ultimate world-purpose of God, described, in a New Testament phrase, as the summing-up of 'all things in Christ,' by whose Passion and Victory the powers of evil and death have been conquered, and by the 'blood' of whose sacrifice an estranged universe has been won back to God. The world may retort that sin, evil, and death still continue. The Christian admits that 'we see not yet all things put under him. But' (he adds) 'we see Jesus, who was

made a little lower than the angels, because of the suffering of death, crowned with glory and honour'; and he believes that it shall yet one day be made plain that His 'tasting' of death was 'on every man's behalf.'

The conclusions of faith are not such as to force themselves on the mind, leaving no option for man to reject them. The alternative of a final scepticism (which in my judgment involves as its corollary an ultimate world-pessimism) remains permanently open. But I would submit to you that it was not without reason that an American scholar was led some years ago to sum up the results of a learned research into the New Testament by asking himself and his readers the question: 'If there be any true myth, if the Divine nature has at any time in any wise revealed itself to man, if any voice shall ever reach us out of the infinite circle of silence, where else shall we look but to the words of the Gospel?'

The teacher of Scripture, whether in a Secondary School or elsewhere, cannot constrain or compel the belief of his pupils; and he must certainly not shirk intellectual questions. On the contrary, let him be, in his presentation and in his exposition of the Biblical material, as objectively and scientifically critical as his best efforts may enable him to be. But he will not have done his work properly unless he has succeeded in bringing his pupils' minds sharply up (when the last word has been said by historical criticism) against the authentic spiritual challenge of the Scriptures in their religious aspect, as mediating the Word of God. And 'the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'

Great Texts Reconsidered.

By the Reverend W. F. Howard, D.D., of the Lamplough Chair of New Testament Language and Literature, Handsworth Theological College, Birmingham.

'For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'—Mk 10^{45} (R.V.).

This text has suffered grievously at the hands of expositors and of critics. A rigorous interpretation of the word 'ransom' has strained a metaphor beyond all reasonable limits, whilst in the other direction a recoil from supposed Pauline theology has denied to these words any authenticity as a saying of our Lord. At this time of day it is hardly necessary to consider the unhappy theory associated with the names of Origen and Gregory of Nyssa, according to which the ransom was paid to the devil. Anselm slew that monstrosity long ago. But those who regarded the ransom as paid to God and not to the devil only too often elaborated theories which were as fantastic as they were unethical. The pendulum has now swung so far in the other direction that modern exposition is rather in danger of reducing the logion to a pious platitude.

For a generation past it has been almost an axiom of critical opinion that the second half of the verse, at any rate, must be dismissed as the reflection of the theologically-minded Church upon the simple ethical teaching of Jesus. This suggestion was first made, I believe, by F. C. Baur. Its most plausible statement for English readers is probably that supplied by Hastings Rashdall in his Bampton Lectures, *The Idea of Atonement in Christian Theology*. The case against the authenticity has never been put more ably than by that fine critic and exegete, Johannes Weiss. After expounding the saying from the point of view of the primitive Church, and of Mark and his readers, he asks in what sense it can be regarded as a word of Jesus Himself. 'More recent criticism is convinced that Jesus could not have spoken in this way. For (*a*) The whole life and work of the Lord is here viewed in retrospect (He "came"). (*b*) The word "ransom," and the entire series of ideas suggested by it, occurs nowhere else in the preaching of Jesus. (*c*) The parallel saying from Q ("I am in the midst of you as he that serveth," Lk 22^{27}), says nothing about a redemptive death, and is surely the original form of the utterance.' Weiss goes on to say that this conception of the work of Jesus as a service to those

whom He had gathered round Him harmonizes so completely with His whole way of life that we should describe His life-work in this fashion, even if we had not this Lucan record of the logion. 'Now of course it is not completely unthinkable that Jesus should have included His imminent death in the work of service and love, and further that His death would benefit the men whom He was winning by word and deed. But whether He thought exactly of a sacrificial death, or of vicarious penal suffering, as Is 53 (according to later interpretation) described it, is still open to doubt. We men of the present age may be thankful, since the thought of an expiatory sacrifice presents many difficulties, that we can be satisfied with the idea that His death, no less than His whole life, was a true service for His brethren.' (*Die Schriften des N.T.*, 3rd ed., i. 174f.). Again, when dealing with the closely related words in Mk 14^{24}, 'This is my blood of the covenant which is shed for many,' Johannes Weiss comments on the absence in the shorter and more original Lucan text (Lk $22^{14\text{-}19a}$) of any connexion between the cup and the blood of Christ, and so of any reference in the Supper to the sacrificial death of the Lord. In the same way the eucharistic prayers in the *Didache* have not a single word alluding to the death of Jesus (*ib.*, 203). The inference suggested is that in the Passion narrative Luke preserves an older Palestinian tradition, whereas the Marcan and Pauline tradition has been coloured by the ideas and usages of the Gentile Church.

In one of the most recent English commentaries on Mark, that by Professor B. H. Branscomb (in the *Moffatt N.T.C.*), the same line of treatment is followed. With regard to Mk 10^{45} he says, 'The verse can hardly be attributed to Jesus . . . (It) must be explained as one of the instances of the influence of the Apostle Paul's thought on the Gospel.' Yet Dr. Branscomb is aware that this is not so certain as it once appeared to be, for he adds: 'Recent studies of this phase of the Gospel, however, have shown that this has often been overstated. Many of Paul's most characteristic ideas are absent from the Gospel, and some of those which are to be found do not completely represent his thought.' When dealing with the account of the Last Supper the same scholar makes an interesting attempt to account for the variant traditions, and decides that the words attributed to Jesus in Mk 14^{24} are evidently the result of later reflection. But in the discussion of both of these closely related passages the commentator entirely overlooks the significant word 'many.' This is not Pauline. The form of this logion in the circles influenced by Paul is clearly and most characteristically seen in 1 Ti 2^{6}. 'Christ Jesus, who gave himself a ransom *for all*,' and in Tit 2^{14} 'Christ Jesus, who gave himself *for us*, that he might redeem us from all iniquity.'

The words 'for many,' which form so strong a link between Mk 10^{45} and 14^{24}, point back to the great song of the Suffering Servant, and any exegesis which fails to take this into account will almost certainly go astray. This is clearly recognized in many of the best modern commentaries, and in most of the recent studies of the subject. A wrong path was taken when, in recognizing the immense services of the Apostle Paul to early Christian thought, it came to be assumed that his was the creative mind which fashioned a new theology out of nothing. The more we study the primitive Christian tradition and the earliest Christian preaching the more we must acknowledge that the creative mind in the Church was that of Jesus Himself. Hints and indications given to His disciples were no doubt developed as questions arose which were not present to the minds of the first hearers of the Lord. But the outstanding assertion made by Jesus in the whole tenour of His teaching and example is that the Messiah must be interpreted in the light of the Servant of Jehovah.

The treatment of our text by such expositors as Dr. A. E. J. Rawlinson (now Bishop of Derby) in the *Westminster Commentary* (1925), the late Professor C. H. Turner in the *Gore Commentary* (1928, St. Mark since reprinted separately), Professor Julius Schniewind in his excellent commentary on Mark and Matthew in *Das Neue Testament Deutsch* (1933 and 1937), and in such works of careful exposition as Otto's *Reich Gottes und Menschensohn* (1934, English Tr., *The Kingdom of God and the Son of Man*, 1938) and Dr. Vincent Taylor's *Jesus and His Sacrifice* (1937), is based upon a recognition that the key to its understanding must be sought in Is 52^{13}–53^{12}.

It is in the closing verses of that poignant song that we find 'the many' recurring as a refrain. The words are so familiar in the language of the A.V. and the R.V. that we may be allowed to give them in Dr. Peake's rendering (*The Problem of Suffering in the Old Testament*, 59):

> Righteous shall My Servant appear to many,
> Since he bears their iniquities;
> Therefore shall he inherit amongst the many,
> And with the strong he shall divide the spoil.
> Inasmuch as he poured out his soul unto death,
> And was numbered with the rebellious,
> Though he bore the sin of many,
> And interceded for the rebellious.

This is the last of the four songs of the Servant of Jehovah, of which the other three are found in Is 42^{1-4}, 49^{1-6} and 50^{4-9}. It matters not whether the author of these four songs thought of the Servant as Israel, any more than it matters for our purpose whether we can trace the corporate conception of Messiahship in the Old Testament, or whether the term Son of Man is sometimes used in an inclusive sense. If, as seems certain beyond reasonable doubt, Jesus regarded Himself as Messiah and Son of Man, so also He took the description of the Servant as it is set forth in some of the most distinctive features of the portrait and reinterpreted the Messianic mission as a redemptive life of trustful obedience and suffering service.

'The Son of Man came not to be served but to serve.' There are three terms here which call for exposition.

(*a*) Son of Man was originally merely a synonym for Man, as may be seen from the parallelism of Ps 8^{4}. But the word 'Man' 'was taken up into the esoteric vocabulary of the apolcalyptic literature and used, not in a literal sense, but as a symbol for something else' (T. W. Manson, *Teaching of Jesus*, 212). In the second century B.C. we find this specialized use of the term in the Book of Daniel, where 'one like to a son of man' (7^{13}), *i.e.* a human figure, is explained in vv.$^{18.\ 22}$ and ^{27} to represent 'the people of the saints of the Most High.' R. H. Charles writes upon this verse: 'How this passage gave rise subsequently to the Messianic designation can readily be understood from what precedes. The writer of the Parables of Enoch (1 Enoch xxxvii.–lxxi.) was the first student of Daniel vii., so far as existing literature goes, to interpret "one like a son of man" in this passage as relating to an individual. The moment he did so, he rose to the conception of a superhuman Messiah, while following the natural method of interpreting the vision' ('Daniel,' in *Century Bible*, 78). There are fourteen passages in Mark in which this term is placed on the lips of Jesus. With the exception of $2^{10.\ 28}$, they all come after Christ's acceptance of Peter's acknowledgment of His Messiahship at Cæsarea Philippi. A comparison of parallel passages in the Synoptic Gospels shows that sometimes 'Son of Man' means no more than simply 'I,' and in one or two passages it may mean no more than 'Man.' But that it could be used at all in our records is evidence that Jesus Himself used the circumlocution. 'Its use began in connexion with solemn words about the passion and delivery into men's hands. . . . This is how Jesus spoke of Himself. He knew Himself to be the one who had to suffer, not as an ordinary, chance, private individual, nor as a mere martyr, but as the Son of Man. In other words, He knew Himself to be the Son of Man' (Otto, *The Kingdom of God and the Son of Man*, 235).

(*b*) The word 'came,' when used by Jesus of Himself, seems to have two meanings. In such a passage as 'The Son of man came eating and drinking' the word simply stands for a way of living. But in such sayings as 'I came not to call the righteous but sinners to repentance,' and 'The Son of man came to seek and to save that which is lost,' there is a deeper meaning of a mission to be fulfilled. Thus in Mk 1^{38}, 'Let us go elsewhere into the next town, that I may preach there also; for to this end came I forth,' many commentators take this to mean no more than His departure from Capernaum, but Luke took it in a deeper sense: 'I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent' (Lk 4^{43}). This is a link between the Synoptic Gospels and the Johannine phrase that recurs so often, 'He that sent me.'

(*c*) This mission of Jesus is 'to serve.' No doubt this carries with it the thought of humility, as the story of the foot-washing in Jn 13^{3-16} reminds us, not least in the closing words: 'A servant is not greater than his lord; neither one that is sent greater than he that sent him.' But the special context of the Passion narrative—the forebodings with which Jesus started on that last journey to Jerusalem, and His repeated references to the doom that awaited Him there—compels us to recognize that a life-time of service is to find its climax in suffering and death for the sake of 'many.' The nature of this service in its ulimate form and deepest purpose is set forth in the words: 'And to give his life a ransom for many.'

The very least that these words can mean is that the suffering Son of Man lays down His life in a voluntary and vicarious surrender that others may live. The word translated 'ransom' (λύτρον), together with its cognates, is used nearly one hundred and forty times in the LXX, generally with the thought of the payment of compensation, or of deliverance from prison, or the offering of a substitute. It represents several different Hebrew words, some of which have deeper religious associations than others. The word does not occur in the Servant Songs, but the idea of vicarious suffering with an active purpose and result in the lives of others is prominent in Is 53.

> But it was our sickness, that he bore, And our pains, he carried them . . .

But he was pierced through our rebellions, Crushed through our sins,
The chastisement to win our peace was upon him,
And by his stripes was healing wrought for us.
We had all gone astray like sheep, We had turned each his own way,
And Yahweh made to light on him The sin of us all.
And his fate who considered it,
That he was cut off out of the land of the living,
That for our rebellions he was smitten to death ?[1]

These verses, no less than those already quoted, supply the background of the thought of our Lord upon His approaching death. The last of the Songs of the Servant 'is unique in the history of religion, and expresses an experience which is wholly irrational and not elucidated by any theory. A group of disciples experience atonement and sanctification in the humble voluntary suffering of their master in obedience to God' (Otto, *ib.*, 261). Whatever may have been the original reference, every verse in this poem becomes charged with a deeper meaning in the soul of Christ. He who came to proclaim the kingdom of God's grace felt as no other could ever do the awful meaning of man's sin in alienating him from the Father.

Desperate tides of the whole great world's anguish
Forced thro' the channels of a single heart.

The Servant is the physician who heals the sin-sick soul, but at the cost of His own suffering, so holy that a spiritual power is transmitted to the sinner. His self-surrender for the sake of those whose self-will has led them astray, far from fellowship with God, is to turn them to a new frame of mind, so that He may take from them their sin and thus restore them to the lost communion. Lastly, He acts as intercessor for the rebellious declaring the justice of the divine reaction against sin, yet at the same time maintaining the loving-kindness of God who delights to pardon. The Servant in fulfilling this mission of healing and reconciliation suffers an undeserved and shameful doom. He is discredited in the eyes of men. Yet God reverses this erroneous human judgment. 'My servant shall be exalted, He shall be lifted up and be very high.'

Is not this the key to the meaning of these words on the lips of Jesus ? We need not look to them for some crude theory of substitutionary punishment, nor to find levitical ideas developed in a doctrine of the Cross. It was natural for the Church of later days to bring all the symbolism of every part of the Old Testament to bear upon the elucidation of the central mystery of the Christian revelation. But the Gospels represent the figure of One who was conscious of a call and a mission to the highest service of God upon earth, whose path was one of unswerving obedience to the Father's will, who saw that the only Messiah that could meet the dire extremity of sinful human need was One who laid aside the majestic rôle of earthly conqueror and took upon Himself the form of the Servant of the Lord. From Cæsarea Philippi onwards the disciples were to hear how remote their hopes of sovereignty were from the dread reality. Peter rebuked his Lord for such grim warnings. Then, as the last journey began, the startled disciples followed the solitary figure in silent awe, as He set His face like a flint towards the city of doom. When He breaks silence it is to repeat the warning of rejection, outrage, and death. At this moment two of His most intimate friends in the band of disciples attempt to steal a march on their fellows by bespeaking the foremost offices in the Messianic kingdom. When they are asked if they are prepared to share His cup and baptism of suffering they declare that they can meet the challenge. Then they are warned that not even martyrdom can secure what they desire. The disciple must follow in the Master's steps and choose the way of humble service. But this is not an abdication on His part. It is the way of victory. He will go alone to His doom. But His triumph will be shown in the many whom He will save by His death. The sublimest figure in ancient prophecy wrought reconciliation and carried away sin by submitting to the worst that could be inflicted on Him. In the same faith would the Son of Man meet the fury of the storm in that Jerusalem that had killed the prophets and stoned them that had been sent to her. His death would be no merely tragic event, but the inevitable climax of a life of sacrificial obedience to the divine will. Jesus did not explain this mystery. The rest of the New Testament records the way in which the Early Church proclaimed the Cross and sought to answer the questions which it provoked. But their answers are interpretations of the luminous hint which Jesus gave to His perplexed disciples in such sayings as Mk 10^{45} and 14^{24}.

[1] Peake, *Problem of Suffering*, 54 ff.; *The Servant of Yahweh*, 71.

Literature.

HUMANITARIANISM IN CZECHOSLOVAKIA.

The Philanthropic Motive in Christianity, by Frank M. Hnik, Ph.D., translated from the Czech by R. and M. Weatherall (Blackwell; 16s. net), has more adventitious interest than intrinsic importance. A translation from the Czech is a *rara avis* in English theological literature. The author belongs to, and in Part V. gives an account of, the Czechoslovak Church, a schism from the Roman Catholic Church, due partly at least to intensified patriotic feeling since 1919, as shown in its name, which in view of its numbers it is scarcely entitled to claim. For a time its theological position was uncertain; but as this book shows, it has not only abandoned Roman Catholic dogma and Papal domination, but is identifying itself with Unitarianism, or 'Free Christianity,' or Humanitarianism, the term which the author espouses. The heart-felt sympathy with Czechoslovakia that its present suffering is invoking will for many readers increase the interest. The inadequacy of the treatment of the subject deprives it, however, of the corresponding importance.

Christianity for the author is summed up in the truth of God's Fatherhood and man's brotherhood, and the duties of love to God and to man. These truths and these duties must be co-ordinated. To subordinate love to man to love to God is to make the philanthropic motive *theopathic*, defective, to co-ordinate is to make it *sociopathic*, effective. The impression throughout the book is that the author is making a theistic humanitarianism his standard of judgment. One passage, however, goes beyond this in affirming that, not only was this 'the good tidings of Jesus Christ,' but that the teaching is invested with significance and authority by the person. 'Jesus, therefore, looked upon His Messianic mission as a task entrusted by God, as a soteriological function that was the source of His Messianic self-confidence which is also recorded in the Synoptic Gospels. Jesus does not look upon Himself merely as a son of God along with other men but He emphasized the fact that His commission from God was of an exceptional, supreme, incommensurable character. The special nature of His sonship with respect to the Heavenly Father was pointed out by Jesus explicitly for example in Luke x. 22' (p. 45). The description of the theology as Unitarian, however, holds good.

From this standpoint the history of Christianity is reviewed. Part I. deals with the 'Ethics of the Beginnings of the Christian Religion'; in the Post-Apostolic Church there is a 'Resonance of the Gospel of Love'; but a decline has already begun in an increasing conformity to the world. In Part II., treating 'the Social Philosophy of Mediæval Catholicism,' 'the Submersion of the Kingdom of God in the Empirical Church' is described, a full account of the Social and Economic Theory of Thomas Aquinas is given, and the Roots and Fruit of Catholic Charity are judged: 'the letter of the law prevailed over the spirit of love' (p. 141). Part III. is concerned with 'the Social Philosophy of the Classical Reformation.' After indicating the inadequacy of Luther's social philosophy, and giving an account of the social consequences of the theological system of John Calvin, in which appreciation is blended with censure, the author expounds the views of E. Troeltsch, Max Weber, and G. Wünsch on the influence of Calvinistic Puritanism on Modern Capitalism, and correspondingly as Social Charity. These three parts contain a great deal of valuable material, and legitimate criticism, although the standard of judgment is too rigid.

From this point onward the inadequacy of the treatment becomes glaring. Part IV. expounds 'the Social Philosophy of Modern Humanitarianism,' as represented by W. E. Channing and Theodore Parker, and Part V. 'the Socially Theological Basis of Charity in the Czechoslovak Church.' Estimating as generously as we can the value of the contribution of the one and the other movement to the Philanthrophy and the Social Service of the Christian Church, these two parts must appear as an anti-climax. Even if the author were justified in regarding Lutheranism and Calvinism as *static*, to ignore the contribution of the English-speaking nations in the 'orthodox' churches to the doctrine and the practice of the Kingdom of God is an inexcusable omission. The Evangelical Revival and the Society of Friends, both just mentioned, have done much more to advance Christian social progress than the movements he deals with. The book has merits; but its history is as inadequate as is its theology.

A RABBINIC ANTHOLOGY.

The death of Dr. C. G. Montefiore has left a gap which nothing can fill. His learning, his humility,

and his sweetness of character, made him a unique figure among Biblical students, and everything he said and wrote was treasured by a great company, both Jewish and Christian. No man has done more to bring together the adherents of the two great faiths, or to expound them to one another. Though a 'Liberal' Jew, he never betrayed the least hostility to his 'Orthodox' brethren, and his latest work is one in which he collaborated with Mr. Herbert Loewe. Jews seem to manage these things better than Christians; we can hardly imagine a work produced jointly by Luther and Loyola. The book in question—posthumous as far as Montefiore is concerned—is *A Rabbinic Anthology* (Macmillan; 18s. net). It is a selection from the best things that post-Biblical Judaism has had to offer the world, a collection of choice 'flowers' from which weeds have been rigorously excluded. The 1661 passages chosen admirably illustrate the Rabbinic teaching about God and man, their nature and the relation between them. It is impossible to give details; the type of material cited is familiar, with its love of allegorical stories, its delight in epigram, and its insistence on referring every point, in the last resort, to the text of Scripture. The Rabbis were hampered by a doctrine of Scriptural infallibility in an extreme form, with the inevitable result that we sometimes meet with curious exegesis, but their instinct was, in the main, sound. There are notes of great value on many of the passages cited, but the reader will probably derive more benefit from the two Introductions—one by each editor—and the additional discussions at the end of the book. It should be observed that this anthology is not an attempt to expound the position of the modern Jew. As Dr. Montefiore so well says—and his colleague would be in full sympathy with him—the world has grown in every way, and much of what the old Rabbis believed would be out of place in a Copernican universe. Yet even the Liberal Jew recognizes the fact that his faith has come to him *through* the Rabbis, and is unintelligible apart from them. The history of Jewish thought does show a real progress; while it is not so far as Christianity from the Judaism of the age of Jesus (owing, partly, to the fact that it remained uninfluenced by Greek thought), it is, nevertheless, a very different thing, and not the least important feature of Rabbinic thinking is the way in which it overcame its necessary limitations.

In what has been said, it is the work of Dr. Montefiore that has received most attention. This is as Mr. Loewe would have wished, but his contribution is far from being negligible; some of the most interesting passages in the book are those in which the two scholars record differences of opinion, and notes signed 'H. L.' are always instructive and important. Above all, we owe to Mr. Loewe the final preparation of one of the most valuable books on Judaism that have appeared in recent times.

A CONGRESS OF FAITHS.

For the last three years a group, composed of adherents of the various religions, have gathered to a Conference in this country, and have enjoyed discovering how much they have in common. This year they met in Cambridge, and *The Renascence of Religion* (Arthur Probsthain; 7s. 6d. net) is the outcome of their 'congress of faiths.'

It is a rather disappointing book. Sir Francis Younghusband, the moving spirit in it all, has an introduction, marked by his usual charm of mind, and catholicity of heart. Radhakrishnan could not be uninteresting even if he tried. But, for him, his is a slight contribution. The 'Muslim View,' put by Sir Abdul Qadir, makes some appeal, not a little by the aptness of his quotations. Professor Tucci finds, surprisingly, much that is vital in what to most minds are the dry and mouldering bones of Lamaism; and Dr. Sen gives an account of how the Brahmo Somaj came to be what it now is. There is, too, an address on 'The Religious Drama,' and another rather inchoate one upon 'Immortality.' And all are followed by so-called discussion, painfully ineffective, even futile. Far the most satisfying thing in the whole book is Mr. Cheng Su's delightful contribution on Confucianism, though he might have given Mr. Cranmer Byng the credit for the beautiful translation which is quoted.

There was also a Public Session, at which Lord Samuel gave a virile address, optimistic even in these dark days; and Mr. Perera spoke arrestingly, but (most uncharacteristically), almost pugnaciously, from the Buddhist standpoint; and Mr. Kenna, on the American negro; and Señor Madariaga, with impressive shrewdness and insight. One would like to spend an evening with the Señor, and sit quiet, letting him unroll his mind on many things. For one would rise and go, a saner man, with his heart cleaned and freshened. There are also three Orders of Service, so to speak—one Muslim, one Hindu, one Buddhist. The last is printed both in Pali and in English. The translation is not full, nor altogether accurate. Pañca means, of course, five. Yet Pañca Sīla is translated 'The Four Precepts'—as one might say the nine command-

ments—and sure enough the third, on sexual sins, is, for some reason, left out in the English. A rather disappointing book. But Mr. Cheng Su is delightful.

CHRISTIAN PSYCHO-THERAPY.

We always feel that a book is going to be a good one when the author tells us that it deals with 'one of the greatest needs of the world.' We would even prefer to omit 'one.' We all feel in that way about our own subject. We smile when any one else says the same. But all the same you cannot write urgently and well of anything unless you feel that it is the biggest thing you know. This is what the Rev. J. A. C. Murray, B.D., says of the subject of *his* book—*An Introduction to a Christian Psycho-Therapy* (T. & T. Clark; 7s. 6d. net). Mr. Murray is a clergyman, but he has made an exhaustive study of psychology on its healing side, and apparently has done some practical work in its applications to individuals. The purpose of his excellent book is to bridge the gulf between Christian doctrine and the discoveries of psychological research, and in especial to help the working minister to be more effective than he is in dealing with souls. He contends, truly enough, that not sufficient is done in our theological colleges to furnish the minister to meet really baffling human troubles, and that, while all ministers cannot be specialists, and while a little knowledge may be a dangerous thing if one presumes on it, yet ministers ought to have a better knowledge of what goes on in the lives of their people, and be prepared at least to avoid pitfalls that await ignorance.

And so Mr. Murray has written this big book (which is a first-rate contribution to the subject) with a practical aim. But it is not all 'practical.' It is a scientific account of the matter. He examines first the content of the mind, then the major mental and spiritual disorders. Then he discusses proved therapeutic methods, particularly that of analysis. The author repudiates the claim of either medical practitioners or materialistic psychologists to exclusive authority in the healing of the mind's troubles, and ably vindicates the right of Christian truth and inspiration to claim a necessary part in such a saving work.

We have read this book with pleasure. It is well-informed and well-written, and ought to have a real influence for good. There are things in it that suggest criticism. Like all psychologists the author is apt to over-emphasize the extent to which mental disorders exist. He sees them everywhere, whereas it is a matter of experience that they are comparatively uncommon. But this, and other matters of detail on which undue stress is laid, do not detract from its real value.

THE FERRAR PAPERS.

There is a great collection of Ferrar Manuscripts at Magdalene College, Cambridge. They have belonged to the College for some hundred and fifty years. But only quite recently have their full range and value become apparent. During a cleaning and stock-taking of the College Library half a dozen years ago a large number of neglected Ferrar documents, including holograph letters of Nicholas Ferrar himself, came to light. And it appears that Mr. A. L. Maycock and Dr. Bernard Blackstone were the first people to make use of these documents.

At any rate, Mr. Maycock recently published the fruits of his researches in the volume, 'Nicholas Ferrar and Little Gidding,' which gives an account of the life of Nicholas Ferrar and of the community of Little Gidding, and which we have had the pleasure of reviewing. And now there lies before us a goodly volume, edited with an Introduction and Notes by Dr. Blackstone, entitled *The Ferrar Papers* (Cambridge University Press; 21s. net). This volume contains a 'Life of Nicholas Ferrar' (a composite of the surviving manuscript accounts), the Dialogue called by Dr. Blackstone 'The Winding-Sheet' from its main theme (part of three folio volumes, bound at Little Gidding by Mary Collett, containing records of the Conversations held in the Great Chamber by the Maiden Sisters and others of the Little Academy), 'A Collection of Short Moral Histories' (part of a quarto volume in the hand of Francis Peck), and 'A Selection of Family Letters' (mainly autographs illustrating the character of Nicholas and his friends and the every-day life of Little Gidding). The frontispiece of the volume is a plate of Little Gidding church; there are seven plates of letters; and there is also a plate of a paper by George Herbert, who was a friend of Nicholas Ferrar.

We can but commend this scholarly edition of these interesting social documents to those who would make study of a deeply religious personality of seventeenth-century England and the community movement which he initiated. Nicholas Ferrar was a man of learning and affairs, but before middle age he retired to the practice of the 'religious life,' gathering round about him at Little Gidding a society of like-minded friends. Those who have been interested in Mr. Maycock's volume

may well go on to form a more intimate contact, under Dr. Blackstone's guidance, with the founder and the community of Little Gidding.

THE ORIGINAL BUDDHISM.

Mrs. Rhys Davids, that iconoclastic higher critic in things Buddhist, pursues her crusade with unabated enthusiasm and zeal. In fact in none of her volumes does one find her position stated so effectively as in *What Was the Original Gospel in 'Buddhism'?* (Epworth Press; 3s. 6d. net). In the final chapter 'Thus Far' she sums up her findings under some dozen headings, where all can see them for themselves. Enough to say that she believes that in the original Buddhism there is a very real teaching about the Divine, and a self in man, that there is no such over-estimate of ill and under-estimate of desire as some find fundamental in it; that the 'central' eightfold way is really a poor falling away from the first and vastly higher doctrine, that Jhana is communion with those beyond the veil, that the Brahma Viharas are a kind of televolition, and so on.

Dean Stanley once flamed into Scotland with a course of Lectures upon Scottish Church history, which he understood in the most novel way. He was answered by Rainy in one of the most crushing replies ever given. After describing the great Scottish leaders as the Dean saw them, he exclaimed, 'What an array of fighting fools' these heroes of ours prove to be. 'And how great a man the Dean of Westminster who has seen through them all!'

Sometimes one has a feeling much like that in reading Mrs. Rhys Davids!

Yet her humility disarms, and her immense knowledge compels her views to be considered with an anxious seriousness at every step.

FREDERICK DENISON MAURICE.

Bishop Westcott once said of Maurice: 'Few can teach nobler lessons, and I should feel it hard to say how much I owe to him directly and by suggestion.' The indebtedness of Dr. Westcott may well have been one of the impulses that set Professor Claude Jenkins, D.D., F.S.A., to write *Frederick Denison Maurice and the New Reformation* (S.P.C.K.; 3s. 6d. net). It was the considered judgment of Dean Church that this teacher has shown us a serious love of truth. He taught men also to look into the meaning of our familiar words, and to use them with a real understanding. Charles Kingsley has reminded thoughtful students of this theologian's work of a memorable saying of his, 'The real struggle of the day will not be between Popery and Protestantism but between Atheism and Christ.' Every theologian is bound to reach an apparent inconsistency of thought. We cannot express Christian truth in a syllogism. This may be the reason why R. H. Hutton could never quite reconcile Maurice's profound sense of the reality of sin with his emphasis as to the absolute completeness of redemption. Yet the withdrawal of God's presence was regarded by this thinker as a penalty for sin which could scarcely be exceeded. If the reprobates are 'left alone,' if they meet that direst of all nemesis, is not this the tacit recognition in Maurice's 'universalism,' that there is an area which even the divine redemption at its fullest hardly covers? If this be so, may not this satisfy R. H. Hutton's craving for a genuine, unvarnished insistence on the heinousness of sin, if even God's reconciling overtures may apparently be thwarted by man's impenitence?

Part of the book is taken up with Maurice's socialistic teaching, his work for democracy, and his friendship and service in the interests of working men. He regarded the Kingdom of Heaven as the great practical existing reality. It was to renew the earthly and make it a habitation for blessed spirits.

Education was another channel for his influence. He shares the views of Julius Hare that the task of the instructor is not to load with ready-made knowledge, but inspire with a love of learning, to expand the mind. He was a pioneer in the introduction of women to the learned professions. There are striking tributes in the book to the liberty that he brought to illustrious women of his age. Professor Jenkins has brought real knowledge of the period, and of the writings of Maurice to his task. If there is one feature that we miss it is that the background of the era, and the life are not sketched. A more vivid and telling picture of that setting would have won his readers to a more sympathetic response to the message of the man. Then we should have more readily entered into the commendation of Dr. Montagu Butler who wrote the biography—'Wherever rich and poor are brought closer together, wherever men learn to think worthily of God in Christ, the great work that he has laboured on for fifty years shall be spoken of for a memorial of him.'

A little book on the art of common worship has been published by the Abingdon Press: *The Art of Group Worship*, by Professor Robert S. Smith

(50 c.). There are six chapters on Why we Worship, What We do in Worship, The Leader in Worship, The Surroundings of Worship, The Materials of Worship, and How We can help Others to Worship. It is a small book on a great subject. And it is a valuable book on an urgent subject. Guidance is needed not only in our church life, but more especially in our church schools, where worship has been at a discount, and where above all the spirit of worship may be caught, and the child taught its beauty and value. And these chapters, simply and modestly written, contain just such guidance.

Mr. John Hilton is probably one of the most popular, if not the most popular, of broadcasters. He has been 'on the air' over a hundred and fifty times. And his popularity is easily explained. He *talks*. He does not merely read a written literary essay. And he takes pains to talk. And, of course, he talks about things we wish to hear about. And he talks sense, plain sense, out of a wise heart. And so his new book of broadcast 'addresses'—no, not addresses, talks, entitled *This and That* (Allen & Unwin; 5s. net) will be very welcome. It will be widely read. For those who have listened to John Hilton it will be enough to say that these are what they have enjoyed on the wireless, and will immensely enjoy over again in print. For others we would say, get this book of genial wisdom and enrich yourself with it. Nothing is too great for Mr. Hilton, and nothing too small. This is a perfectly delightful book just about This and That.

The Annual of the American Schools of Oriental Research, vol. xvii. for 1936–37, published at New Haven, Conn. ($2.50), has been delayed till this year, but has been worth waiting for. It contains a detailed account by Professor Albright of the excavations at Tell Beit Mirsim in the Bronze Age. It resumes the publication of reports begun six years ago, and is to be followed in two or three years by a volume on the Iron Age. The Tell, which is situated in the southern Shephelah, is believed by the excavators to represent the Biblical Kirjath-sepher (or Debir). It has no fewer than ten strata, the deepest of these being dated in the third millennium. Though it is the only excavated site of any consequence in Palestine where no tombs have been found, this lack is amply compensated by the enormous number and variety of articles found. The book contains forty-eight plates, as well as diagrams, plans of the site and work, and an index of the objects discovered. Its appearance will be welcomed by archæologists, who will find it a valuable source of information and of reference.

Professor W. Macneile Dixon's Gifford Lectures, delivered in Glasgow in 1935–1937, attained a popularity reminiscent of William James's Gifford Lectures on 'The Varieties of Religious Experience.' There was in them the same freshness of thought, felicity of diction, and the same power of handling philosophic subjects in terms within the comprehension of the plain man. There was, too, a certain similarity in the mental attitude of the two lecturers. As the one passed in review the varieties of religious experience in a detached and critical, if kindly, manner, so the other ranged over the whole realm of religious, philosophic, and scientific theory with keen and searching eyes and many a rapier thrust of criticism. The patient reader wonders if any ultimate ground of certainty will ever be reached, but at last, out of the amazing perplexity of life, there emerges faith in the rationality of things and in human freedom and immortality. Professor Dixon's lectures have now been issued in a cheaper edition—*The Human Situation* (Arnold; 7s. 6d. net). The volume is substantially bound, and apart from the fact that the pages are rather crowded and have no headings, it is great value for the money.

To the large number of books dealing with the Exodus, we have now to add a small volume by Mr. A. Lucas, O.B.E., F.I.C., F.S.A., honorary chemist to the Egyptian Department of Antiquities—*The Route of the Exodus of the Israelites from Egypt* (Arnold; 3s. 6d. net). Long residence in Egypt and familiarity with the district, together with a careful study of the more important scholarly discussions of the problem, give Mr. Lucas a right to an opinion. In refreshing contrast to some of his predecessors, he writes as a scientist, modestly, thoroughly, and accurately; he can even use his observations of the habits of quails with good effect. He confines himself strictly to his subject, and avoids discussion of tempting side-issues. He accepts the more easterly position for Sinai, identifying it with the Gebel Bagir, and rightly rejects the view that the sacred mountain was a volcano. He accepts, too, the identification of Goshen with the Wadi Tumilat, and gives his reasons for rejecting various theories as to the route followed by the Israelites. That which he proposes is the modern pilgrim road from northern Egypt to the Gulf of Akaba, and he traces the itinerary in detail through three stages. From the Wadi Tumilat the road

taken crosses the 'Red Sea' near Lake Timsah, and proceeds to Sinai. Then it turns north to Kadesh Barnea, identified with the modern Ain Kadeis, and, finally, coming back to the Gulf of Akaba, passes round Edom to the Jordan opposite Jericho. Whether the view Mr. Lucas takes be finally accepted or not, he has made a suggestive and scholarly contribution to the problem.

Some time ago a book of services for worship was issued under the editorship of the Rev. David T. Patterson, *The Call to Worship* (Carey Press; 3s. 6d. net). It has now been published in a revised edition. In this new edition there seems to be a rearrangement of the material, and some additions. Whether these are improvements can only be determined by practical usage. In any case, it may be repeated that the book is one of the best of the kind that has been issued in recent years. Those ministers who do not use a liturgy will find abundant and fitting material for public devotions. Among the many such manuals that have been published we know none better.

The Way of Partnership, by Miss Phyllis L. Garlick (C.M.S.; 1s. net), is an account of the Church in India as seen from the point of view chiefly of the work of the Church Missionary Society. It should be a useful guide to those who desire to see how new enterprises in building up the village Christian people are progressing. Work like that which is done at Chapra in Bengal (with the co-operation of the Church of Scotland), by Stephen Neill in Tinnevelly, by the Bishop of Dornakal throughout his own diocese, is specially directed to bring the work of the Church within the reach of the peasant Christians, and to create the spiritual means for lifting these humble people to the level of Christian living and Christian testimony. It is work to which every Christian mission in India is being called with new urgency to-day, and this little book should help to make the position known in the Church in England and to strengthen the Church Missionary Society in its valuable service.

In the *Transactions of the Glasgow University Oriental Society*, vol. viii. (1936–37) (Civic Press Ltd., Glasgow; 6s. net), edited by the Rev. James Robson, M.A., of the Arabic Department, we have forty-eight pages of interesting papers on Biblical and cognate subjects by outstanding scholars such as Professors W. B. Stevenson, John Mauchline, Edward Robertson, and others. The volume is enhanced by a photograph of Professor C. J. Mullo Weir, B.D., D.Phil., who has succeeded Professor Stevenson in the Chair of Oriental Languages and in his office of President of the Society. The papers should prove a welcome addition to the libraries of all Biblical scholars and others interested in Oriental studies.

A book on the training of ministers is welcome, for there is no subject connected with the Church which stands in greater need of discussion. In *The Making of the Minister*, by Mr. William H. Leach (Cokesbury Press, Nashville; $1.50), we have many practical questions discussed—What kind of preparation should the minister undergo? What are the temptations of the minister and how is he to meet them? What are his duties? Should he be a politician? Should he visit? How should he use, or arrange, his time? And so on. And these questions are answered with frankness and wisdom. It is American conditions that are in view, but the author has much to say that is relevant to the conditions anywhere. The book is a real contribution to a problem that is not being faced intelligently by the Church, at least in this country. Traditional methods are being pursued as a matter of course, and the preparation of our future clergy is not really preparing them for many of the practical difficulties that will meet them in their work.

A new edition of *The Pilgrim's Progress*, arranged for the modern reader by Mr. E. W. Walters, has been issued by Messrs. Duckworth at 6s. net. It is commended in short introductory notes by Dean Matthews and Professor E. S. Waterhouse. The book is strongly and tastefully bound, the type clear, and the whole story presented in a way that should make it appetizing to the modern reader. It should make an acceptable gift book.

The creators of 'Ferdinand,' Mr. Munro Leaf and Mr. Robert Lawson, have now created *Wee Gillis* (Hamish Hamilton; 4s. 6d. net). Wee Gillis, whose full name was Alastair Roderic Craigellachie Dalhousie Gowan Donnybristle MacMac, lived in Scotland, spending half his time with his mother's relations, who were Lowlanders, and half his time with his father's relations, who were Highlanders. This is the story of how he stayed first with the one and then with the other. And of how he at last solved the problem as to what was to be his permanent home. For he learned how to make music and play the biggest bagpipes in all Scotland in his house half-way up the side of a hill. This is a

book that will amuse grown-ups as much as children, and the illustrations are first-class.

State Population Census by Faiths: Meaning, Reliability and Value, by H. S. Linfield, Ph.D., Director, Jewish Statistical Bureau (Hasid's Bibliographic and Library Service, New York; $2.00), contains a mass of statistics in its seventy-two pages, which will attract those who revel in facts and figures, and repel those whose tastes do not lie that way. The author is not a propagandist, but only a recorder. A census by faiths may aim at securing a confession of personal religious convictions, or only an indication of adherence to a religious community, or association advocating a 'world view' in lieu of a religion. Where adopted, it may be used for various purposes, for instance, in India, to determine proportionate political representation or official employment: in Germany, to levy the church-rate; in Newfoundland, to provide educational facilities of a denominational kind. It might be used for a sinister purpose, as for religious or racial persecution, for example, of the Jews in Germany. Where a religious is also a national minority, it may be used to maintain rights, but also to impose disabilities. Such a census would be of value to determine the progress or the decline of religious communities as a guide to action. The reliability must in many cases be doubtful. Men may profess adherence to a faith which they ignore in practice. Fear may lead to concealment, or even deception. That is the kind of questions which are discussed with abundant illustrative material and competent judgment in this volume which may for its purpose be commended.

The Unclouded Face, by the Rev. John A. Patten, M.C., M.A. (Hodder and Stoughton; 5s. net), is a book that is not only charming but richly rewarding. It is divided into 'Autumn,' 'Armistice,' 'Christmas,' 'New Year,' 'Easter,' 'Spring,' 'Summer,' and 'All the Year Round,' with, as a fairly full appendix, some essays on the Bible. Here is certainly a good way of turning the natural year into the 'Christian Year.' The sermons or meditations are fresh, evangelical, and original. Mr. Patten is Literary Superintendent of the British and Foreign Bible Society. He has no longer a pulpit in the literal sense, but in this book he has made a pulpit for himself, and his message from it will bring cheer and comfort wherever it is heard.

Under the name of 'The Farringdon Library' the Independent Press is issuing 'cheaper editions of famous books' at 2s. 6d. net. Four of these have come to hand, all of which deal with subjects of religious interest. To call them famous would be going too far, but all are worthy of this fresh lease of life.

Vital Preaching, by the Rev. Sidney M. Berry, D.D., contains his Warrack Lectures to the divinity students of Glasgow and Aberdeen. They are eminently practical, full of such counsels as young preachers need, and inspired with a sense of the greatness of the preacher's calling.

Across the Frontiers, by the Rev. Douglas W. Langridge, M.A., is described as 'some ventures in fellowship.' The writer is courageous enough to subscribe to the dictum of the eminent Chinese, Dr. T. T. Lew, that 'the age of authority is passing, the age of fellowship is coming.' His endeavour is to interpret different churches and parties to one another, Episcopalian to Free Churchman, Modernist to Fundamentalist, Capitalist to Socialist, and vice versa. His book is a real eirenicon.

The Desire of all Nations, by the Rev. Frank H. Ballard, M.A., contains a series of eighteen addresses on 'practical aspects of the life and teaching of Jesus.' They are marked by wide culture, rich wisdom, and a profound Christian loyalty. Withal they make pleasant reading.

In *The Men of the Vatican* the Rev. Thomas B. Howells gives a short account of the rise and fall of the power of the Popes. It is a long story, but here we have a summary of it which is wonderfully clear and intelligible, and is brought right up to date. How far the totalitarian peril may drive Protestant and Romanist into alliance remains to be seen, but it is well that the lessons of history should not be forgotten.

Bishop Knox's admirable life of *Robert Leighton* has been issued in a popular edition (Lassodie Press; 3s. 6d. net). It is simply a reprint of the original work and accordingly certain errors remain uncorrected. In particular, a paragraph is quoted from the Westminster Confession which gives authority to the civil magistrate to order the affairs of Christ's Church. This, as it happens, is the one paragraph which the General Assembly of the Church of Scotland repudiated when they adopted the Confession. The same paragraph is quoted and emphasized by Agnes Mure Mackenzie in her 'Scotland of Queen Mary.' Both historians may be recommended to read the Act of General Assembly of 27th August 1647. In general, however, Bishop Knox's book shows great skill in delineation, and a deep and sympathetic

understanding of Scottish character and religious life.

A popular edition has been issued of the biography of *Dr. John White*, by Mr. Alexander Gammie (Lassodie Press; 2s. net). It must be a delicate business to write the biography of a man still living, and one wonders what Solon would have said about it. But Mr. Gammie has a skilful pen, and with so live a subject it was not difficult to make a living book, and one which deserves a new lease of life.

For students of the English Bible we can commend *The Four-Fold Message*, by Mr. C. C. Ogilvy Van Lennep (Marshall, Morgan & Scott; 10s. 6d. net). The writer's plan is 'to record all that any one or more of the evangelists say of each event or speech; to place all repetitions of each item together, one after another, irrespective of the order in which each occurs in any one of the four Gospels, taking care, of course, to avoid treating as a single thing matters which, though similar, are really two or more. Further, it is to omit nothing from any of the Gospels, and to insert nothing more than once. As a matter of fact only one word has been added to the text of the Authorized Version of the Gospels, and that word is Jesus, inserted at the beginning of His genealogy by St. Luke. No single word has been omitted.' A consecutive narrative is thus put together which is very readable, though the time sequences must in many cases remain doubtful. The narrative is divided into twenty-four chapters to each of which there is added a number of useful explanatory notes. An elaborate index of Gospel passages is given at the end.

Arm the Apostles, by Rom Landau (Nicholson & Watson; 3s. 6d. net), is the rather puzzling title of a book on Pacifism. The writer is convinced, as all Christians are, that war is contrary to the mind of Christ, and ought to be eliminated from human affairs. But, unlike many Pacifists, he is a realist and sees the difficulty of applying the absolute ideal rigidly at one point irrespective of the general moral level. In the present situation he feels that there are moral values in Britain's civilization which are worth defending even at the cost of war. At the same time 'although the present level of public enlightenment is too low to justify the immediate adoption of unmitigated pacifism, the latter must be the goal of every civilized country.'

The Oxford University Press, which has so honourable a reputation in printing and publishing the English Bible, has fitly celebrated the four hundredth anniversary of the setting up of the Bible in all the parish churches of England by the issue of a new edition of the Authorized Version, in crown 8vo, in large and exceptionally clear type. The claim is made, and may be granted, that 'it is the largest type and easiest-to-read Bible of its size.' The price ranges from 7s. 6d. in strong cloth binding to 21s. and upwards in fine India paper.

The same firm has also completed their beautiful edition of the Bible in the World Classics series by the issue of the New Testament in one volume (2s. net). It makes a handy little pocket edition of the Authorized Version, delightful to handle and pleasant to read.

From Messrs. Pickering & Inglis we have received a few of their popular Scripture calendars. The Golden Grain *Daily Meditation Calendar* (1s. 6d.) has a daily tear-off block with a text and meditation and a fine reproduction of a painting of Maidenhead Village. The *Golden Text* (1s. 3d.) has a picture of a sheltered creek, and a text and seed thought for each day. Two charming studies of rural scenes have been chosen for *Daily Manna* and *Grace and Truth* (1s. each), and *Young Folks* has a coloured photograph of a merry child with bowls of daffodils (1s.).

In *The Church of the Apostles and the Fathers* (S.P.C.K.; 4s. net) the Rev. Francis E. Barker, M.A., A.K.C., has given us a very concise yet comprehensive survey of the constitution and history of the Christian Church throughout the first thousand years of its life. His book falls into three main parts, which deal respectively with the Church and the Ministry, Christian Worship, and Faith and Life. From this it will be seen that this is no mere catalogue of events, but a penetrating study of the life of the Church as manifest in its doctrine, worship, and practice. The work is done with great judgment and impartiality. One interesting feature is the amount of space devoted to the Eastern Church, which, of course, is less well known in the West. It should form an excellent text-book for study circles.

Spiritual Exercises (S.P.C.K.; 3s. 6d. net), by the Rev. Hubert S. Box, B.D., Ph.D., is a Handbook for Directors of Souls compiled from the writings of Masters of the Spiritual Life. It is issued as a companion volume to 'Spiritual Direc-

tion' by the same author. Whereas that work dealt with the general principles according to which souls should be guided and trained, this treats of the particular practices that the director will commend to his penitents. Among the writers from whom quotations are given are F. W. Faber, St. Ignatius of Loyola, Louis de Blois, St. Teresa of Avila, Bishop Jeremy Taylor, and more especially John Baptist Scaramelli. In his *Directorium Asceticum*, known to us as 'A Guide to the Spiritual Life,' this last gives in the first of the four parts a summary of spiritual counsels on the way to reach Christian perfection; and in the volume before us this summary is itself abridged by Dr. Box. We cannot but agree with Dr. Oscar Hardman, who supplies a Foreword, that this is a 'very helpful little manual.'

There have been quite a number of brief histories of the Christian Church recently produced, most of them sound work. The most recent addition to the number is also, we fancy, the briefest—*Outline History of the Christian Church*, by Dorothea Jane Stephen, S.Th. (S.P.C.K.; 2s. 6d. net). It is one of the S.P.C.K. Educational Handbooks, and as an outline admirably fulfils the purpose of such a series. It is an intelligent and objective review of the outstanding events in the Church's story. The substance of the book was given in the form of lectures in India, and this accounts for its vivid and simple style. It may be warmly commended as a good manual for class teaching, but it will interest the general reader also, and probably inspire in him the desire for further knowledge.

We do not like the first words of the Preface which Mr. Robert M. Bartlett has written for his new book—*They Dared to Live* (S.C.M.; 2s. 6d. net). 'In an epoch of disillusionment and despair. . . .' Our age is far from being an epoch of despair. But at any rate we agree with what follows, that in this age there have been, and are, many in every walk of life who have lived, and are living, victoriously. And the writer gives us twenty-five of such men and women from widely different spheres—business, literature, art, medicine, law, education, philosophy, and religion. Twelve nations are represented, and the biographies include well-known names, such as Einstein, Romain Rolland, Oliver Wendell Holmes, C. F. Andrews, Masaryk, Kropotkin, Kagawa, and such little known ones, as Hu Shih, Creresole, and Trudeau. The story of these men is worth reading for itself, but it would be very useful for teachers and preachers also.

The problem of providing schools with suitable books for the teaching of Scripture does not yet seem to be solved, and a new experiment has been made by Lt.-Colonel E. N. Mozley, D.S.O. His work, *A Guide to the Old Testament and the Apocrypha* (S.C.M.; 3s. 6d. net), is based on his experience of teaching in a Preparatory School, and is, apparently, intended for the use of those who have to deal with younger children. The book consists of two parts; the first eighteen pages are given to chapters on 'Our Debt to Israel,' 'Modern Views on the Old Testament,' and 'Historical and Geographical Notes,' the latter being supplemented by some useful points enumerated in an appendix at the end of the book. The greater part of the space is given to notes on different books of the Old Testament—the Apocrypha is dealt with in three pages—with suggestions as to what sections may be profitably read. Naturally the notes are very few, and are confined to points which the author considers to be of the greatest importance. The practical value of the book can be assessed only by an experienced teacher of young children; probably only Colonel Mozley himself can make the best possible use of the material supplied in it. On the critical side, however, it should be used with considerable caution. Colonel Mozley takes a much more 'advanced' view than any living higher critic, and his general presentation of the 'modern' position might well mislead a reader who had no other guide. There is an excellent Bibliography, though some of its details may need revision.

When reading devotional literature one has at times the uneasy feeling that the writers are describing ideal spiritual conditions of which we and they have little actual experience. But here is something unmistakably and impressively genuine, a rare piece of Christian evidence. The title is *I Was in Prison* (S.C.M.; 1s. net). It contains letters from German pastors now in prison to their families or friends. Twenty thousand copies were privately circulated in Germany before the booklet was confiscated by the police. This translation should be widely read throughout the English-speaking world. It gives wonderful contemporary evidence of the reality of Christ's presence and the sufficiency of His grace, of joy in tribulation and the power of prayer. It is in every respect a most heartsome and inspiring book.

Problems of To-day.

III. The Incarnation and Political Ethics.

By the Reverend V. A. Demant, B.Litt., B.Sc., Richmond, Surrey.

It is becoming evident that behind the European struggle between totalitarian politics and those of the democratic societies lies a conflict of dogmas as to the nature of human existence. If the initiative which seems to have passed to the former is to be won back for more liberal ideas and practice, the battle will have to be fought on the plane of dogma rather than of ethics. For it is a dogmatic assurance that their moral aims are in line with the ultimate reality of things that generates in men the energy and confidence which seem now to be monopolized by the adherents of totalitarian régimes. They have achieved a unity between their aims and their dogma, which appears to be lacking in the communities who still cling to the democratic principle. It seems to be indicated that there is in the outlook of the relatively liberal States an incompatibility between their liberal ethics and the dogma about human existence upon which they have tried to erect them. The Christian mind in these countries rightly senses that there is something of abiding truth in the liberal idea, which has its parentage in the Christian tradition. It is the truth that the human person has a significance which he passes on to, and does not derive from, the social whole in which he exists. In religious terms, it is the truth that because man is a child of God and not merely a creature, he is the father and not the child of the State. He has rights against the collective life. But Christian realists are no less alarmed at the diminished vitality of this doctrine. It is therefore relevant to ask whether there is not in the dogma of historic Liberalism concerning the nature of existence something which is destructive of that truth in liberal ethics that the Christian mind justly considers to be its protégé. In as much as Christian assumptions about human reality proceed from light given in the Incarnation, it behoves Christians who feel that the threatened eclipse of liberal ethics violates an integral element in their faith, to discover how that truth enables them to handle this problem of Liberalism and Totalitarianism. This article is a brief attempt to set out that problem.[1]

[1] The argument will be developed more fully by the author in a forthcoming work, *The Religious Prospect*, to be published by Frederick Muller, in the spring of 1939.

The Incarnation presupposes the doctrine of Creation which expresses a specific dogma about the nature of reality. Creation means that the world is of God, but is not God. Creation and history have their origin and being in God who is eternal, timeless, absolute. Theology begins with the problem set by the Creator-God of Genesis subsequently declaring Himself to Moses in the words 'I am that I am.' Christian thought has been continually wrestling to hold on to the two affirmations that God is the only self-sufficient Being and also that the Creation has a meaning. God does not exhaust His Being in the fact of Creation, yet the world is of significance to Him.

There are two types of heresy which always threaten the richness of the Christian religion, the first destroying or minimizing the link of significance between the world and God, the second abolishing the distinction between them. Each type has two forms. The first comprises (*a*) tendencies, implied in most oriental faiths and in developments of Platonism, to regard the world of history as unimportant, an illusion or a nuisance; and (*b*) theologies which regard the historical world as so fallen that there is no possibility of fallen man, however redeemed, knowing the link between the world and God. This is the authentic outlook of Continental Protestantism. The second type implies a dogma which denies the reality of an eternal world behind the cosmic world of becoming. This is the characteristic heresy upon which the thought-modes of the modern world have been reared. It too has two forms, the first of which has frequently no religious reference: (*a*) Modern secular outlooks of humanist, evolutionary and dialectical type. They have in common the assumption that reality is confined to the world process; and (*b*) Liberal Christianity which tends, virtually if not in language, to confine God's action to His immanent activity in Creation. Revelation is an aspect of that activity.

The Incarnation presupposes the doctrine of Creation which, on the one hand, forbids the eternal element in the Godhead being explained away in the process of mere becoming, and, on the other, insists that the concrete world process is of divine significance and value. For, the Incarnation declares that Jesus Christ is God the transcendent

entering the historic world of becoming in which He already acts immanently, in order to declare its meaning and to restore it to its true purpose. It is thus the condition of Atonement by which man is enabled to establish a conscious link with the eternal, transcendent source of Being. Man is thereby delivered from the chain of causality in a fallen world and realizes his freedom.

We see, then, that out of the gospel of the Incarnation there springs a philosophy of the nature of existence. This philosophy is concerned with matters in which Liberalism and Totalitarianism are involved. The most vigorous and successful form of Totalitarianism in Europe to-day is the National Socialist régime in Central Europe. Its force lies not so much in its dictatorship or in its State absolutism, but in the conviction that these are instruments of the concrete folk-life with its roots in place, soil, blood, and historic destiny. Its three fundamental elements are: a vitalistic dogma by which the vitality of the concrete community is the final test of all truth and right, an organic theory of society in which the parts have significance only in relation to the whole, and a race mysticism which makes this biological element the bearer of the folk's cosmic destiny. This is openly and avowedly a dogma of becoming only. The moving process of historical existence is its own warrant. There is no absolute abiding truth about man by which it may be judged. It has not even a consummation in the future by which its progress may be measured. The present needs of political power are the final criterion. It is the political embodiment of 'Life-Force' theories, and in so far as it has a religious complexion, which swarms of Professors and Ph.D.s are busy giving it, it is definitely an immanentist paganism. It thus falls within the second category of the heresies first enumerated.

Liberalism has been a much less unified outlook. In fact, it has been two things, not one. On the one hand, it has been a doctrine and an ethic which are in real opposition to this totalitarian vitalism. This doctrine has four chief marks. It stands for the existence of an objective truth which can be reached by eliminating bias. This implies the possibility of the human mind disengaging itself from the relative, interested, position in which the thinker finds himself. The faculty of reason enables him to pass from a purely subjective, self-regarding attitude to an objective and disinterested one. Secondly, it believes in a general rightness which can be a ground of appeal from the self-interested desires of men. It assumes the notion of objective good and evil. The good is an attribute of a certain kind of life and cannot be identified with the fact of life itself. Thirdly, there is a Natural Law in the constitution of existence by which the positive law of a particular legislature may be assessed. The State is the embodiment, not the source of law. Fourthly, a certain universalism assumes something common to all men which cannot therefore be defined by the relative position each holds in the social organism. Man brings something to his social relations and is not merely a product of them. All these marks of liberal doctrine imply a reality over and above the flux of events, a reality with which man is in some contact. By this contact he is more than a drop in the stream of becoming and can somewhat direct it. Only on this assumption has the person any rights against the collective life, for on the plane of the temporal process only the latter is more inclusive than the former.

But while holding this doctrine and its moral implications, Liberalism has more and more succumbed to a dogma of existence which denies any reality transcending the time process. It has come to equate reality with the flux of becoming. There is nothing in the absolute which is not in the moving process of cosmic history. Instead of presenting the truth about man as something which had to be continually fought for against the encroachments of the temporal order, the later teachers of Liberalism believed that the emergence of this truth was historically guaranteed. They tended to assume that recognition of the person was so assured that it was taken for granted as part of the recognition of reality. A whole line of thinkers from Rousseau to H. G. Wells have suggested that only ignorance of the facts was in the way. By adopting the conception of Progress and Social Evolution, Liberalism came to stand for the belief that perfection of being in man was something to be realized within and by the cosmic process of becoming. It held that this realization was being achieved through the destiny of the unqualified individual. Now, the totalitarian or anti-liberal revolt, while opposed to the doctrine and ethics of Liberalism outlined above, is in fact a fulfilment of this dogma that the whole of reality is in the world process. It is a revolt, not against the assumptions of Liberalism of which it is in fact a more robust embodiment, but against their application to individual man.

The truth in the Liberal doctrine cannot be sustained by the dogma of Liberalism, but only by a contrary dogma, namely, that man has roots in an eternal world beyond the temporal flux. This dogma is implied in the purpose of and need for the Incar-

nation which gives a meaning to human historical existence because it comes from beyond it, that is from the absolute unconditioned God who is the source of all being and existence. It is the supreme pledge that man is a spirit-centred creature not entirely submerged in the process of events. It tells that man has a specific nature with the roots of his being in the transcendent world.

Both political Liberalism and Totalitarianism place the key of history in the temporal process. Conservative and progressive forms of Liberalism differed only about the distance of the 'one far-off divine event' when that key would be delivered to man. Totalitarian politics hold that the key lies in the here and now of a particular folk history. Neither really offers a meaning to history. By contrast, the Incarnation gives the possibility of a meaning to history, because it is the penetration into history of God who is beyond history as well as in it. The Incarnation has a date and an address. It gives meaning to all events because it is itself a particular event with an absolute significance. History has no meaning if either nothing really happens, that is if the end is in the beginning all the time, or if particular points are a series of isolated, equally meaningless, events. In the Incarnation God made one event of absolute importance in history, because it is not of history. 'A moment in time, but not like a moment of time.'[1] The Incarnation therefore provides the only dogma upon which can be upheld the truth that man is not the creature or slave of history but in some sense its maker and interpreter, a truth essential to true Liberalism, but destroyed by the dogma of a one-dimensional temporal world common to the philosophies of historic Liberalism and Totalitarianism.

But, furthermore, the Christian doctrine provides some guidance in the struggle against Totalitarianism. This struggle cannot successfully be undertaken in the name of historic Liberalism, but only by means of a more satisfactory dogma than Liberalism provides for upholding the status of persons. Liberalism has been very strongly tinged with rationalism. By its confidence in reason it embodied a faded replica of belief in an eternal truth about man which is superior to the mere facts of historical existence. But it tended to ignore that human existence is for the most part set in irrational concrete, unrepeatable situations. By his roots in the earth, in local and national history, in collective emotions, in his unique individual circumstances, and so on, man thereby escapes the ordered categories of reason which can only handle what is common to all men or a class of men. It is on these that vitalist Totalitarianism fastens, declaring that they are the realities of human existence. Liberalism took an abstract cross-section of the stream of human becoming, reasoned about it, and legislated for it. It thereby emancipated not actual men but an abstract atom of an individual. It believed, for example, that the relatively irrational economic factors would automatically be directed by the rational conceptions of political democracy. Owing to the failure of this belief, there arose, first, Communism which sought deliberately to bring the irrational economic factors into line with the rational political conceptions, and then Fascism and National Socialism which discard rational aims altogether and seek to give man status in the concrete, irrational, historical elements of his existence.

Christians concerned to uphold the status of persons against the mass must face this dilemma presented by the present historic situation: either the liberation of an abstract individual which leaves the person's actual life untouched, or the giving of status to the concrete person at the cost of submerging him in a stream of collective existence. If a doctrine of man derived from the Incarnation is to be brought to bear on this question, the truth of the Incarnation must be re-learnt and taught as redemption of man by God the Son who is the eternal agent of Creation. These two aspects have fallen asunder in modern Christian thought: redemption has been understood as operating so inwardly that man's life in relation to the rest of the world receives no illumination, or the world order is conceived as of God immanent without the need of correction in the light of grace. We need a reaffirmation of the synthesis of Grace and the Natural Law as two operations of the same divine action. For by dismissing Nature and history from guidance by redemption, and by regarding the individual soul as the terminus of saving grace, our modern attenuated Christianity has not fulfilled the mission that would have saved us from the revenge taken by reality, or God, in this uprush of Nature-paganism. God acts upon man whether man knows it or not. Without man's awareness of the transcendent ground of his being, God acts upon him in judgment and wrath instead of as the Way, the Truth, and the Life. Man is pulled over from one false position to the opposite, by-passing all the time the centre of gravity of his true being.

But awareness of his true being, given in the Incarnation, should save man from the kind of dialectical determinism represented to-day by the

[1] T. S. Eliot, *The Rock*.

revenge of the biological elements in his existence against rationalistic absolutism. Such an awareness demands a presentation of the Incarnation in which the supernatural ground and end of existence which it affirms shall define the true order of values in his social and natural life. Christ manifested and defined the purpose and end of life, not the means of living it. But faith in Christ implies knowledge of a right, 'natural' order in the biological, mental, social elements of his existence, and therefore as definite a morphology of the human spirit as there is a morphology of man's mammalian organism. This right order is not discerned in the actual world, but it should be apparent in the light of Grace, which restores but does not destroy Nature. A doctrine of redemption which does not from its supernatural standpoint penetrate to restoring to their rightful significance work, money, family, State, even blood and soil, will have no weapon to offer Christians in their campaign against totalitarian oppression.

Another aspect of the same problem is seen in the fact that Totalitarianism does not uphold the general factors in humanity at the expense of the particular, as is often supposed. On the contrary, it is the totalitarian criticism of Liberalism that the latter, by envisaging only the common, general, universal aspects of mankind, does not affect the lives of actual persons. To redress this error Totalitarianism gives supreme significance to the particular people, nation, or class or race. It is thus an anti-universalist doctrine. It is Liberalism that has exalted the general aspects of man over his particular, accidental, unique, unrepeatable qualities. It has thereby built up a mode of civilized existence which could override the stark struggle of individual existences devoid of any general principles. But it has not been thorough enough, and while attending to only one aspect of political life under this discipline it has left the concrete life of men the victim of predatory interests.

Here, again, the doctrine of the Incarnation should give us the impulse and the discernment to bring both the particular and the general aspects of man within the sphere of divine restoration. The Incarnation of the transcendent God gives significance to particular men and events, as distinct from the idea that particulars have meaning only as parts of a whole. The 'accidents' in created beings and events are part of their significance. God becomes not only Man, but *this* man. Because every man is a particular man, Jesus Christ, in order to be representative Man, must be a particular man. But not a particular man in the same way as every other created man is, that is by distinction from others, or He could not be representative of all. Only the God-man can be both *this* man and Man in general, 'taking up manhood into God!'

The dogma that every man has status by his link with God transcendent, signified in the Incarnation, marks off the Christian outlook from the two false positions into which the modern secular world is divided. The first is the assumption that man in general is more real than particular men. Modern Democracy has fallen into this error, emancipated an abstract human atom and built schemes upon the general idea of humanity. The second is the totalitarian assumption that men have status only as part of a *particular* social whole, thereby negating the human factor common to all men.

The to and fro movements by which man's being pulls him over from the error of giving absolute value to one aspect of his existence to the opposite heresy, suggests that there is somewhere a central position which he never realizes. It is not revealed in history, and so long as it is believed to be in the historic order it will be displaced by the judgment of God. The Incarnation reveals, from beyond, the central position from which man deviates. It gives warrants both for the general truth of man's personal significance and dignity, which is the truth in liberal doctrine, and for the truth that man is a concrete, organic being in a particular setting which is the truth for which Totalitarianism struggles. Without the first there can be only violence and conflicts between particular existences, men or peoples; without the second truth we are mistaking our ideas of man for real men.

Finally, Christian concern for the liberal truth of the status of persons must renounce entirely the dogma of Liberalism that man is an infinite personality with endless possibilities. This is a fantasy that leads to impotence and a comfort to all oppressive interests. The status and dignity of human nature, signified by the Incarnation, but given in Creation, belongs to a very limited nature. Man is a definite being; his existence is in becoming but his being is not. He is of significance in the created world by virtue of the *imago dei* and of his special place therein, not by the illusion of his limitless possibilities. By reason of his spiritual nature, which raises him somewhat out of the stream of the world process, he is liable to deny his contingence, dependence, and limits. That is sin. God has borne the consequences of our denial because we have not submitted to those limits. The Cross shows the Incarnate God having become dependent upon man in the final atoning act for man's independence of Him. The Incarnate Lord is the source of Grace,

the saving link between the transcendent God and man's need of restoration to his true nature.

The need of redemption, shown in the Incarnation and Atonement, means two things of importance for the question here discussed. It means, first, that the human best is involved in tragedy and requires God's initiative to save it from sinful pretensions. The order in which God is immanent cannot save itself. 'The Hound of Heaven' has to seek it out at every point. This challenges the optimism which ascribes to some aspect of His immanent order the absolute value that belongs only to the Divine Transcendent. Much liberal thought, both political and religious, which confines God's hand to His immanent activity and minimizes the contradiction in all human good, is hereby condemned. So are the modern secular paganisms which give absolute value to some terrestrial achievement or condition. The need of redemption means, also, that in the light of grace man is called upon to discern God's hand in the world order and to make decisions that affect history. The Incarnation determines the true hierarchy of values which enables decisions to be made without erecting the choice into the category of the absolute good. We have, therefore, a religious warrant for forming judgments on history and public affairs. There is thus rejected the secular pessimism of a Spengler and a Bertrand Russell, which sees no meaning in history, and the theology of a Luther and a Barth which tends to regard the world as a 'muck-heap' where decisions can only be made on purely secular grounds without any direction from the life in grace.

Christians will be helped in making their decisions by the consideration that at the present historic moment the common element of both Liberalism and Totalitarianism is the dogma that reality is all becoming. They deny the transcendent ground of being. The next heave of history, in the hand of God, will demand a dogma of both eternal and temporal reality. The Incarnation is the ground of this conclusion, because it declares that the key of history lies in the eternal God whose Being exercises a continual pull upon the course of world existence.

In the Study.

Virginibus Puerisque.

Christ Shut Out.

By the Reverend Dr. C. W. Budden, M.A., Croydon.

'There was no room for them in the inn.'—Lk 2[7].

One starry night nearly 2,000 years ago two wayfarers from Nazareth climbed the limestone hill on which stands the little village of Bethlehem. These two, a man and his young wife, had journeyed with other travellers, but because the woman was suffering and they were slower than the rest, when they came to the town all the accommodation was taken up. They sought help in the inn but were refused admittance. Their plight was desperate, for the young wife was about to become a mother. But in the end they found shelter where the animals rested and the Babe then born found His cradle in a lowly manger.

Such is the well-known story of the first Christmas. A sad story of the Saviour of the world shut out at His birth, a story which has been repeated a million times, for there are many who still shut Him out.

But one cannot help feeling that had the people in Bethlehem only known who was to be born, every house would have been opened to the Mother. But they passed unrecognized.

Some years ago when King George V. was a young man, he and his brother were taking a holiday in Scotland, and wandering in one of the great mountain glens lost their way when night was descending. Seeing a light in the distance, and guessing it must be from some cottage, they made their way there and asked for shelter. It was refused. The royal brothers were not recognized. But can we not imagine the feelings of the inmates of that cottage when they learnt, as they must have done, whom they had turned away.

There is a very famous picture by an artist called Holman Hunt which shows Christ standing knocking at a closed door. The door is fast barred, and the bars and nails are rusty and bound by creeping tendrils of ivy, showing that it has never been opened. All round are weeds, brambles, and nettles. There stands the Saviour knocking. Can you guess the meaning of the picture? The closed door is the door of the human heart, a heart where there is no

room for Christ. And He can't come in until the heart is opened.

A little boy once attended a lantern lecture with his father when this picture was thrown on the sheet and in a moment of silence his shrill voice was heard:

'Father, why don't they let Him in?' And then he added: 'Perhaps they are at the back of the house and can't hear Him.' The little boy spoke more truly than he knew.

That is just how many people are found, occupied with the back kitchens of life and neglecting to go into the best and front rooms of the house, where they would find glorious ventures waiting for them did they but answer the call.

How different was the case of a little black Zulu boy in South Africa who had been told about Jesus and His love. He went home to his mistress, and when she asked him what he had heard, he said, 'Oh, it was about a wonderful Man. The people were very unkind to Him, and He died and went up to heaven; but He came down again and was like a little child in people's hearts.'

Then the lady said, 'Well, and what did you do?' With shining face the boy replied, 'I opened my heart and let the little Child Christ come in; and He came in, and my heart closed over Him, and He is safe inside.'

We often hear people speaking of the Second Coming of Christ. But I want you to realize that Christ is always coming, and the question is whether there is room for Him in *your* heart.

An Englishman, who was travelling in the Sudan, awoke one day from his midday siesta to find a noble looking Arab standing patiently beside him. The Arab greeted him courteously, and then inquired anxiously, 'Has the prophet Jesus come back to earth yet?' 'No,' said the Englishman, 'not yet.' 'Do you know when He is coming?' persisted the Arab. 'No,' again replied the traveller, 'No one knows that.' 'Ah,' said the Arab sadly, 'I hoped you might know. Because when He comes I should not like to miss Him. I should like to see Him and I should like to give Him greeting.'

Christ stands at the door of our hearts to-day, so let our answer be:

Unbar the door, we cry, unbar the door,
And let the Lord Christ in!
All other ways have proved our own ways vain,
His power alone can cleanse the world of sin.
His love alone can give us peace again.
Unbar the door, and *let* the Lord Christ in!

Little Lonelies.

By the Reverend C. M. Hepburn, B.D., Pitlochry.

'Is it nothing to you, all ye that pass by?'—La 1^{12}.

In that perfectly charming colour film, *Snow White and the Seven Dwarfs*, which most of you have been begging to see, I expect, a new favourite, who will no doubt arrive in some of your stockings this Christmas-time, makes his bow. His name is Dopey. He's a quaint and funny little fellow, but a quite irresistibly likeable one. Of the seven dwarfs, who are all little men, Dopey is 'the littlest one,' or the Tiny Tim of the company. On that account the rest, I fear, take rather a mean advantage of Dopey, for when there is an undesirable task to be done it is Dopey who is pushed into doing it. At other times, like the last crow in the line, Dopey comes trailing after the others a trifle lonesomely. It is, however, these very things which win him our sympathy, his littleness and his loneliness. I believe God put something sympathetic in most of us, which doesn't like seeing the weak one oppressed or left out in the cold.

As I watched Dopey I began to picture to myself what it must mean to be loveless and lonely. I don't mean of course the sort of loneliness that one little girl murmured about:

Nobody wants me—not just now—
Ev'ryone's busy to-day somehow:
Daddy is writing, and Mummy is out,
And Emily Jane isn't nowhere about.

Then Toby is sleeping on the mat,
An' Susan keeps tellin' me 'Don't do that!'
She's scrubbin' the sink and the saucepan shelf.
Nobody wants me—asceptin' myself.

Oh no, the loneliness and the lovelessness I have in mind are very, very much harder than that. Supposing it was really the case that nobody wanted you 'asceptin'' yourself. One can scarcely imagine anything which could be more sorrowful or dreadful than that.

And yet, although you and I in our land haven't that sorrow, in other lands there are many who have. Some men and women and boys and girls, a great number alas, seem wanted by nobody. All countries are shutting their gates against them. All the world is passing them by. In some cities they aren't allowed to play with those who used to be their chums, or to sit on the same benches at school. And there are worse things even than that. As I think of their sorrows I am reminded of another

poor mite in a village in China, who was deaf and dumb, thin and starving, whose legs were badly bitten by dogs, and whose mother had sold her as a slave, till some lady missionaries took pity upon her and adopted her as their own. Gwa-Gwa, which means 'Little Lonely,' was what she was called. And there are other, thousands of other Little Lonelies. Do mention them sometimes in your prayers, and help them whenever you have a chance.

And in so doing you will be true servants of your Lord and Master Jesus Christ, for Jesus was the unfailing Friend of all lonely ones. In His own experience He also knew what it was to be lonely, once exceedingly lonely, when near the end of His time on earth His own disciples forsook Him and fled, and many unkind and mocking people, caring nothing about His pain and sorrow, passed Him by as He hung on the Cross. So for His sake you will, will you not, be on the look-out for lonely folk, and particularly for any lonesome and forgotten amid all the festivity and happiness of Christmas-time, and do all you can to be their friends and bring gladness and sweetness into their lives.

Folks want a lot of loving every minute,
The sympathy of others and their smile.
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while.

The Christian Year.

Third Sunday in Advent.

Voices which Prevail.

By the Reverend Roderick Bethune, M.A., Aberdeen.

'And the voices of them and of the chief priests prevailed.'—Lk 23^{23}.

Much has been said in criticism of Pilate, perhaps more than of any other Biblical character. And the criticism is, of course, justified. He not only consented to the crucifixion of Jesus—in itself a sufficient cause for criticism—but he consented against his own better judgment which makes his case all the more serious.

Pilate, if the Gospel record is to be trusted, found no fault in Jesus, was persuaded, indeed, that Jesus had been arraigned before him on a trumped-up charge in support of which no convincing evidence could be led. Convinced of that, men have protested, why didn't Pilate have the courage of his convictions and, refusing to be a party to injustice, proceed to release Jesus as at first he was minded to do? The only reason he himself could advance for his dereliction of duty would be that such influential pressure was brought to bear upon him he could do no other than he did. But such a reason when suggested has served but to intensify criticism. To sell one's soul, to silence one's conscience, and all for the sake of retaining the friendship of Jesus' enemies and ensuring his own safety, was unworthy to a degree. Pressure or no pressure, it has been argued, Pilate should have followed the dictates of his own conscience and accepted the decision of his own mind.

Such criticism, we all agree, is deserved. But, if we allow that, is Pilate the only person at whom such criticism ought to be directed? Has no one else ever been guilty of such palpable cowardice? Have all men since Pilate's day had such a high sense of truth and honour and justice that, rather than offend any of them, they have preferred to suffer the loss of all things? Have we ourselves, who are, perhaps, in the ranks of Pilate's critics, never succumbed to the influential pressure which has been brought to bear upon us and followed something other than the dictates of our own conscience?

The truth is that the voices which prevailed in Pilate's case have often prevailed in the centuries since, and too often do they prevail in our day. What were these voices?

1. First of all, there *was the voice of the majority*. The plain fact which faced Pilate first of all was that he formed a minority of one. The rulers of the people and the chief priests were united in their opinion of Jesus and in their decision regarding the ministry He was conducting. Socrates once indicated 'that in a question of *right* mere suffrage can never be taken as conclusive,' but Pilate, faced by a majority, lacked courage to adhere to the decision of his own mind.

Having regard to the history of the world can we truthfully declare that the voice of the majority has not prevailed in cases other than Pilate's? Let us be quite clear about things. Sometimes the majority are right, sometimes their opinion is the only reasonable one in the particular circumstances; yet Socrates' warning must be kept in mind, 'that in a question of *right* mere suffrage can never be taken as conclusive.' The fact that the greater number of people in a community hold a particular opinion is not by itself an infallible proof of the truth of their contention. Yet how often has the mere fact of numbers decided issues! In our own experience, to deal with something of which we have intimate knowledge, has the fact that we were alone against many when a certain subject was

debated never influenced us to doubt our own judgment and to stifle our conscience? Afterwards we may have been ashamed of our cowardice, of our capitulation to the force of numbers, of our unwillingness to be reckoned 'odd.' But most of us can recollect to-day some occasion on which we were as deserving of criticism as Pilate was. For the fact that we formed a minority of one overwhelmed us as it overwhelmed him.

In criticising Pilate, we must be careful in matters of private and of public interest that we do not fall into his error. Where truth and honour and justice are concerned every man is under obligation to exercise his own judgment. It may be when he does so he will come down on the side of the majority, but his only valid reason for so doing is that he is personally convinced of the position he has assumed and not because he wants to be on the side of the big battalions.

When we think of it, the world in which we live has benefited incalculably from the courage of folk who, unlike Pilate, withstood the opposition of the majority—from the courage of such as Columbus who did not allow others' scorn of his contention to shake his own conviction, from such as Simpson whose use of chloroform was at first derided, from such as Florence Nightingale who, in face of convention, set sail to nurse the wounded at Scutari.

The majority has not always been right—not by a long way.

2. *The second voice* which prevailed in Pilate's case, a voice which has often prevailed in the centuries since, and which sometimes prevails to-day, *was the voice of important people.*

Confronting Pilate at the trial were the rulers of the people, men who were in positions of influence, who, if Pilate dared to act contrary to their direction, had it in their power to make his life uncomfortable. At all costs friendly relations with them must be maintained. After all, what did Jesus matter, compared with being in the good graces of the leaders of the people? So Pilate, stifling his conscience, came down on their side.

Are there any amongst us who would say that such conduct has never characterized any except Pilate? Any who would care to maintain that truth and honour and justice have never been sacrificed to vested interests and to the friendship of important people? Any who would care to say that the nations of the world, in framing their policies, have followed truth and honour and justice undeviatingly and with no thought of the cost such loyalty entails?

There are many amongst ourselves, who, thinking seriously of the voice to which Pilate capitulated, are driven to confess, if we are to be honest, that it is a voice to which we have capitulated also. There was a cause we wanted desperately to sponsor, there was an injustice done to some one which roused our indignation, there was a flagrant wrong we desired to put right, but our tongues were tied by important people whose friendship it seemed imperative we should retain. In that case, in criticising Pilate we are criticising ourselves. If he is deserving of condemnation, no less are we.

Do you remember how Jesus sent His disciples forth to preach and how, knowing the world better than they, He gave them certain counsels to guide them in their work? 'What,' He said, 'I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' If that means anything it means this, that Jesus' disciples were being encouraged to give first place to truth and honour and justice at whatever cost, to preach the gospel with which their Master entrusted them without fear or favour. Better that they should offend important people than offend God.

Have we thought sufficiently of what this world owes to folk who refused to sacrifice their principles to people of importance? To such as Martin Luther, John Knox, Andrew Melville, and many more? Have we thought of how badly the world of our day needs men and women whose tongues are not tied by vested interests and who, at whatever cost to themselves, are prepared to adhere to their convictions? Pilate sacrificed his convictions in order to retain the friendship of the rulers of the people. In so doing, he, all men are agreed, stands condemned.

3. *The third voice* which prevailed in Pilate's case *was the voice of the experts.*

Who ought to know Jesus' merits and demerits if the chief priests didn't, Pilate may have argued. After all, were they not men who had been trained to think, who had devoted themselves to a particular study, and who had attained eminence in their profession? Surely it were folly to act contrary to their direction. What Pilate forgot was that even experts are not infallible, that a man who is an expert in one subject is not necessarily an expert in all subjects, that the judgment of the chief priests did not rid him of his responsibility to think for himself.

It is curious, is it not, the fascination big names

have for certain people? When the soldiers who on one occasion had been commissioned to arrest Jesus returned without Him and declared that in all their experience they had never heard any one speak as Jesus spoke, do you remember how their superiors endeavoured to argue them out of their conviction? 'Have any of the rulers or of the Pharisees believed on Him?' they asked, suggesting by such a question that where experts had been cautious it behoved lesser men to be careful.

To-day when some attack the faith which we profess they quote at great length the unfavourable pronouncements upon religion made by men eminent in science, in medicine, in letters, or in politics, obviously under the impression that because a man is eminent in science or in medicine, in letters or in politics, he is specially qualified to speak upon religion. And such a contention is, of course, quite unsound. When the mainspring of my watch snaps, I am never under a constraint to take my watch to a shoemaker for repair. With all men I have a profound respect for shoemakers but, where a watch is concerned, I prefer it should be placed in the hands of a watchmaker.

Let us disabuse our minds of all false ideas. All of us respect the experts, are grateful for the contribution they have made to knowledge, but because a man is an expert in one sphere it doesn't necessarily follow he is an expert in all spheres. Besides, the understanding of religion, and, in especial, of the gospel of Jesus Christ, is not conditional upon academic training and equipment. The humblest man is capable of understanding the things which Jesus said and of reaching a decision regarding them. And, while an expert by his utterance may attract us to, or draw us from, religion, *in the last resort*, it is neither greatly helped nor greatly hindered by the pronouncements which men eminent in certain spheres may make.

In religion let us each follow the dictates of our own conscience and the decision of our own mind for, whether we are scientists or politicians or no, God gave every man a conscience and a mind and to these God expects every man to keep true. Pilate, overawed by the experts, chose to follow *them* rather than the leading of his own conscience. And to-day he stands condemned.

The voices which prevailed in Pilate's case have prevailed in the centuries since and to-day they are still prevailing. Knowing that, and knowing, too, the error into which Pilate fell, it behoves us all to be careful that in regard to truth, honour, and justice, we may be found faithful.

Fourth Sunday in Advent.

The Well of Bethlehem: An Advent Message.

'And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!'—2 S 23^{15}.

David is hiding from King Saul in the cave of Adullam. Bethlehem, the home of his childhood, is in the hands of the Philistines, and he seems far away from the peace of those early days. Memories crowd upon him. A fugitive and outlaw, parched with thirst in the wilderness, nothing will revive him but water from the well of Bethlehem which is by the gate. When George Borrow was travelling in Wales he came to the source of the River Severn. It was a little pool of water and it appealed to his romantic nature. 'Let me drink at the fountain-head of this mighty river,' he said, 'that I may be able to speak about it with confidence and authority.'

Can we get back to the source of our religion like that? Can we get back to Bethlehem, to the well at the gate? We should still have our experience and the experience of sixty generations behind us if the Gospel records were lost; for the Christian Church believes in a living Christ, the same to-day as yesterday, the same for ever. All we have to do is to look up to Him and look forward to His coming again. But some ask: 'Is the Christ of faith and experience the Christ of history? Can we be sure that when we read the Gospel we are reading the words of those who had seen our Lord? We want to feel firm historical ground under our feet. Can we get back to the beginning and drink of the well of Bethlehem which is by the gate? We can answer these questions for ourselves. Let us travel back along the banks of history and trace the mighty river to its source.

Along those banks we meet the men who made their mark in the Christian life, and we find them everywhere reading the Gospels we read to-day. We travel through the Middle Ages and see Thomas à Kempis writing his book on *The Imitation of Christ*. Whilst Chaucer was writing *The Canterbury Tales* we see William Langland brooding on the Malvern Hills over *Piers Plowman*, the people's Christ who comes to save them from their sins. We travel on through monastic times, finding human nature, in strange garb and speech, very much as it is to-day, till we come to the fourth century. We stop there because we meet a man who wrote a history of the Church from the days of the apostles to his own—Eusebius, Bishop of Cæsarea. Eusebius is accepted to-day as a trustworthy historian, and no one

seriously doubts that his work, with the Epistles of St. Paul and the writings of St. Luke, are the pillars of Church history.

Through him we get into touch with people who link the fourth century with the first. One of them lived at Alexandria. Origen was born in 185, in dark days for the Church, but he survived to win fame both as a great scholar and a bold champion of the Christian faith. Whence did he gain his weapons? From the same armoury which provides them to-day. An eminent authority has said: 'If the Gospels had all been finally lost in that age of persecution, we could recover them from the writings of Origen.'

Leave the Eastern Church for a moment and travel to the West.

It is clear that at the beginning of the third century the Gospels were the Court of Appeal in all controversy. Remember that the Church, East and West, was not under any central authority so as to make the Church uniform in all her practice. Yet in churches so far apart as Alexandria and Carthage, Smyrna and Rome, they drank from the same well. They disagreed on points of Church order and discipline, they quarrelled as we do, but they never doubted that in reading the Gospels they were in contact with the Head of the Church.

Many of these people lay themselves open to criticism. We would not endorse everything they said, and they used methods of argument we could not adopt. We find Irenæus (Bishop of Lyons) writing this in 180: 'It is not possible that the Gospels can be either less or more in number than they are, for, since there are four principal winds, it is fitting that the Church should have a Gospel with four pillars.' This naïve argument does not appeal to us, but it proves that in that busy city of Lyons in the second century they had four Gospels and that their authority was unquestioned.

We are coming nearer to the well of Bethlehem, for this Irenæus, Bishop of Lyons, came originally from Asia Minor, and it was there that the Apostle John had died a hundred years before. Just as there were people in the middle of the nineteenth century who had known Mrs. Thrale, who had been a personal friend of Dr. Johnson, so there were people in the second century who had the same kind of contact with St. John. In his youth Irenæus had been a pupil of Polycarp, Bishop of Smyrna. These were difficult times. Lyons was the centre of persecution under the Emperor Marcus Aurelius, who (in the words of Gibbon) 'despised the Christians as a philosopher and punished them as a sovereign.' Irenæus had seen his predecessor in the Bishopric die in prison, but the blood of the martyrs was the seed of a vigorous Church. We are not to think that there were no failures. Many could not endure the test of persecution, others renounced the Christian faith for a philosophy of their own. The Bishop had a friend, Florinus, who went back and walked no more with him. We owe to this an allusion to the chain of faith which linked the Church with the first disciples. This is how the Bishop appealed to his lost friend: 'I saw thee when I was still a boy in Asia, in company with Polycarp. . . . I can describe the very place in which Polycarp used to sit when he discoursed, and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words.'

So we get nearer and nearer to the well. Polycarp was martyred in 155. He was a very old man then, and we have a record of his trial. When the judges urged him to deny his faith, this was his simple reply: 'Eighty-and-six years have I served Him, and He never did me any wrong; how, then, can I blaspheme my King, my Saviour?' Eighty-six years! So he was born before the year 70, before the destruction of Jerusalem. Fifteen years before that the Apostle Paul had left Ephesus with these memorable words: 'Bonds and afflictions await me, but none of these things move me . . . so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.' How near we are to the source of our religion! We are in touch with the apostles, who walked by the Sea of Galilee with One whom they learnt to call Master and Lord!

What have we gained? We have firm historical ground under our feet. We are as sure of the coming of Jesus Christ on the earth as we are of the coming of Julius Cæsar. Yet who so helpless as a dead Cæsar! A dead Christ could do nothing for us, but the message of the Church to a changing world is always this: 'Jesus Christ the same yesterday, and to-day, and for ever.' Advent is past, present, and future, and they blend into one. The Master who came into this world has sustained the Church throughout the ages. He is the living Christ who is always coming into our life and will finally come in judgment. So we look back to Bethlehem whilst we look up to One who always shares our life, and we look forward to His final coronation day. This is the wonder of Advent. History and experience agree; what was true then is true now; the Jesus of history and the Christ of faith are not two, but one inseparable Reality!

Greet the living Christ with your love and obedience.

In your hearts enthrone Him;
There let Him subdue
All that is not holy,
All that is not true:
. . . . .
For all wreaths of empire
Meet upon His brow,
And our hearts confess Him
King of Glory now.[1]

Christmas Day.

The Prince of Peace.

By the Reverend John Monteith, M.A.,
Bridge of Weir.

'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace.'—Is 9^6.

Twenty-four years ago to-day a band of men who had been foes, met together as friends, exchanged their little Christmas gifts, sang together their Christmas hymns, and shook hands. They were soldiers of Britain and soldiers of Germany, meeting in No-Man's-Land on the first Christmas of the World War. What they did was held to be a grievous breach of discipline; they had 'fraternized with the enemy': but they had borne witness before the whole world that Christmas Day has nothing to do with warfare. And we to-day have come to Christmas with much the same feelings. We are approaching the end of a year which has made history. Frontiers have been altered, armies have marched and fought, and death has fallen from the sky. In our peaceful homes we have looked death in the face, and seen him turn from us for a season. We have known fear: we have known mercy. So this year Christmas cannot be what it has been in years that are past. It is not sufficient that it should be a time of light-hearted jollity, of sentimentality and nothing more. It is a day when we must gather together as Christian men and women, and make our avowal of the Christmas faith that God hath made of one blood all nations of men for to dwell on all the face of the earth. In times like these old words take on new meanings; and to-day the angels' song rings out with a new challenge. 'Peace on earth, goodwill to men.' Only so can there be Glory to God in the Highest.

But when we call Jesus 'The Prince of Peace' is that any more than an empty phrase? The world ignores his princely sway. He is not acknowledged as a Prince. It is as contrary to outward seeming as the strange words that came from the lips of Simeon when he welcomed the six-weeks-old Christ to the Temple, took Him in his arms, and blessed God that he had seen the fulfilment of all his promises. 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' He knew that this baby was God's Salvation, though at the very moment He may have been whimpering and disquieted at the old man's unskilful embrace. He was God's Salvation, that helpless little child, dependent on a peasant woman's care; the in-fant, not-speaking Word of God, that was with God before the world began. There is a truth that is not apparent to the outward eye or ear, but is apprehended by faith only. Simeon had waited long for the consolation of Israel, and now he knew, because God told him, that the hour had come. 'The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.' Two thousand years have not sufficed for Jesus to grow to the full enjoyment of His titles and dignities. The newspapers do not tell of His government. Only the eye of faith can see Him for what He is. But every man and every woman who has been received into the household of the faith must come to-day and acknowledge Him for what He is, and not what He seems to be.

We must fulfil the destiny that challenges us in the angels' song. We must bring to the Christ-child the offering of peace which is His due. But how shall we bring peace to our fearful world? First of all, by seeking peace in a place that is very near to every one of us, in our own hearts, and in our own homes. When the necessity of world peace dawned upon us, we sought it in the wrong place. We sought it in conferences between nation and nation, when we should have prepared for it in our own homes. The first necessity is that we should be ourselves peacemakers. I wonder who invented the phrase 'charity begins at home.' It is not always properly understood; sometimes it is made an excuse for an unchristian and unlovely spirit. It is of such antiquity that, as in the Authorized Version of the great chapter in first Corinthians, 'charity' means not 'almsgiving,' but 'brotherly love.' If the love of God is shed abroad in our hearts, it will be evident in our homes, in our villages, in our congregations, and from them it will spread to the State and the world at large. But it can never pass in the contrary direction, from the concert of the Powers to the individual life. We are too much

[1] M. Devine, *The Poet-Preacher of Vere Street*, 47.

obsessed by the horror of international war, and not enough by the horror of disunity in family life. 'Behold, how great a matter a little fire kindleth! And the tongue is a fire, it setteth on fire the course of nature, and itself is set on fire of hell.' The first essential for peace is that we should master ourselves, and acquire a capacity for living with one another in the spirit of the Christ who is the Prince of Peace. How can we expect great nations to swallow insults to their honour, when we ourselves have not learned to give soft answers for hard words and good for evil? We must acquire a technique for living with our familiars when they are on edge and tired, harassed and anxious. Then we shall find that matters, instead of going from bad to worse, will go from bad to better. We shall never learn how to avoid war on the world-wide scale until we have learned how it is done in miniature, at our own firesides.

But while we seek to find peace in our own homes, we must not forget to seek it also at the very ends of the earth. The imperative of peace is one with the urgency of the evangel throughout the world. Ultimate peace is not possible in a world where one nation remains that has not yielded to the love of God revealed in Jesus Christ. When the Christian nations have been freed from their fear of one another, they must also be freed from their fear of the non-Christian nations. There can be no stability in a world that is not completely won for Christ. The cause of peace is the same as the cause of Foreign Missions. But if that is so, must we wait until generations of Christian teaching have slowly taught the convert peoples the full mystery of Christ? It does not take generations to make a man a Christian, for those who have newly entered into freedom have clearer eyes than those who have hardly noticed that they were born free. In our lives, who are the heirs of a thousand years of Christian teaching, there are inconsistencies to which we are blind; but they are obvious to the convert. He is aflame with a zeal for his new-found Saviour that we have forgotten, or have never known. He is in the mood for giving the Sermon on the Mount a trial that is far from the mood of the civilized world at the present time. He knows that if Christ is the Son of God, all men are brothers, of one blood to dwell on all the face of the earth.

At home we are too much inclined to think of the Church of Christ as centred in our own congregations, and occupied with our own concerns. Our Saviour has true servants in many lands, and these true servants are all thinking this Christmas Day of the Prince of Peace as we are thinking of Him, and some of them perhaps with fewer reservations than we. When Elijah complained on Horeb that he was alone in Israel, that all the others of his people had forsaken the covenant and thrown down the altars, he was reminded that there were seven thousand in Israel who had never bowed the knee to Baal. How many thousand thousands are there, where we look not for them, who are putting Christ first, before people or blood or ideology? When you think what that means it is not an easy thing to do. And yet the wonderful thing is, that in every land there are men who are coming to think of Jesus as the first choice in life, enough by Himself though all else should be taken away from them.

Have you ever heard of the World Alliance for International Friendship through the Churches? It is an association which seeks to bring together Christian people of diverse races, who have heard the call for peace and are ready to answer it. Last August the Council of the Alliance met in Norway, and was attended by delegates from Germany and Czechoslovakia, Italy and Spain, France and Great Britain, Poland, Rumania, Bulgaria, Jugoslavia, Portugal, the United States, Holland, Belgium, Switzerland, Scandinavia and the Baltic States, Greece, Albania, and China. At the conclusion of their meeting they issued a message to the world from which the following words are a quotation. 'Hopes for a peaceful world, based on the appeal to natural forces of human goodwill, have been frustrated and changed into scepticism and discouragement. But we do not despair, for Christians have a deeper ground for peace. We depend upon God, upon His redeeming grace manifested in the Cross of Jesus Christ, the only effective source of goodwill in our sinful world. . . . We have to bear witness to Christ, the only conqueror of ill-will and sin, of which war is the grim consequence, receiving power from Him and accepting the obligation He lays upon us.' Germany is still the land from which the Reformation came. Italy is still the home of the Roman Church, and however much we may differ from it, we are forced to own that in the deepest things of the faith the Roman and the Protestant are one. And in Japan there stands the peerless figure of Toyohiko Kagawa, and round him an ever-growing church.

If these should all be true, and ourselves with them, what may be the consequences? We in this country have no right so much as to doubt whether they will be true or not, for some of them have resisted already even to blood. The Prince of Peace *has* His servants who have never bowed the knee to another. The full enjoyment of His principality is

on the way, even now it may be very near. The great matter is that we should not lose our vision, for where there is no vision the people perish. The children of Israel might have entered into the Promised Land a generation earlier than they did. When first they approached it, they sent out spies to reconnoitre; the great majority reported the insuperable difficulties they had discovered, the stature of the inhabitants, the impregnability of the fenced cities and so on, but there were two, Caleb and Joshua who saw beyond the difficulties. They beheld a land flowing with milk and honey, and they remembered that the Lord was on their side. And when the majority report prevailed, they kept their vision in their hearts, and kept on talking of it and working for it; and when the time came they had a united people behind them. Some day, and it may be very soon, the far-scattered minority who own the Saviour as the Prince of Peace may become a majority and prevail. God is on our side, and with God, all things are possible.

SUNDAY AFTER CHRISTMAS DAY.

Faith and the Future.

'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.'—Lk 17^{6}.

In the land and the time into which Jesus was born, men looked upon the future in a curious and to us hardly intelligible fashion. They knew themselves to be God's chosen people; and from that they inferred that they should be lords of the earth. But, as one Empire succeeded another and trod them underfoot, they began to fall into despair of any deliverance through the processes of history. So they came to believe that God must be intending one of these days to interrupt the course of history and deliver His people by a summary act. In time this belief grew into what we nowadays call *Apocalyptic*, and was dramatized as the coming, in great power and glory, of the Messiah, riding the clouds of heaven and leading legions of angels, to overthrow the alien invader and establish His own folk in a proud independence.

Now this expectation did to some extent colour the mind of Jesus, and at one time very deeply coloured the mind of St. Paul; and the New Testament is overshadowed by it. But this kind of outlook upon the future always came and still comes in times of political pessimism. During the Great War there was a time when events had apparently broken loose and seemed to be past human control. It looked as though there was no reason why the War should ever stop. Just then Mr. Wells published a book called *Mr. Britling Sees It Through*. In that book Mr. Britling discovered God. And then lots of people discovered God. They said in their hearts, 'God will see us through.' Just how, they did not know. But it was the same temper.

The trouble with this view is that it converts God into a *deus ex machina*—a God we can get along very well without until we have got ourselves into trouble, a sort of emergency-God, who can be counted upon to contrive a happy ending to the calamities that by our follies we bring upon ourselves. The one thing that we must establish in our minds about the future is that God works through the normal processes of history.

Now though the War did move some shallow people to a false outlook on the future, it cured a multitude of more intelligent people of another fallacy into which they had more or less fallen. The great scientific event of the last century was the discovery or rather the formulation of the evolutionary hypothesis by Charles Darwin. The picture it presented was that of the slow, irresistible unfolding of life from the minutest beginnings up at last to man: and it is a view which in a general way and with some qualifications is shared by all thinking people to-day. But there were some who said, 'Why should we suppose that this development stops? Why should it not be going on still?' And so was born the doctrine of Progress which coloured everybody's thinking in the last generation. It was as though we were all travelling in a sort of cosmic stage-coach up a gently inclined plane to the city of God. 'Always,' cried Herbert Spencer, in an ecstatic moment, 'always toward perfection is the mighty movement!' The War cured us of that superstition of a fated and inevitable progress. We know better to-day. We know that there is no inevitability of human progress.

It is curious, looking back to-day, how we ever came to fool ourselves into this faith in an inevitable progress, in the certain perfection of mankind. Jesus, for instance, did not believe it. Once He asked a question which revealed the doubt in His own heart about the human future: 'And the Son of man, when he cometh, shall he find faith on the earth?' Jesus was evidently not what we nowadays call an optimist. That does not mean that He was a pessimist. He did not disbelieve in the perfectibility of man; but He did not believe in the certainty of human perfection. He knew that the materials and the possibilities of perfection

were present in human nature; but He knew also that there was a perversity in human nature that made the perfection doubtful.

The doctrine of fated progress left human freedom out of account. The early evolutionist saw no freedom anywhere in Nature. But the later evolutionist has tended to see that the process of evolution was actually making for the bringing forth of a free agent. And one prominent biologist of our time has said that the future evolution of man has been turned over to human kind to direct. Which simply means that the future is in our hands. We are the arbiters of to-morrow.

Just as optimism is a sort of faith in the teeth of the facts, so pessimism is despair in the teeth of the facts. Both optimism and pessimism are at bottom irrational attitudes; and the facts of life justify neither. Take a cross-section of life at any point and we find it a mingling of good and bad, of promise and menace. No man can look at the facts of life as a whole and still be either an optimist or a pessimist in the conventional sense.

What, then, is the alternative? Well, the best word for it, though it has had some elasticity in use, is *realism*: by which we mean a candid contemplation of things as they are. But we do not stop there. With realism, we have *faith*. We are living in a world of time, for ever passing from the known to the unknown; and faith is the faculty by which we make that passage. Faith is our faculty for negotiating the future. Suppose a man is going on a journey to-morrow; and he packs up his grip to-night to prepare for the journey. What an act of faith is involved in that! He is assuming that there will be a to-morrow, that he will be alive to-morrow, that the train he purposes to go by will start out at the appointed time; and, by packing his grip to-night, he is acting on these assumptions. And that is faith: acting on reasonable assumptions (the assumption must be reasonable, else it is not faith—it is credulity or superstition).

But that is not faith in the sense in which we use it in religion. There are two words which we use as synonyms of faith—*belief* and *trust*. Belief is the assent of the mind to a proposition which cannot be proved by the usual processes of demonstration. That, however, does not distinguish *belief* from *opinion*. An opinion is a view which lies on the surface of our minds and makes no difference to us. But the peculiar quality of a belief is that it discharges itself in an act. Take, for instance, the proposition that God exists. Now, we know men who hold that opinion, but we know it is only an opinion, because they go on living as though God did not exist. But when it is a belief it expresses itself in acts and attitudes. But the kind of act it discharges itself in will depend upon what we think God to be. 'The devils believe,' said St. James, 'and tremble.' We believe and *trust*. The devils believe and tremble because they think God is hostile to them; but because we think that God is friendly we believe and trust. The assumption, then, of religious faith is the friendliness of God.

Religious faith implies the friendship of *God*. The crown of the universe is life: the crown of life is man: the crown of man is Jesus: the crown of Jesus is the Cross. And this self-manifestation of God towards the world reaches its absolute height in Jesus' prayer on the Cross, 'Father, forgive them for they know not what they do.' It is the last word of God over against the worst deed of man. It means that God is unalterably man's friend: and as St. Paul said, If God be for us, who can be against us?

> How brittle are the piers
> On which our faith doth tread,
> No bridge below doth totter so,
> Yet none hath such a crowd.
>
> It is as old as God,
> Indeed, 'twas built by Him;
> He sent His Son to test the plank
> And He pronounced it firm.

What of the future? It is not easy to sustain confidence in the future of mankind. Must it always go on like this? Shall we go on floundering stupidly from war to war, from depression to depression for ever? There are some good men who have concluded that this world cannot be redeemed. George Tyrrell, that fine spirit, who suffered much, came to the conclusion that this world was incurably evil, a brute rock against which men are dashed, in order to drive them in despair into the arms of God. We will not so surrender God's world to the devil. It is, after all, God's world: and what He made, He can redeem: and He is on our side!

Can we create a Christian social order in the world? We can, because God is on our side. Can we abolish war? We can, because God is on our side. We can do anything we want to do with this world so long as it is in tune with the mind of Christ, because God is unalterably with us. It is now up to us.

'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and it should obey you.' Which is a

graphic way of saying that in the whole realm of the spiritual and moral life or in the world of human relations there is no such thing as an insuperable difficulty, an insoluble problem, an impossible task.[1]

First Sunday after Epiphany.

Companying with Christ.

By the Reverend J. S. MacArthur, B.D., M.A., Llandaff, Cardiff.

'But supposing him to be in the company, they went a day's journey.'—Lk 2^{44} (R.V.).

This passage is taken from the one record that the Evangelists have preserved for us of the boyhood of our Lord. It was a great occasion, this journey to Jerusalem. We are not expressly told that it was the first time our Lord had been taken to the Holy City since His presentation in the Temple, but probably it was, for the journey from Nazareth was a considerable undertaking. In making it year by year Joseph and Mary were giving proof of a religion that cost them something. From the way in which he mentions it we can see that St. Luke is anxious to make it clear that the parents of our Lord were not among those who shirked the annual pilgrimage. Sometimes these journeys may have been irksome, but not this time, for even if their son had accompanied them before, there was a difference now. At the age of twelve a Jewish boy was admitted to full membership of the community, and this passover would be like a first communion.

But what an end to it! The sudden realization on the homeward way that their Boy was not with them, the fears for His safety—not imaginary ones either, for the country was in an unsettled state—the frenzied and unavailing search, the hurried return, and the discovery.

All this shows that it was not want of affection that had caused them to leave Him behind. Even carelessness might be too strong a word to use. They had simply taken His presence for granted, and who will blame them?

But for us to whom Christ commits Himself the incident has a solemn lesson. In our acknowledgment of Him as Lord, in our presence as worshippers in His house, we embark on a venture of faith with Christ in our company. We go on taking His presence for granted, and then one day we find that it is only supposition, and in bitterness of heart we have to retrace our steps until we discover Him once again, or rather, are found of Him, for He is seeking us all the time.

[1] R. Roberts, in *A Faith for To-day*, 71.

It has happened again and again in the history of the Church that churchmen thought Christ was in their company when they had really left Him behind. In the early centuries great Church Councils were held in order to draw up creeds and statements of the Church's faith. Those who took part in them did indeed acknowledge Christ as Lord, but when they began to hurl anathemas at one another, was He still in their company? In a later age it was thought a fit enterprise for Christian folk to win the Holy Land from the infidels by the sword, and those great adventures called the Crusades took place. Great adventures they were, but ill-omened from the start, for the Crusaders began by plundering the Jews to finance their expeditions, and that persecution of Christ's own people has never quite ceased from that day to this on the continent of Europe. The many deeds of valour that light up these strange military pilgrimages stand out against a squalid background of miserable rivalries and jealousies that make one wonder whether the name *Crusade* is really a fortunate one to apply to any religious enterprise to-day. Yet all the time the Crusaders supposed that Christ was in their company, the Christ who had said, 'If my kingdom were of this world, then would my servants fight.'

Still farther down the ages came the Reformation, another great venture of faith, but were there not moments when the heroes of it too lightly took the presence of Christ for granted as they went about their work of destruction, burning the nests that the rooks might fly, to use one of their own phrases? Almost contemporaneous was the Counter Reformation, another great religious movement which sought to set the Church's house in order from within, a movement adorned by such great names as St. Ignatius Loyola, St. Francis de Sales, and St. Charles Borromeo. Yet the Inquisition with all its horrors was part of it, and the Inquisitors, too, believed that the Lord was in their company.

Just over a hundred years ago there began the Oxford Movement, which brought new life to the whole of the Anglican Communion, with its insistence on the divine mission and authority of the Church, its emphasis on the Sacraments, and its urgent call to the realization of the supernatural life here and now. All this was of God, but when Tractarians began to disturb the peace of the Church for the sake of bringing back some of the childish things that had been put away at the Reformation, was it more than supposition that the Lord was in their company?

How, then, can we be sure that the Lord is in our company? Let us turn back our thoughts to that

caravan returning from Jerusalem to Nazareth and see if we cannot find the answer to this question. The parents of Jesus supposed Him to be in their company, but of this we may be sure, that their supposition cannot have been grounded in any converse they had had with Him. During that day's trek they had done without speaking to Him. If they had called on Him by name they cannot have waited to hear His answer. It is almost certain that they had spoken about Him to each other and to their friends, but that was not enough. They could speak about Him though He Himself had been left behind.

It is just the same in the history of the Church, it is just the same with us. There can be plenty of talk about Christ yet no converse with Him. If we want to be certain that Christ is in our company it is not enough to talk about Him; we must talk with Him. And the talk must not be one-sided, for if we do all the talking we still cannot be sure. We must listen for His voice. He Himself has told us the futility of saying, Lord, Lord, and has contrasted those who do that with those who do the will of the Father, and the Father's will can only be known if we listen for His voice. That is why we so often fail in prayer. We never get away from the sound of our own voices, from the tumult of our own desires. We must indeed ask; but what preparation do we make for receiving? We must not expect that God will always speak to us directly in some mysterious way when we are on our knees, or think that we have prayed in vain when we do not experience that peculiar feeling of God's nearness which is called sensible devotion. Our prayers ought to include thanksgiving, self-examination, the slow and careful reading of the Scriptures, especially the Gospels, with our minds and wills set on finding out what God is saying to us and commanding us in His Word. If we do this we shall certainly receive, but if we do not thus turn our eyes to God, how shall we know what He is holding out for us?

We cannot be thinking of God all the time, no matter how eagerly we may be striving to carry out His purposes. All the more reason, therefore, that we should have definite times set apart for making sure that He is in our company. It was towards the end of the day that the parents of our Lord missed Him and began to seek Him, but too often we are content to go many days' journey without making sure that He is with us. As Mary and Joseph sought Him at the day's end, so let us be mindful to let some converse with Him, however brief, hallow the ending of each day. But as they had reason to regret that they had not sought Him earlier, so we may ask ourselves whether it is wise to leave so strenuous an exercise as prayer wholly to that time of day when we are least fit for effort. Prayer, like the frankincense of the Magi, is an offering, and why should we offer unto the Lord that which doth cost us nothing? At the cost of some self-sacrifice let us begin each day, not with the supposition, but with the assurance that the Lord is in our company.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

If *Tell el-Kheleifi*, a small low mound on the north of the Gulf of Aqabah, midway between the east and west ends, be the Biblical Ezion-geber, as appears likely, the discoveries made there this year by Professor Nelson Glueck throw considerable light on Solomon's commercial and maritime activities. The *tell* is 717 yards from the shore, but this excessive distance seems to be explained by the fact that the site is exposed to the full blast of the north winds, and consequently, day in and day out, unceasing sand-storms from the Arabah have been depositing layers of sand between the *tell* and the water. The result has been a gradual extension of the seashore southward to its present position. The discoveries show that the place was a busy industrial centre, as well as the naval base to which Solomon's ships brought the riches of Ophir (1 K 9^{26-28}). It occupied a position at the juncture of the trade routes, along which the great caravans passed from Arabia and Sinai to Palestine, and was apparently a far more important town than the brief references in Biblical history would lead us to suppose. The industry carried on appears to have been manifold: the refining of copper, the

manufacture of copper implements (spear-heads, fish-hooks, nails, fibulæ, etc.), ship-building, fishing, weaving, pottery making, bead manufacture, and even the production of baskets, ropes, and mats. The copper-refining furnaces occupy a large part of the *tell*. Ten furnace-rooms have been uncovered, together with numerous rows of flue-holes (two horizontal rows on each wall), which still have a strong draught flowing through them. The site had been well chosen where the winds blow almost invariably from the one direction (the north). The working of copper deposits and their manufacture into useful articles was evidently one of Solomon's main industries. We know from Biblical history that, by an alliance with the sea-going Phœnicians of Tyre, he was enabled to build and man a fleet of merchantmen at Ezion-geber for trade with Arabia and distant Ophir (perhaps even India). These ships, when outward bound, seem to have carried cargoes of copper, both in ingots and manufactured products, returning in three years' time with gold, silver, ivory, perfumes, and other precious articles. Probably Ezion-geber was the source of the numerous copper furnishings in Solomon's royal buildings at Jerusalem, including the massive pillars Boaz and Jachin, the huge molten sea (holding 16,000 gallons of water) supported by twelve brazen oxen, the two hundred pomegranates, and many of the other adornments. The copper mines of the Arabah and the refining furnaces of Ezion-geber seem to have been to his administration what oil fields are to some modern governments, and we can understand how they brought him untold wealth (cf. 1 K $10^{14.\ 15}$) and led to the Queen of Sheba's visit and probably to a commercial treaty with her (cf. 1 K 10^{13}). When we read that he left all the vessels of the temple unweighed (1 K 7^{47}) because the bronze was so plentiful, the statement does not exaggerate. No doubt, when the Israelites first came to Ezion-geber from Kadesh (Nu 33^{35}, Dt 2^{8}), copper refining would be in existence in the district at that early date. The technique would be well known to the Edomites, and especially to the Kenites or 'smiths,' the tribe into which Moses married. Tubal Cain (Gn 4^{22}), a member of this tribe, is stated to have been the first craftsman in copper and iron. Among the other industries of Ezion-geber, pottery manufacture seems to have had a prominent place. In one of the rooms opening on the street, such a large amount of fine pottery was discovered that Professor Glueck is of the view that the room may have been a store or shop for the sale of jugs and dishes.

Though no real evidence for the date of Abraham has so far been produced by archæology, certain recent discoveries tend to bring the date nearer to the Biblical one (*c.* 2090 B.C.). In the Old Testament narrative he is associated chronologically with the 'cities of the plain' (cf. Gn 13, 14, 19) and referred to as contemporary with their destruction. An examination of Transjordan pottery, especially at *Bâb-ed-Drâ*, *Ader*, and other sites in the Dead Sea valley, was carried out some time ago by Professor Albright, who deduced from it that the culture and sedentary occupation of this region (Moab and Edom) came to an abrupt termination about 1800 B.C. at the latest, and consequently that the cataclysm described in Genesis probably took place about this time. This, of course, is on the assumption, for which we have no actual evidence, that the district was abandoned because of the cataclysm. For all we know, there may have been an earlier abandonment and re-occupation. But if the assumption be correct, it seemed decisive that the date of Abraham could not be placed earlier than about the end of the nineteenth century B.C., and this conclusion was supported by Professor Glueck and others. A detailed study, however, of pottery in Transjordan has recently been made by Dr. G. Ernest Wright, Old Testament Instructor in the Presbyterian Theological Seminary of Chicago, and recent Field Director of the American Schools of Oriental Research. It is worth noting that he puts the date of the pottery referred to back to between the twenty-third and twentieth centuries, and states, in accordance with this finding, that 'it is probably more correct' to place the end of the occupation sometime in the twentieth century, and this, too, 'after allowing for a considerable lag.' Indeed, it is doubtful, he thinks, whether 'the latest elements of the culture in this region' can be brought lower than 'the first phase' of the Middle Bronze (which began in Palestine about the twenty-first and twentieth centuries B.C.). 'The pottery of *Bâb-ed-Drâ*,' he says, 'near the southern corner of the Dead Sea is roughly contemporary with *Tell Beit Mirsim J*'—a stratum which has been dated by Albright himself to 'the late third millennium.' It would thus seem that archæological evidence is coming close to the Biblical date of Abraham, whose entry into Canaan from Haran with his Hebrew followers took place, according to Biblical chronology, about 2090 B.C.

Further reports have been made by Thureau-Dangin and Charles-F. Jean on their translation of the Mari tablets, which date from about 2050 B.C., and are mostly letters addressed to Zimrilim, the last king. So far these scholars have only been

able to deal with a minute fraction of these valuable documents (amounting to over 20,000), but their reports present several new facts bearing on the Old Testament. *First*, the name David (*Dâwidum*) occurs under the same form as that of the great King of Israel (דָּוִיד), but, strange to say, always as a common noun. Throughout the letters, for example, frequent mention is made of the assassination of the 'David' of such and such tribe or city or county. Such allusions seem to show that the term signified 'grand sheik' of a tribe, or chief ruler of a city or district. In the Bible the name is given to no one except the well-known king, and hitherto it has been supposed to be a shortened form of Dodavahu (2 Ch 20^{37}), 'Beloved of Yahweh,' or of Dodo (2 S 23^{24}), 'Beloved of Him' (=*Dûdu* of the Amarna Letters), but the occurrence of the name in the Mari tablets, written over a thousand years before the Jewish monarchy, may require a reconsideration of its derivation. *Second*, mention is made at this early date of the Benjamin tribes (*Benê-ia-mi-na*), and their kings or rulers (*šarrâni*), who inhabited part of Mesopotamia, and were at war with Mari. Their *Dâwidum*, it is stated, was slain by Zimrilim. As they are mentioned along with the Habiru (Hebrews), they must have belonged to the Hebrew race, and they certainly played an important rôle at this epoch, if we are to judge from the frequent allusions to them. They are referred to as the 'children of the south,' in contrast to the Bensimâl tribes (*Benê-Si-im-a-al*) who were the 'children of the north.' It is surprising to find them mentioned in these tablets nearly two centuries before the Biblical Benjamin was born; and it is worth noting that, according to the tablets, the derivation of the name is not 'son of my right hand,' as usually interpreted (cf. Gn 35^{18}, R.V., Margin), but rather 'son of the south' (the termination יָמִין having both significations). *Third*, we find that there were two kings named Hammurabi living at the time—one the well-known King of Babylon (the sixth King of the First Dynasty), and the other the King of Kurda. There are several letters from each of them, but the frequent mention of the former shows that he occupied the chief place in the political world. His date has been a *quæstio vexata* among scholars, and it now involves that of Zimrilim, who was contemporary. According to André Parrot, the director of the excavations, the style of the material unearthed in the palace is practically identical with that occurring during the Third Dynasty of Ur (*c.* 2280 B.C.) and the Dynasty of Larsa which followed (*c.* 2170 B.C.). This places Hammurabi much earlier than many scholars have done (Albright, *e.g.*, puts him as late as 1870 B.C.), and bears out the date reached, after considerable research, by the late Professor Langdon of Oxford, viz., *c.* 2067–2024 B.C. 'The dates,' says Langdon, 'of the First Dynasty as fixed in Langdon-Fotheringham, *Venus Tablets*, p. 87, are certain, and I cannot see why anybody challenges them.'[1] Hammurabi thus becomes a contemporary of Abraham, and in all probability identical with Amraphel of Gn 14. It is now known that the Assyrian and Babylonian chronological lists, which have hitherto been regarded as authoritative, are not to be depended on, especially in regard to the duration of the reigns.

The last report by H. de Genouillac of the excavations at *Telloh* (ancient Lagash), in Babylonia, deals with the period covered by the Third Dynasty of Ur and the Dynasty of Larsa, to which we have referred above. There are numerous parallels in law and custom with Hebrew history. Here only two need be mentioned. One is the fact that a large number of double burials (*i.e.* husband and wife together) have been found. Whether the tombs had been reopened for the interment of the other consort, or whether the wife had been immolated on the death of her husband, remains uncertain. But, in either case, it reminds us of similar discoveries at Kish and proves the prevalence of monogamy among the inhabitants in those early days. Polygamy was undoubtedly recognized and was common, but to all intents and purposes the Babylonian appears to have been a monogamist. Similarly, among the Hebrews, it is open to question whether polygamy was at all general. The principle of one wife seems to have operated among them, although never legally insisted on. Passages like Gn 2^{18ff} unmistakably point to this. When also the prophets represent the relation of Yahweh to His people under the figure of a marriage (Hos 2, Is 50^{1}, etc.), it can only be a monogamous one that is thought of, for Yahweh had entered into no similar relation with any other nation besides Israel, while polygamy is represented as having its counterpart in idolatry. A second point worthy of note is that Genouillac has discovered in one of the temples the bodies of thirteen new-born children, whose deaths do not appear to have been connected with foundation ceremonies, and this corroborates once more the existence of human sacrifice. In the same way, the Israelites were not altogether free from this dreadful rite. The story of the sacrifice

[1] In a letter to the writer, 17th June 1936.

of Isaac goes to show that it prevailed in Israel in early times. The history of Jephthah furnishes an indubitable instance of it in the period of the Judges, and there are numerous prophetic references which seem to prove that it persisted in Israel till a late period (Mic 6^{7}, Jer 7^{31}, Ezk 20^{26} 23^{37}), though it was an alien element repudiated by conscious Yahwism.

The recent discoveries made by Gordon Loud (successor to the late Dr. Chiera) at *Khorsabâd*, ancient Dûr Sharrukin in Assyria, also touch Israelite history in many ways. It was here that Sargon II., the great conqueror who destroyed Samaria, built his beautiful city and palace (the Versailles of this Assyrian Louis XIV.) at the end of the eighth century B.C., though his grandiose design was never fully realized, for on his death in 705, his successor Sennacherib brought the capital back to Nineveh. Much of the city has now been excavated, and seven gates have been found on three fronts of the great city wall. The main point of interest to the Biblical student is that the plan of Ezekiel's temple (Ezk 40–43), especially that of the gates, seems to bear a striking resemblance in almost every particular to that of this royal city. In the case of the temple, the buildings were similarly encompassed by a quadrangular wall, the gates were on three fronts only, and each gate, like those at Dûr Sharrukin, had a narrow threshold leading into a long vestibule (which served as a 'corps de garde'), at the end of which was a second threshold (Ezk 40^{7}), the same in all respects as the other, leading through a bay or porch into the sacred enclosure. The temple of Ezekiel was only a vision and remained such, but during the prophet's captivity in Babylon had he heard particulars of Sargon's new capital in the far north, built a century before?

According to a statement made by Virolleaud before the French Academy, the new unpublished documents from Ras Shamra dealing with Kereth, a Sidonian king and demi-god, treat of his old age and death. As the son of the god El and the goddess Asherah, he was believed by his family to be invulnerable and immortal, but at last he was grievously wounded and succumbed like ordinary mortals. The whole story has an interesting bearing on Ps 82 ('Ye are gods . . . but ye shall die like men'), and on Ezekiel's words regarding the King of Tyre (cf. Ezk $28^{2.\ 9}$), 'Thou hast said, I am a god . . . but thou art man, and not God, in the hand of him that woundeth thee.'

There is good evidence, as already pointed out, that Lachish was burned twice by the Assyrian forces—first about 597 B.C. just before Zedekiah was made king, and later about 587 B.C. at the close of his reign. Before the first destruction there was a distance of more than forty yards between the outer and inner gates (afterwards it was considerably reduced), with strong fortifications in between. Mr. C. H. Inge, who has been carrying on the work since Mr. Starkey's death, has pointed out that at the inner gate there is a raised cobbled barrier forming a threshold, and that in ancient times this must have been bordered by two wooden beams, as there are two grooves filled with ash where the wood appears to have been. The beams were probably used to take the bolts of the doors, and the discovery explains a passage in Neh 3^{3}, 'The fish-gate did the sons of Hassenaah build; they *laid* the beams thereof, and set up the doors thereof, the bolts thereof, and the bars thereof.'

Contributions and Comments.

Ὄχλος in Mark ii. 4 (Luke v. 19).

Mk 2^{1-4} (Lk 5^{17-19}), as commonly understood, tells us that Jesus preached in some house in Capernaum; that a paralytic was to be brought to Him in order to be healed; that the people who carried him could not enter the house διὰ τὸν ὄχλον, 'because of the crowd' besieging it; and that in consequence they uncovered the roof and let the bed down that way. Now this traditional interpretation is not quite satisfactory. For one thing, would not the crowd have made room willingly if a miracle was to be expected? And, above all, it is not easy to see how the people carrying the sick man, once the way to the door was barred, should have succeeded in taking the even more difficult route over the roof. Certainly none of these problems is insoluble:[1]

[1] It has been suggested that the bearers, as soon as they beheld the crowd, turned and ascended the roof from behind the house. There is, however, no textual

yet it may be worth while trying a new explanation.

One of the Hebrew equivalents of 'multitude' is שפעה. This term signifies a multitude of camels in Is 60[6], of horses in Ezk 26[10], and of warriors in 2 K 9[17]. It should be observed that the last-cited passage, וירא את שפעת יהו, is rendered in the Complutensian Polyglot by εἶδεν τὸν ὄχλον Εἰού. In Rabbinic literature the noun שפעה or שיפועא and the verb שפע are used in a wider sense. They refer not only to the numerical size of a collective but also to the extent in space of a particular object; in other words, they mean not only 'multitude' and 'to be numerous' but also 'great length or breadth' and 'to be wide.'[1] In Genesis Rabba 14. 15b, *e.g.*, it says[2] that a man who has got קורה שופעת, a 'strong huge joist,' will usually place it in the centre of the room. Ex 26[12], וסרח העדף . . . חסרח על אחרי המשכן, in the Jerusalemite Targum reads: ושיפוע מותרא תשפע על אחורי משכנא. . . . Similarly the translation of יהיה סרוח in 26[13] is יהא משפע. Finally we may adduce Mishna Oholoth 7[2], כל שיפועי אהלין באהלין; אהל שהוא שופע ויורד וכלה עד באצבע, טומאה באהל כלים שתחת השיפוע טמאים; טומאה תחת השיפוע כלים שבאהל טמאין. This Mishna deals with tents smaller at the bottom than at the top. In questions of uncleanness, we are told, everything lying under the upper wider part of such a tent, even though actually outside the tent itself, shares the fate of those objects which are inside, and *vice versa*. The text runs as follows: All 'protruding parts' of a tent count as the tent itself; in the case of a tent that 'protrudes' at the top, slopes down, and is but one finger-breadth at the bottom, if there is uncleanness inside the tent, vessels under the 'protruding part' are also unclean; if there is uncleanness under the 'protruding part,' vessels inside the tent are also unclean.[3] It is obvious that here as in the Jerusalemite Targum שיפועא does not simply mean 'hugeness.' It denotes, in a more limited sense, that portion of a thing by which it is bigger than another: the wider part of a tent as compared with the smaller in the Mishna, the remaining part of longer curtains as compared with shorter curtains in the Targum.

Assuming, then, that ὄχλος in Mk 2[4] (Lk 5[19]) stands for שפעה or שיפועא, the reason, in the original narrative, why the paralytic could not be brought through the door may well have been that the bed was too large, the door too small. According to Mk 2[3] it was four men who carried the bed; this fact probably is mentioned in order to make it clear how big the bed was. Διὰ τὸν ὄχλον, on the basis of this view, would have meant in its original form: 'for the hugeness' *scil.* of the bed, or even, if שיפועא was employed in its more technical signification, 'for the protruding' of the bed. How שפעה or שיפועא came to be translated as ὄχλος may be left undecided. Seeing the Rabbinic word does frequently denote a 'multitude,' it was, perhaps, just a slip. The author of the Greek version may have had in mind v.[2] (Lk 5[17], somewhat divergent), where indeed it is recorded that a great many people assembled to listen to Jesus: on the other hand, however, v.[2] is quite possibly editorial, itself a result of the ὄχλος in v.[4]. We may remark, in conclusion, that if the theory suggested is correct, Bab. Moed Katan 25a provides a much closer parallel than hitherto supposed. When Rab Huna died, his bed was too large to be brought out through the door.[4] His pupils therefore began to remove the roof. Rab Hisda however pointed out to them that this procedure would be incompatible with the respect due to a deceased Rabbi. The pupils then planned laying him on another, smaller bed. Again Rab Hisda intervened and observed that a great man like Rab Huna must be carried on his own bed. In the end they resorted to a rather rigorous course: they widened the entrance by destroying parts of the wall itself.[5]

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evidence. Moreover, if this was what happened, most of the people assembled would not have seen the sick man: their astonishment therefore, when he was cured, would be difficult to explain.

[1] Cf. the Biblical use of שפע and שפעה in Dt 33[19], Job 22[11] 38[34].

[2] This and the following examples are quoted from J. Levy's *Neuhebräisches Wörterbuch*, and from his *Chaldäisches Wörterbuch*.

[3] I have based myself largely on the translation given by H. Danby, *The Mishnah*.

[4] It may perhaps be asked how the bed was brought into the house. But, of course, the problem is much easier when there is no one lying on a bed, as one can then turn it round. This accounts also for Mk 2[12] (Lk 5[25], Mt 9[7]) where we read that the paralytic, after being cured, took up his bed and walked home. Actually, the miracle partly consisted in the very fact that he was able to carry without assistance a bed of large dimensions.

[5] Midrash Psalms, note 10 on 24[7] (to which passage Mr. H. Loewe kindly draws my attention) seems also to suggest that the case of a door being too small for any big furniture to be brought in or out was not infrequent.

Recent Foreign Theology.

The Minor Prophets.[1]

This section, by Professor Horst, completes the crisp, stimulating commentary on the Minor Prophets which has been already noticed (see The Expository Times, xlviii. 284). One or two features are worth attention. The Editor, for example, thinks that 'Chaldeans' was not in the original text of Habakkuk, but he maintains that the prophet was a contemporary of Nahum, who wrote about the year 620. He sees no definite reason for placing the last oracles in Zec 9–14 as late as the Maccabean period, though he agrees that 11^{4-17} and 13^{7-9} fall within the fourth or the third century. Malachi is an anonymous production; the editorial note of 4^{4} probably refers to Ezra's law-book. Horst declines to put 3^{6-12} after 1^{2-3}, but he is in line with many scholars in viewing Zeph 1^{6} and Hag 1^{13} as glosses, as well as in transposing Hag 2^{15-19} to its original position after 1^{15} and in replacing the sixth verse of Zec 1 before the fifth verse. None of the prophets here discussed is so vitally important, from the religious point of view, as the earlier Amos, Hosea, and Micah, with the partial exception of Habakkuk, to whose conception of the holy God as sovereign Power Horst does justice in his comments.

Early Church History.[2]

Professor Mueller's manual, since its issue in 1892, has proved a thoroughly reliable, sober, and comprehensive aid to students. In this new edition he has been assisted by a young colleague, and the result is a volume which is well up-to-date, improved by some rearrangement of the material, but essentially the same in tone and judgment. This part covers the rise and development of the Church down to the year 324, when the Civil War led to Constantine's recognition of the Church as a legal entity. It will be a service to historical study when the following sections are issued, for Mueller's history holds its own still.

The Coming of the Kingdom.

Professor O. Cullmann, in an article contributed to the *Revue d'Histoire et de Philosophie religieuse* (pp. 174–186), analyses the views held by early Christian writers, down to the middle of the second century, on the coming of God's Kingdom. If that event was to follow the preaching of the gospel to all pagans, as an eschatological action of God (as many believed), what were the conditions necessary for this divine intervention? The completion of the number of the elect? So Justin Martyr argued, extending this number from martyrs to good souls of every race who had been chosen and rewarded by the Lord. Occasionally, as in Hermas, this implies that pagans repent in time. But the common implication is that during the interval between the Resurrection and the End the divine purpose is active, through the Christian mission, not that any action on the part of the Church decides the final stage. Others, again, like the writer of Barnabas, calculate the time of the End in advance, relapsing on Jewish schemes of eschatology, but more often insisting on the adequate holiness of the saints, as though it were only the imperfections of the Church which retarded the coming of the Kingdom. This comes out in Second Clement, where it is mixed up with a radical, negative asceticism, again on the lines of some Jewish anticipations, and out of touch with the courageous hope of genuine Christianity. All that primitive Christians knew about the End was that the opportunity of hearing and accepting the gospel must first be put within reach of all men, and that even the preaching of the gospel and the due response of Christians to the divine vocation were divinely inspired. Apocalyptic arithmetic was a lingering inheritance from Judaism, which never belonged to the genuine passion of the Christian hope and devotion. It was one thing to say that the Kingdom could not come until God's people were truly penitent and willing in the day of His power. It was another thing to assume that this was more than the condition for the sovereign God taking action to complete His purpose, or to calculate times and seasons by means of the calendar.

The Gospels in Armenian.

In his manual on *The Text of the Greek Bible* (p. 126), Sir Frederic Kenyon agrees that the original Armenian Version 'was presumably made from Syriac, since it shows a strong affinity to the Old Syriac in the Gospels . . . but some use may also have been made of Greek MSS.' In an impor-

[1] *Die Zwölf Kleinen Propheten: Nahum bis Maleachi*, von Friedrich Horst (J. C. B. Mohr, Tübingen; M.4.80).

[2] *Kirchengeschichte*, von Karl Mueller, Erster Band, dritte Auflage; erste Lieferung (J. C. B. Mohr, Tübingen; RM.10.35).

tant study contributed by R. P. S. Lyonnet to the *Revue Biblique* (pp. 355–382), based in part on the evidence of pericopes in an Armenian MS at Venice, the author adduces material in the shape of readings, interpretations, and stylistic characteristics, to support the hypothesis that the Armenians first translated a Syriac Diatessaron, either Tatian's or some analogous document, and that the later versions of the Gospels reflect not only Cæsarean readings due to the Constantinople Church but traces of the earlier translation. The data are admirably discussed, and the difficulties of the problem fairly faced. A strong case seems to be presented for a Syriac prototype rather than an exclusively Greek one, in order to account for the presence of Diatessaron peculiarities side by side with normal phenomena, in the extant quotations from the Gospels. The argument carries on and elaborates recent researches made by P. Paul Essabalian in his *Le Diatessaron de Tatien et la première version des Evangiles arméniens* (Vienna, 1937), as well as by the author himself in an essay printed in *Biblica* (1938, pp. 121–150).

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The Servant Songs.

THERE are problems connected with the 'Servant Songs' in II Isaiah which, possibly, will never be solved. Nevertheless, more light is constantly being thrown on the subject, and Sellin's discussion in the current issue of the *Zeitschrift für die Alttestamentliche Wissenschaft*[1] is particularly welcome. He adheres to the main outlines of the theory he propounded in 1930, and agrees with Mowinckel in believing that the Servant was the prophet of II Isaiah himself. Unlike Mowinckel, however, he holds that this writer was responsible only for the first three of the songs; the fourth was the work of the prophet's disciple 'Trito-Isaiah,' who was not only the author of Is. 56–66, but the compiler of his master's utterances now contained in chs. 40–55. Another important contribution to exegesis is a discussion of Ps 49 by Paul Volz, who finds that it not merely indicates the survival of the individual after death, but also that it differentiates between the fate of the righteous and that of the wicked in the world to come. Two articles come under the head of higher criticism; one is a study of the history of the Decalogue by Mowinckel, who traces it from a primitive set of ritual ordinances to the final development in D and P (Ex 20). His treatment of Lv 19 is specially interesting. Alt has a short discussion on the prose sections of the Book of Job, maintaining that a distinction must be made between two elements in the epilogue. Some illuminating suggestions on the pre-exilic religion of Israel are offered by May in his discussion of solar worship in Jerusalem; there is a reply by Elliger to Hempel's comments on his earlier article dealing with the political outlook of the prophets, and Sellin, in addition to the long article already mentioned, has a note on the Ephod and the Teraphim. Philology is represented by a discussion from the pen of Euler on the meaning of *sepaer* in the Sudshin inscription, in the course of which he acutely distinguishes between the use of *kāthabh ʿal sēpher* and *kāthabh bᵉsēpher*—a delicate but important *nuance*. Short notes by several scholars and the editor's invaluable 'Chronik' help to give this issue of the *Zeitschrift* even more variety than usual; it has something of importance to say on almost every side of Old Testament study.

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[1] Vierzehnter Band (1937), Heft 3/4 (Töpelmann, Berlin).

Entre Nous.

Jane T. Stoddart.

The distinguished journalist, assistant editor of *The British Weekly* for nearly fifty years, Miss Jane T. Stoddart, could not write dully if she tried. In *My Harvest of the Years* she has topics in themselves full of interest, for she writes with inside knowledge of those events in the religious and political world that she came so closely into contact with. In the pages of her Memoir we company happily with the great religious leaders in Scotland and England of this and the last generation. More than all, in these pages Robertson Nicoll lives again, and works ('I am the most industrious creature that God ever made'), and talks, and gives advice, as 'Don't worry because people muddle. People even prefer to muddle their own way than to be ordered about and directed in the smallest degree. Take these words of age.' At the end of her biography Miss

Stoddart comes back to Nicoll. 'I am sure they [her parents] would have shared my thankfulness that so great an Editor as William Robertson Nicoll not only introduced me to London journalism, but kept me with him to the end.'

The story begins with Kelso, where Miss Stoddart was born on All Souls' Day, 1863. There were no organized school games, but children learned the habit of walking for pleasure. ''Twas sixty years since, and a good world for children.' There in Kelso she laid the foundations of a sound education. The town had several good libraries, and families had well-stocked bookcases. On Sunday, games and walks were not permitted. The want of a religious newspaper was felt because church services were over by 5 o'clock in the afternoon. Kelso with its five thousand inhabitants sent worshippers to no fewer than ten churches. For those were the days of many Presbyterian churches severed by old controversies. In 1877 William Robertson Nicoll was elected, in the usual democratic way, to be minister of Kelso Free Church. From that time all interests were quickened. His *obiter dicta* were discussed in the homes. His remarkable sermons had a wide influence. In his Bible class he discovered and encouraged any kind of promise in the young people. Miss Stoddart has kept one out of the many letters that he wrote to youthful friends. After criticising some poems she had written he goes on: 'I want to know what kind of prose you write.' There was free access to Nicoll's own books. Even in Kelso his study walls were lined with books, and scattered on table and floor was a collection of newspapers and magazines.

After the Kelso chapters, Miss Stoddart writes about the life in Edinburgh in 1879 and 1880. She is only fifteen but already she is preparing for journalism. There is a very vivid account of the evangelical life of that date as it centred round the Barclay Church under Dr. Wilson's leadership. She attended the Free Church Assembly Hall in 1881 to hear the final discussion on the Robertson-Smith case. Thinking of ages and attainments to-day one cannot help marvelling at such early development and at such serious interests for a schoolgirl of sixteen. Mid-week services were taken seriously. In her first winter at school in Edinburgh, Dr. Wilson gave a course of lectures on Galatians, 'in which even his younger hearers could discern the ripe fruits of thought and experience. The area of the church was full, pews were thrown open, and the scene, as I recall it, was not unlike Dr. Campbell Morgan's Westminster Fridays. We did not often visit other churches. Dr. Alexander Whyte, already at the height of his fame in Free St. George's, was king of one world, as Dr. Wilson of another. No one was surprised to learn that Lord Rosebery had taken Mr. Gladstone to hear him. But a sense of loyalty kept the rank and file closely attached to their own congregation; "wandering" and "sermon-tasting" were not encouraged.'

In 1887 Miss Stoddart went to London to help Robertson Nicoll, in the first place with a series of homiletic volumes. Very soon she was on the staff of *The British Weekly* and the eventful years were beginning.

Messrs. Hodder & Stoughton have brought the story within reach of every one by publishing it at five shillings.

St. Francis.

There are people, of whom the present writer is one, who, finding on a cover 'our chief reader writes "this is a lovely, lovely book,"' are much inclined to lay it down. And yet in this instance—*In the Steps of St. Francis* (Rich & Cowan; 8s. 6d. net)—that would be a pity. For it is a book with many admirable qualities. Yet the chief reader has not erred, and it *is* just a little 'lovely, lovely.'

St. Francis of Assisi, that dear, difficult, impulsive soul, has of course a way of awakening a kind of emotional ecstasy in those who write of him as, for example, in Sabatier. And this new life flows out of the same mood. It is written by Mr. Ernest Raymond, the novelist, and he confesses that he uses his novelist's art unashamedly, and with deliberation. And why not? For one man who is much interested in the determining of certain obscure points upon which scholars differ, a score will be able to keep step with this author who 'deliberately chooses the more dramatically effective of the alternations' when things are in dispute, and sets it down with a vivid rush of words, and a kind of flutter of excitement in his own heart.

There is much reading and thinking and affection in this volume. But there is something more. Ruskin declared that ten can speak for one who can think, but that two can think for one who can see. And that power of seeing, and of making others see, is a supreme quality in a real biographer. Mr. Raymond has it and much else. It makes a fine rapid, colourful book, but it *is* just a little 'lovely, lovely,' in the chief reader's unintentionally cruel phrase.

Compromise.

'No one knows how long Francis stayed in the Holy Land. It was a considerable time, and every

learned authority has a different estimate to bedevil the unlearned and lazy. But there are two things that will hardly admit of dispute: he knelt in the sacred places, and he walked with his dreams in the tracks of his Lord. . . . There, rising behind Jericho, was the Mountain of the Third Temptation. And the Third Temptation, we agreed, was exactly the same as Francis overcame on the heights above Assisi. "All things will I give thee, if thou wilt fall down and worship me."

'It is a temptation which must assail every man upon whom breaks the consciousness that he has good gifts and a talent for success: the temptation to prostitute one's genius for the sake of a numerical triumph, to sacrifice quality for quantity, to win power and applause and the kingdoms of the world by a deserting of the higher for the lower self. In the hearts of the best it may sometimes whisper like this: "If I lower the ideal a little, I can win the people for it. Surely that would be statesman-like. Surely that would be wise. But if I pursue uncompromisingly the highest of all, if I preach only perfection and the completeness of self-conquest, I shall limit the power of the message of God, and even, perhaps, slay its hope of success. Would it not be wise to compromise a little if by so doing one could capture the kingdoms of the world?"

'Mohammed yielded to it. I hold it fair to say that he compromised with the sensuality and the combativeness of men and so won the kingdoms of the Arab world. And in a pregnant sentence, which may or may not be true, but is worthy of consideration here in the wilderness under the mountain, Dostoievsky wrote, "The Church is Christ yielding to the Third Temptation."

'But the man Jesus did not yield, nor the man Francis, whatever their followers may have done.

'And, mark you, it is a temptation which returns again and again, though its power is diminished with every defeat. It did not leave Christ for ever after the repulse up on the mountain. "The devil departed from him *for a season*."

'Nor did it desert Francis, though he defeated it once on the hills above Assisi. It was present with him now as he stood in the wilderness, looking up at the mountain where Christ defeated it. Were not his brothers, were not his ministers, was not the Protector, Cardinal Ugolino, urging compromise upon him and calling it prudence and the way to influence and power? I think that Francis looked up at that peak and drew strength not to yield. I think that he decided anew, with an uprush of love and consecration, to resist it to the end. And I think that, immediately after his decision, immediately after his "Get thee behind me, Satan," he felt an elation and a unity with God; for that is what happens to the least man among us in his moment of triumph over temptation.'[1]

Miracles.

'A future life is, you think, unbelievable? How clear it is that death is death for men as for all living things. Well, I should myself put the matter rather differently. The present life is incredible, a future credible. Not to be twice-born, but once-born is wonderful. To be alive, actually existing, to have emerged from darkness and silence, to be here to-day is certainly incredible. A philosopher friend of mine could never, he told me, bring himself to believe in his own existence. A future life would be a miracle, and you find it difficult to believe in miracles? I, on the contrary, find it easy. They are to be expected. The starry worlds in time and space, the pageant of life, the processes of growth and reproduction, the instincts of animals, the inventiveness of Nature, the rising and setting sun, the affections and passions, the character of thought, of will, intuition, consciousness, these singly and together plunge the human mind into profound amazement to be in their midst. They are all utterly unbelievable, miracles piled on miracles

> To o'ertop old Pelion or the skyish head
> of blue Olympus.

. . . Miracles? For my part I see miracles everywhere. I see nothing but works of magic. Miracles are not rare birds. They fly in flocks, they darken the sky in their multitudes. So much for miracles. Nature is not natural, but supernatural, delighting in marvels, in confounding us with the astonishing and impossible.'[2]

'For they knew His Voice.'

The Rev. Eric F. F. Bishop, of Newman School of Missions, Thabor, Jerusalem, has kindly sent us the following story, which he says is 'fairly common property in Palestine in these days.'

In one of the villages of the Northern District, which underwent punitive punishment in the early part of this year, a considerable number of sheep, goats, and other animals was 'sequestrated,' but the inhabitants were permitted to redeem their own possessions at a price that was fixed. Among the sufferers was an orphan shepherd boy, whose all had been confiscated. This 'all' consisted of

[1] E. Raymond, *In the Steps of St. Francis*, 233 ff.
[2] W. Macneile Dixon, *The Human Situation*, 429 f.

six or eight sheep and goats which he went to redeem at the appointed *rendezvous*. Those in charge were, of course, willing to restore his erstwhile little flock, but rather ridiculed the idea of this being a possibility, and said that he could not possibly recognize his own sheep and goats from among the hundreds that were penned in. The little shepherd, however, thought otherwise and paying the required amount, he just gave his shepherd's call, and at once his little flock trotted out after him, 'for they knew his voice.'

Minos Devine.

GOD IN MY LIFE.

God be in my life
And in my contriving;
God be in my will
And in my deciding;
God be in my gain
And in my rejoicing;
God be in my loss
And in my resigning;
God be in my aim
And in my aspiring;
God be in my end
And in my arriving.

This poem, along with a number of others, by the late Dr. Devine, is included in the small volume—*The Poet-Preacher of Vere Street*—just published by the S.P.C.K. (2s. 6d. net). Most of the volume is occupied with nine very characteristic sermons. The quality of these will be seen from the extracts from Dr. Devine's Advent Message which we have given in 'The Christian Year' this month. The volume is enriched also with a brief memoir of the author by the Rev. F. W. Robertson Dorling, A.T.S.

Nursery Rhymes.

The minister of Ferme Park Baptist Church, Hornsey, the Rev. Henry Cook, M.A., has had a good and, so far as we know, an original idea for his young people's addresses. He bases each one on a nursery rhyme. Here is how he begins 'Doctor Foster.'

'Doctor Foster went to Gloster
In a shower of rain;
He stepped in a puddle
Up to his middle,
And never went there again.

'We know nothing at all about this Doctor Foster except that he went to Gloster on this particular day. I do not, however, think he was what we would call a medical doctor, and I shall give you two reasons for that. First, if he had been a medical doctor I do not think he would have been walking as this particular Doctor Foster was. He would almost certainly have been in a car, or, in the days before there were cars, in a gig. That is one reason. And the other is this, that if Doctor Foster had been a medical doctor he would not have done what this one did. This Doctor Foster got himself soaking wet through stepping in a puddle of rain, with the result that he never "went there again." But it is one of the greatest glories of the medical profession that a doctor never at any time considers himself. He goes out to visit his patients in all weathers and at all times of the day or night. Had this Doctor Foster been a medical doctor with a patient in Gloster, I am quite certain he would have gone back again till his patient was better, even though he got so thoroughly wet the first time.

'For these two reasons, then, I think this Doctor Foster was not a medical man. I have wondered whether he might not be John Foster the famous essayist. John Foster was a Baptist minister who lived in that part of the country in the eighteenth century. He wrote a book of essays that gave him a great reputation. But he was rather an absent-minded man, and, even though it was raining cats and dogs, I should not be surprised to learn that he was so lost in his dreams that he stepped into a puddle up to his middle. The roads in those days would make that kind of thing possible, and John Foster may have been the hero of this story.

'Anyhow, whoever this particular Doctor Foster was, and however it came about that he got himself into such a situation, the one thing we know about him is all to his credit. Having landed into such a predicament, he resolved that he would not let it happen again, and so he avoided this road to Gloster in the future, "and never went there again."'

Mr. Cook then proceeds to point the moral—and right well he does it. But we must not quote him further. We must leave something to the imagination of our readers. The addresses are published by the Carey Press and the title is taken from the first talk, *Baa, Baa, Blacksheep!* (2s. 6d. net).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In January 1917 there was formed a Society for Old Testament Study which included in its membership many Hebrew scholars of international repute. During the twenty-one years of its existence it has done much useful work, and now to celebrate its coming of age it has issued a volume of essays on the Old Testament, entitled *Record and Revelation* (Milford; 10s. 6d. net), under the editorship of Principal H. Wheeler Robinson, M.A., D.D.

The volume covers the whole field of Old Testament study and gives an up-to-date account of the work done in each department—Literature and History, Religion and Theology, Archæology, Language, and Exegesis. There are about twenty essays, each by an acknowledged authority, and it would not be possible to find within the same compass a more comprehensive and reliable survey of the whole field. The work deserves the heartiest commendation. It is well planned, and despite the diversity of authorship it makes a coherent whole.

The last two essays stand somewhat apart from the rest and are of quite peculiar interest. The former deals with the Old Testament and Judaism. It was written by the well-known Jewish scholar, Dr. C. G. Montefiore, whose death in July of this year is a great loss to Hebrew scholarship. He points out that until modern times Judaism has been hampered in its development by having regarded the Old Testament as the perfect word of God, as homogeneous and on one supreme level of moral and religious excellence. 'Nevertheless it is no less a fact that, impelled or induced by its genius or by the divine will, or by good fortune (however the fact be interpreted), Judaism has largely fastened on the great things in the Old Testament, and neglected, or explained away, the cheap and crude and undesirable things.' Again, 'for them God was what He is depicted as being in the best passages and in the highest teachings of the Old Testament; the others were ignored.'

Dr. Montefiore remarks that this selective reading of the Old Testament is just what Christians also practice, even though as Fundamentalists they may theoretically maintain the plenary inspiration of the whole. He gives, however, no indication of where the Jew finds the moral and religious standard by which he judges and selects. For the Christian, of course, this standard is given in Christ and the gospel, and it would be an interesting subject of inquiry how far modern Judaism has been unconsciously influenced in its selective reading of the Old Testament by the Christian standard.

The last essay in the volume, written by Principal W. F. Lofthouse, is on the Old Testament and Christianity. It is a singularly suggestive and helpful bit of work. The writer has no sympathy with those who in many quarters discount or deny the value of the Old Testament, who would cast it aside as 'Hebrew old clothes,' outworn and useless

because superseded by the Gospel. It is his conviction that 'the New Testament is properly intelligible only in the light of the Old, that the Old Testament is only fully intelligible in the light of the New; and also that, so understood, the Old Testament contains the record of a revelation of divine will and purpose, without which life cannot be rightly lived on this earth, or peace, justice, and goodwill among men attained.'

The religion of every part of the Old Testament is the religion of promise. 'With their feet firmly set on a track that leads back to certain indubitable events, and with keen attention to all that is happening around them, the best of the Hebrews fix their eyes on what lies in front, and even, by a daring and heroic venture, on what is hidden on the other side of the horizon.' What is to come they can only dimly see, and how it will come they can only guess, but their faith is never daunted, nor do hope and courage fail. The writers of the New Testament had all this in view, for they had been brought up on the Old Testament and were steeped in its language and thought. Yet now a striking difference of tone emerges. 'If the Old Testament looks from the present to the future, the New looks from the future to the past, or rather, as the grammarian would say, to the perfect tense. The promise is fulfilled; the grace of God has been manifested; the deliverer has appeared; we have seen Him, heard Him, known Him.' But the end is not yet, there is more to come. The Christian looks for the consummation; Jesus Himself waits till all His enemies are put under His feet.

At first reading, the words of Jesus suggest something wholly new. If the vocabulary is that of the Old Testament, the spirit is fresh. Jesus Himself recognizes this when He contrasts His words with what was said by them of old time. Yet He knew Himself to be in line with the prophets. As He said, He came not to destroy but to fulfil. 'Are Law and Gospel opposed? Did Jesus remove the first to establish the second? Properly speaking, there is no opposition between the two. Paul might allow himself sometimes to speak of the Law as if it were merely a catalogue of burdensome and senseless duties. But he was too good a Jew not to know that it was more than this. It was God's instruction to men, revealing to them how they could enjoy His favour. It was more. It was a promise, though a conditional one. "If you do this, you shall live and be blessed." But through sin the promise was continually deferred. The heart was sick. Hence the Gospel; a second promise, and this time not conditional.'

Between the thought and language of the Old Testament and the New there is thus a profound harmony of which Christian theology must take full account. The theologian neglects the Old Testament at his peril. It is not too much to say that many strange divergencies in Christian theology might have been avoided 'if the theologians had taken the trouble to read their New Testament texts with eyes that had grown familiar with what they might have seen in the Old.'

Take, for example, the doctrine of God. How variously it has been presented. God has been held to be the Supreme Being whose existence, but not His grace, can be demonstrated by reason. Or He has been conceived as the stern Judge, the outraged potentate, or by contrast, the loving Father too kind and lenient ever to punish. Now it is not to be denied that such conceptions are to be found in the Old Testament, but each of them is only part of the picture. 'If we put the picture together, we have a jealous will, intense and passionate, who, lord of the whole world which His providential care has created, uses it and every event which takes place within it to draw men, once created in His image, to Himself. Could any portrayal of God help to keep the theologian nearer to the New Testament presentation than this?'

Or take the doctrine of sin. It is variously spoken of as an infringement of law, or as a weakness of the will, or an inherited taint, a relic of the beast, or as a physical poison springing from the unclean desires of sex. Its effect upon the will is hotly disputed. Man, no matter how grave and prolonged his sin, is still unconditionally free, or, on

the contrary, his will is totally enslaved. 'The Old Testament writers are not interested in the discussion of these subjects; they leave it for later Jewish and Christian theologians. But they are aware that sin is a condition, partly no doubt of the body, certainly of the mind and will; a disease; a contamination. But even when the whole heart is sick God will call for repentance; and God's will cannot be for the impossible. Once man responds, in God's appointed way, God is ready with His grace. There is more in the New Testament than this; but there is more here than in much of our theology.'

So in regard to the Atonement the number of theories advanced is notorious. Of these, of course, the writers of the Old Testament are wholly ignorant. But the Old Testament has a doctrine of personal reconciliation, and if some of our theories of the Atonement had been tested by it their inadequacy would have been exposed. In the Old Testament 'the devil, in the theologian's sense, has no influence on God's dealings with men; nor does God demand so much suffering as a penalty for so much sin; He is neither desirous of the death of a sinner, nor is He moved by anything except the return of the sinner from his own wickedness, that he may live. But is not blood demanded that He may be appeased? Is not vicarious sacrifice at the centre of Israel's thought of man's approach to God? This view we have already seen reason to doubt. But even were it true, the animal that is sacrificed for man's sin is in no sense being *punished*, nor are its sufferings dwelt upon. Its blood is regarded as shed in order that by that pure offering the offerer may be purified and enabled to come into the presence of God. Even if the Servant Songs had never been composed, the Old Testament might have protected us from the misconceptions of a thousand years of Christian speculation.'

Hence we can see how profoundly true is Augustine's dictum that the Old Testament is *patent* in the New, and that the New Testament is *latent* in the Old. In the Old Testament veil after veil that covers the face of truth is withdrawn, and men are bidden look for the perfect unveiling. That perfect unveiling is given in the New Testament in the Person of Him who is the Word incarnate. Is this a baseless assumption, then our hope is vain, our belief in a divine revelation is but a dream. The Old and New Testaments stand or fall together. 'If the Christian's faith in the Son of God is an error or a delusion, the Old Testament will fall with it. For its record will be no more than a record of old unhappy, far-off things; and its expectation will be as the vanishing glamour of a mirage. But if God has indeed been declared by the only-begotten Son which is in the bosom of the Father (and to whom else should we go? has He not the words of eternal life?), then the Old Testament also is a revelation, and a revelation, it is not too much to say, of permanent and priceless worth.'

Yet another book from Professor C. H. Dodd's busy pen! This time it is *History and the Gospel* (Nisbet; 6s. net), being five Lectures delivered in March, 1938, at the Episcopal Theological School, Cambridge, Massachusetts; Union Theological Seminary, New York; and the Andover-Newton Seminary. They reveal once more the author's power of clear and suggestive exposition.

In nineteenth-century criticism the aim was by analysis of the Gospels and assessment of them as historical documents to reach the historical Jesus. But in modern criticism the Gospels are recognized as emphatically religious documents, and the tendency is to decry the significance of mere facts of history, supposing they could be ascertained. It is part of the revolt against 'historicism' and the renewed interest in the dogmatic aspect of the Gospels, as conveying a divine revelation.

While this shift of emphasis is all to the good, we must still ask the historical question. Christianity cannot be indifferent to historical fact. The Gospels are religious documents, but their witness to faith is bound up with their witness to certain events that happened in history. It therefore remains a question of acute interest to the Christian theologian

whether their witness to historical events is in fact true.

But what is implied in the description of Christianity as an historical religion? The mystical type of religion concerns itself with man's inner life, rejecting the things which are temporal and aspiring to the eternal. For it, history is at best irrelevant and at worst a hindrance to the soul's union with God. Nature-religion, on the other hand, looks upon the world of time and sense as a medium of divinity, being a response to the 'numinous' or awe-inspiring quality of natural phenomena, whether regular or exceptional. But for it also history as such is irrelevant.

While Christianity does not reject the idea of the revelation of God in mystical experience or in the sphere of Nature, but takes up both modes of revelation into its own scheme, it finds in history the primary field of divine revelation. 'It is from the vantage point of a historical revelation that we can look both inwards upon the life of the spirit and outwards upon the world of Nature and discern in both the vestiges of the Creator.'

When it is said that for Christianity the eternal God is revealed in history, it does not mean that any striking episode in history may be regarded as the self-revealing act of God, such as the re-emergence of the German nation under Adolf Hitler; nor that the truth about God can be discovered by a synthesis of the observed facts of history, as in the 'organic' or the 'cyclic' theory put forward by the philosopher of history.

History, as the field of the self-revealing activity of God, does not consist of bare events, nor of any casual event, but of a particular series of events to which a unique intensity of meaning belongs. 'The particular, even the unique, is a category entirely appropriate to the understanding of history; and since one particular event exceeds another in significance, there may well be an event which is uniquely significant, and this event may give a unique character to the whole series to which it belongs.'

It is the claim of Christianity that a unique significance attaches to the life, death, and resurrection of Jesus Christ, as revealing the purpose of God in history, and that this supreme event gives a unique character to the whole series of events recorded in the Bible from the call of Abraham to the emergence of the Christian Church. The purpose is never conceived to be completely revealed in the history of Israel, but it is conceived as to be revealed in the great consummation, the Day of the Lord. In Christianity the coming of Jesus Christ, His death and resurrection, are represented as the fulfilment of Old Testament prophecy, as eschatological events in the full sense.

Thus the story of the Gospels is a narrative of events whose meaning is eschatological, that is, 'events in which is to be discerned the mighty act of the transcendent God which brings history to its fulfilment.' Accordingly, the question of the historicity of the Gospels is one which cannot be set aside. The Gospels are both historical and religious documents.

Professor Cecil John Cadoux, M.A., D.D., has written a book—*The Case for Evangelical Modernism: A Study of the Relation between Christian Faith and Traditional Theology* (Hodder & Stoughton; 7s. 6d. net)—which will no doubt arouse considerable discussion. We are aware of many sporadic utterances from the Modernist side on certain points of traditional belief. But in this book we have, not only a criticism of 'Orthodoxy,' but a definite attempt to relate the Modernist position to the Christian facts and to rationalize it, in short, to give it a doctrinal form.

The term 'Modernist' is a very elastic one. It would include extreme left-wing Unitarians, and might even embrace thinkers on the other wing like Dr. A. J. Rawlinson. Dr. Cadoux qualifies the word by 'Evangelical,' and this implies (what indeed his book confirms) that his Modernism accepts fully the results of modern criticism and at the same time adheres faithfully to the gospel of

the grace of God in Jesus Christ. 'Christians are essentially those for whom God in Christ has wrought great things whereof they are glad, those who through Christ have found God, have tasted His love, and experienced His saving, cleansing, and uplifting power.'

In seeking for truth, however, we must proceed as the scientist does—there is no difference between science and religion in this respect. And when we do so we find certain principles involved. One is that the basis of operations is the world of objective reality, and for the Christian that means God. The human counterpart to this objective reality is the faith, intelligence, and conscience of man. But the seeker after God also (like the student of science) needs the guidance of experienced and therefore authoritative teachers, whom he finds in the Bible and elsewhere. The decision as to which teachers he will trust, however, is the act of his own private judgment. No teacher, however much trusted, is ever rightly regarded as infallible. His authority is provisional.

And finally, if we raise the question: How is the seeker to *know* what is true, how are we to be safeguarded against error? the answer lies, not in any established body of doctrine, however venerable, but in the records and experiences of God's dealings with us. 'If, as we believe, God really exists and works through His Holy Spirit in the minds and consciences of men, then, so long as man remains a truth-loving animal, our orthodoxy [in the sense of ascertained truth] is secure, whatever errors may from time to time attend our efforts to reach it.'

These principles, summarized in the last two paragraphs, may be taken to be the essential content of modernism, evangelical or not. And in the light of them Dr. CADOUX examines the conclusions and methods of what he calls Traditionalism (we may pass over his criticisms of the left-wing and of Barthianism, both of which he designates 'blind alleys,' as they are on familiar lines). The traditional Christology, as embodied in the Chalcedonian formula, he rejects mainly on two grounds. One is that it locates the Divinity of Jesus in the metaphysical composition of His Person rather than in the spiritual and moral quality of His character. The other is that this metaphysical construction is in flagrant contradiction with the recorded facts of our Saviour's life. Dr. CADOUX admits that the traditional Christology has safeguarded a precious truth, that God was truly and uniquely in Christ reconciling the world to Himself. But that does not justify its other errors. And indeed does not justify the position, to which all Modernism objects, that authoritative truth lies in a closed body of doctrine rather than in the experience of the believer.

We are waiting patiently for Dr. CADOUX'S own reconstruction. But he keeps us waiting a little longer while he clears out of his way certain 'unhistorical elements.' The first step in a reconstruction is to dispose of these. They are no fewer than nine. And only a bare list of them can be given here. They are as follows: the Virgin Birth, the birth of Jesus at Bethlehem, that Jesus was omniscient, that He performed any of the 'Nature miracles,' that Jesus was conscious of pre-existence, that He claimed to have authority to forgive sins, that He claimed to be sinless, that the discourses in the Fourth Gospel are from His lips (or most of them), and, finally, that His body left the tomb. That is a comprehensive, and a very serious, list of negatives. It does not seem to leave much ground for doctrinal reconstruction. But, in spite of that, no reader of this book will fail to be impressed by the brave attempt in it to preserve all that is precious in our Christian faith.

Dr. CADOUX wishes to be true to the data given us in Scripture and experience. And he sees clearly that the difficulty in the way of a working theory is our need of somehow unifying the humanity which Jesus shares with us and the uniqueness wherein He differs from us. 'All men, we often say —at least all good men—are in some sense divine; but Jesus is divine in a unique sense.' The traditional Christology failed because, though it admirably safeguarded the unique character

of His Divinity, it virtually denied His real humanity.

Dr. Cadoux believes that, in endeavouring to solve the problem, we have to take seriously what he boldly calls the divinity of man. There is, he says, a striking similarity between the assertion that God is in some sense *in* men and the great Pauline affirmation that 'God was in Christ reconciling the world to Himself.' And Conservatives and Modernists meet to-day on common ground in affirming that the goodness and self-sacrifice of Jesus are, in some real and mysterious sense, the goodness and self-sacrifice of God Himself. 'Why, therefore, should we not, tentatively at least, affirm that "God's presence and His very Self"—the Presence and Self manifested with unique clarity and fulness in the overwhelming goodness of Jesus—is after the same fashion though with less clarity and fulness manifested in those in whom Jesus Himself has called forth a longing to follow Him?'

Dr. Cadoux is fond of Paul's phrase 'the first-born among many brethren,' and it seems to sum up his Christology. Dr. Cadoux sees clearly that his position falls far short of the precision attempted in the traditional creeds. It is at least exposed to other criticisms, as he admits, and especially two; that it is pantheistic, and that it is unitarian. Both these criticisms he rejects. He quotes with approval Dr. Wheeler Robinson's words, that 'for the modern man earnestly seeking the confirmation of his faith in Jesus and not blind to all the difficulties of the day . . . the only way is to face Jesus in His humanity and resolutely to seek God in and through the human values of the personality of Jesus. . . . Perhaps the most helpful thought may be to ask ourselves the question: "What other expression of the Godhead could there be than through such a humanity as this?"'

And as to Unitarianism, Dr. Cadoux by no means denies the doctrine of the Trinity. He has his difficulties about it, like all of us, but he accepts it. 'The Trinitarian assertion of the existence from all eternity of "God the Son" who became incarnate in the human Jesus I accept as a method of affirming that the forth-going divine life manifestly present in Him for the salvation of us men was as divine and eternal as that of the Father Himself.' And Dr. Cadoux earnestly asserts that his immanental Christology does not ignore or omit that vital Christian belief for which more traditionalist language is often asserted to be the only safeguard.

We do not propose to criticise the conclusions of this book. That is not in the scope of these notes. But in the minds of many readers who sympathize with the writer's aim and admire his courageous attempt to preserve what is essential in real Christianity, there will remain an uneasy feeling, due to two things. One is the suspicion that with the removal of the 'unhistorical elements' referred to, the basis of the Divinity of Christ is seriously compromised. And the other is the query that persists as to whether Dr. Cadoux's position really does safeguard the uniqueness of Christ. It should, however, be added that the author earnestly contends that in this Evangelical Modernism there *is* a gospel for sinful and suffering humanity, and that the message of the redeeming grace of God in Christ can be as efficiently conveyed to men in Evangelical Modernism as in traditional ways. That is his last word, and it is, of course, the all-important issue.

After Fifty Years.

III. Aspects of Sacrifice in the Old Testament.

By Professor E. O. James, D.Litt., Ph.D., F.S.A., University of Leeds.

Fifty years ago, when the spirit of historical inquiry was beginning to pervade the study of religion, the scientific theories put forth to explain the origin and significance of sacrifice were mainly influenced by the prevailing belief that the institution arose as an attempt to appease angry gods and spirits by propitiatory offerings on the principle of a life for a life. This widespread notion derived some support from a superficial study of the Hebrew ritual where the blood rite played a prominent part and the idea of placation seemed to be a determining motive (cf. Gn 8^{21}, 1 S 26^{19}, 2 S 24^{25}). Moreover, it is true that in primitive states of culture offerings are not infrequently made at times of stress and calamity to ward off real or imaginary evils, and sometimes these are substitutionary in character. But further investigation has shown that while ideas of this nature are contained within the institution, taken as a whole the primary purpose is to maintain a right relationship between a human community and the supernatural powers upon which it depends for its continuance and well-being. If this involves an element of fear, and a desire to 'cover' guilt or drive away evil, it is mainly directed towards the securing of a renewal of strength and a fresh outpouring of vitality.

Since the blood derives its efficacy in ritual from the belief that it constitutes the animating principle of a living organism, it is the most potent agent in establishing a vital alliance between those who are united in a blood-bond. This was recognized by Robertson Smith at the end of the last century when he suggested that sacrifice arose in an act of communion effected by the worshippers partaking of the flesh and blood of a theanthropic animal at once god and kinsman.[1] The weakness of his hypothesis lay in the emphasis he placed on Totemism as the universal source of the institution, whereas it now appears that it is only a secondary and sporadic mode of primitive social organization among certain hunting peoples, and if it ever occurred among the Semites it must have been at a period so remote from the time when Hebrew tradition was systematized that it had long ceased to be inoperative. Nevertheless, when and where it occurred it expressed a rudimentary form of the blood-covenant which in more advanced cultures found expression in the institution of sacrifice. Thus, totemic ceremonies held to make the sacred ally increase and multiply usually conclude with a sacramental meal on the flesh of the species in order to strengthen the bond of union between it and the human group which depends on it for its identity.

Sacrifice, however, belongs essentially to a later stage in social and religious development when the community was organized on a theocratic basis with certain individuals, notably the divine king, set apart to control the powers of Nature in the interests of mankind. Since the life of the king was mysteriously bound up with the prosperity of the country and the processes of fertility, according as he was virile or lacking in vitality the flocks and herds throve or languished, the fields yielded an abundant or meagre harvest, and the community was healthy or sickly.[2] To guard against the disastrous consequences that must inevitably follow were the ruler to succumb to illness, senility, and natural death, he was killed while still at the height of his vigour in order that his sacred life might be transmitted to his successor. Various devices have been adopted throughout the ages to secure the transmission, and there is a passage in the Egyptian Pyramid Texts which suggests that the slain king was actually eaten by his successor to imbibe his life.[3] At an early period, however, it would seem that substitutes were often provided for the royal victim, and while at first these may have been one of the sons of the monarch, or at least some member of his family, who therefore shared in a measure his divinity, soon the supreme penalty was paid by commoners, especially strangers and prisoners of war.

Although human sacrifice has never been more than a phase in the institution, it unquestionably was widely adopted at the dawn of civilization in the Ancient East, and in other agricultural communities, as, for example, among the Aztecs in Mexico. Moreover, while the killing of the divine

[1] *Religion of the Semites*[3] (London, 1927), 224 ff., 245.

[2] Frazer, *Golden Bough*, Pt. III., 'Dying God,' 24, 27; Pt. VII., 'Balder the Beautiful,' vol. i. 1 f.

[3] *Pyramid Texts*, 393–414.

king was doubtless largely responsible for the practice, the presence of bodies of children in the foundations of buildings in Palestine and elsewhere reveals that human offerings were made to strengthen the walls of houses and cities (cf. Jos 6^{26}, 1 K 16^{34}) as well as to renew vegetation by revivifying the gods and their earthly incarnations and representatives.

Prior to the Josiah reformation in 621 B.C. (or, as some Old Testament scholars would think, long after this time), children were passed through the fire to Molech (*i.e.* the king) in the valley of Hinnom (2 K 23^{10}), while the story of the execution of the vow of Jephthah (Jg $11^{30ff.}$) leaves no doubt as to the prevalence of the rite in Hebrew tradition. If the account of the offering of Isaac is told in the form of an eighth-century Prophetic Midrash, there is nothing to suggest that the sacrifice was regarded as repugnant to Yahweh (Gn 22^{1-13}). On the contrary, it would seem that originally the injunction in the Book of the Covenant, 'the firstborn of thy sons shalt thou give unto me' (Ex 22^{29}), was literally enforced.

The Passover ritual is full of obscurities, but as Frazer says: 'the one thing that looms clear through the haze of this weird tradition is the memory of a great massacre of firstborn.'[1] There can be little doubt that the annual commemoration of that terrible night at the vernal equinox, when 'the Destroyer' was abroad on his bloody campaign, points back to a time when human victims were offered, probably to renew the vigour of the king in order to revivify the forces of Nature at the time of the Spring Festival. The Feast of Unleavened Bread (*Maṣṣôth*) in the month of Nisan or Abib coincided with the Babylonian New Year Festival (*Akitu*) celebrated at Esagila, when in the temple of Marduk at Babylon the slaying of Tiamat was commemorated in a ritual drama re-enacting the struggle between the forces of good and evil to secure the well-being of the crops and the community during the forthcoming year. To bring life and light out of decay and darkness the Creation Epic was recited, and the king renewed his power by seizing the hands of the image of Marduk and receiving absolution from the priests, having first delivered up his regalia as an act of abdication. By these means he saved his life, retained his throne, and revivified the processes of Nature at the turn of the year.

That the Hebrew Passover represents a Palestinian development of the same Spring Festival is suggested by the season at which it was held, the ritual employed during the observance and the meanings attached to it in the Priestly tradition, when after a long lapse of time the feast was revived (2 K $23^{21ff.}$). Thus, it began on the 10th of Nisan and continued till the 21st, as in the case of the Babylonian Akitu, and reached its climax on the night of the 14th when the moon was full. At the fateful vernal equinox every precaution had to be taken to keep at bay the Destroyer. No one might leave the house, and the door posts and lintel were made secure by smearing upon them the blood of the lamb or kid killed as the Paschal victim. The flesh was eaten with unleavened bread and bitter herbs, and every trace of the feast had to be removed before the morning. For the next seven days no leaven was permitted to be eaten.

This was the form of rite assumed in the post-exilic community, when the *Pesach* (offering of the firstborn) and the *Maṣṣôth* (Unleavened Bread) were combined, and the whole observance was interpreted in terms of an ætiological myth centring in the story of the Exodus regarded as the beginning of a new division of time.[2] In the Book of the Covenant the coincidence of the Feast of Unleavened Bread with the Spring Festival and a rather obscure reference to the offering of the firstborn are mentioned, but no details of the ritual are given. Doubtless in the original Paschal rite the victim was eaten raw as otherwise the prohibition in the later account in Ex $12^{8,9}$ would be meaningless. In this case the purpose probably was to imbibe the inherent vitality, as in the Arabic camel sacrifice in the fifth century A.D. described by Nilus. Like the Thraco-Phrygian worshippers of Zagreus who consumed the raw flesh of bulls and calves, the Arabs appear to have drunk the warm blood of the camel victim before 'hacking off pieces of the quivering flesh and devouring them raw with such wild haste that in the short interval between the rise of the day star which marked the hour for the service to begin, and the disappearance of its rays before the rising sun, the entire camel, body and bones, skin, blood and entrails, is wholly devoured.'[3] In this way the life of the sacred victim, which originally was itself divine, was absorbed by all who shared in the ceremony, and the common bond between them re-established and confirmed.

The sprinkling of the blood on the lintel and doorposts in all probability was a later addition to the Passover narrative, derived perhaps from the

[1] *Golden Bough*, Pt. III., 176.

[2] Jewish chronology was divided into two parts: (1) from the Creation to the Exodus, and (2) from the Exodus onwards.

[3] *Religion of the Semites*, 338.

practice of smearing houses with blood to repel demons, but if it was an accretion, it was in accordance with accepted custom to set up an efficacious barrier to prevent the Destroyer entering houses during his nocturnal ravages at this fateful season. Nevertheless, if the blood of the victim was poured out at the altar prior to the feast it could hardly have been smeared on the entrances to the houses, and at first perhaps the eating of the sacred flesh was regarded as sufficient protection against hostile attacks. By partaking of a sacramental meal, union with the victorious beneficent powers was established, whereby a renewal of strength was obtained to combat the forces of evil, just as the Athenians at the time of the annual Anthesteria chewed buckthorn and anointed their doors with pitch to drive away the ghosts let loose at the Pithoigia.[1] The bitter herbs in the Passover rite were probably originally apotropaic agents comparable to the Greek buckthorn, but among the Hebrews it was the sacrificial victim which was endowed with the plenitude of divine life. At first, apparently, this was the firstborn of man (Ex 22^{29}), but when an animal was substituted it had to fulfil certain carefully prescribed conditions in order that it might be efficacious as a vitalizing agent.

In the composite form of the festival the Paschal meal became a sacrificial feast on an animal victim to commemorate the deliverance from Egypt, but while in the process of reinterpreting the Spring Festival into an ætiological myth the rite lost a good deal of its earlier significance, the tradition of the slaying of the firstborn survived together with the vegetation elements in the ritual. The Passover remained, in fact, the initial event in the seasonal festivals of the agricultural year, whether or not originally the *Pesach* was a nomadic moon-festival. Professor Hooke is probably correct in regarding the three seasonal observances mentioned in the Book of the Covenant as separated parts of one Annual Festival directed primarily to the same end.[2] Thus, the *Maṣṣôth*, celebrated at the beginning of barley harvest (Ex 24^{18}), was connected with the offering of the firstfruits symbolized by the waving of the sheaf of barley (*'omer*) before Yahweh on Nisan 16th (Lv 23^{11}); a practice with a considerable history behind it, performed to promote the fertility of the crops during the forthcoming season. Seven weeks later, at the end of barley harvest, and the beginning of wheat harvest, two 'wave loaves' baked with leaven (Lv 23^{17}) were offered at the Feast of Weeks or Pentecost (*Shābu'oth*). Finally, at 'the turn of the year,' an autumnal Harvest Festival was held at the Ingathering (subsequently known as Tabernacles or *Sukkôth*), just as in Mesopotamia the spring and autumn were both occasions of New Year celebrations. It was then that the victory of Yahweh as the Lord of Creation was proclaimed with appropriate sacrifices and rejoicings (Lv $23^{24ff.}$).

According to the Priestly Code (Lv 23^{27}, $16^{29ff.}$), on the tenth day of the seventh month (*Tishri*) the Annual Day of Expiation or Atonement was held as a solemn act of penitence and ritual purification of the priests, the sanctuary, the holy vessels, and all 'the people of the assembly.' This was effected by the high priest offering a bullock as a sin-offering, and taking two goats over which lots were cast. The one selected for Yahweh was killed and its blood, like that of the bullock, was sprinkled on the 'mercy seat' in the holy place and on the horns of the altar. After all these catharic rites had been duly performed, the other goat on which the lot 'for Azazel' fell was taken, and the high priest, laying both his hands upon its head, confessed over it 'all the iniquities of the children of Israel and all their transgressions, even all their sins.' It was then led to the wilderness laden with the evil of the nation to carry its burden to the sin-receiver (*i.e.* to Azazel). The identification of this being is difficult to determine, but whether he was a satyr, a goat-demon (one of the *se'irim*), haunting waste places, or an *elohim*, his function was the absorption of evil. The goat was merely the carrier, like the living bird in the purification of the leper (Lv 14^{7}), and it was not until much later that he was regarded as a sacrificial victim thrown over a precipice as an act of atonement.[2]

The sins of the nation having been removed by this primitive mechanical process of purification, the high-priest laid aside his official vestments like the king at the Babylonian *Akitu* Festival, and washed himself in the holy place. He then revested and came forth to complete the expiation by offering burnt offerings. Similarly, the men who led away the scapegoat and carried without the camp the carcases of the bullock and goat employed as the sacrificial victims, were required to wash their cloths and bathe in water before being readmitted to society. Five days later the Feast of Tabernacles began on the 15th of Tishri, when all the fruits of the land had been gathered. The proceedings opened and closed with a Sabbath, or rest day, the intervening week being spent in booths made of

[1] J. Harrison, *Themis*[2] (Camb., 1927), 289.

[2] *The Origins of Early Semitic Ritual* (Oxford, 1938), 46 ff.

[3] *Yoma*, 6.

greenery resembling the Babylonian *gigunu* of cedar erected in the temple of Marduk, according to Mr. Sidney Smith, as a nuptial chamber for the sacred marriage of the king and queen.[1] This rite with which the Annual Festival normally concluded, typified the union of heaven and earth upon which the fruitfulness of the year depended, as it was supposed. Therefore, it formed a fitting conclusion to the series of feasts and ritual observances in the agricultural calendrical cycle.[2]

Taken collectively these Hebrew agricultural festivals conformed to the general pattern of the institution of sacrifice in the ancient world which originally centred in the things which were done to and by the king to secure the prosperity of the community.[3] It is for this reason in all probability that the prophets of the seventh and eighth centuries opposed the ritual order and the monarchy, and appealed to the desert tradition as the true and only legitimate source of the religion of Israel. Thus, Amos, who had been brought up in the pastoral culture of Tekoa in isolation from agricultural society, appears to have denied the divine origin of sacrifice, and refused to admit that it was part of the original nomadic culture of the nation. 'Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel?' (Am 5^{25}). Again, his successor Hosea declared, 'I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings' (Hos 6^{6}). Isaiah in the southern kingdom of Judah condemned even the sacrificial worship of the Temple at Jerusalem. 'To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats' (Is 1^{11}).

In the strenuous days before the fall of the capital, Jeremiah fell back on an intense individualism in which sacrifice had no place. Each man must suffer for his own sins and each man must be saved by his own righteousness. 'I spake not unto your fathers, nor commanded them . . . saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you' (Jer $7^{22f.}$). The new covenant when the desolation of the nation shall have regenerated the apostate people, will be purely ethical written 'in their hearts' ($31^{33f.}$). Similarly, Ezekiel, the priest-prophet of the Exile, was as insistent as his predecessors on the need of a change of heart and the maintenance of spiritual religion, when the Temple should be restored and worship re-established in the beauty of holiness (Ezk 36^{26}, 20^{40-44}, $37^{26ff.}$). But he saw a vision of a cultus fulfilling these requirements when the Exile had done its work of reformation.

This indeed did become an accomplished fact when the sacrificial system was organized in Judaism since while the ancient ritual pattern survived non-moral holiness no longer was thought to suffice. Thus, in the Levitical Day of Atonement, though the expiation was primitive in its setting, being a mechanical removal of guilt by catharic rites and a scapegoat, something more was implied. In later Judaism the Rabbinic penitential theory maintained that expiation of the more 'grievous' offences committed with a 'high-hand' was only effected when the ritual was performed with sincerity of heart and true repentance.[4] 'For transgressions that are between a man and his fellow the Day of Atonement effects atonement only if he has appeased his fellow.'[5] The ethical teaching of Ezekiel and the Deutero-Isaiah gave a new significance to monotheism which inevitably reacted on the work of Ezra and his successors in the restoration of the religious organization of the post-exilic community. In referring back the ritual order to Moses and the desert, it was brought into conjunction with the more spiritual tradition of the prophetic movement, and though the antecedents were to be found in the vegetation kingship cultus, the rites were given a new evaluation.

The ancient symbolism of the blood as the life remained (Lv 17^{11}, cf. $3^{2.\ 7.\ 13}$, $7^{1.\ 2.\ 7}$, $8^{14f.}$, $9^{2-4.\ 8f.\ 12.\ 16.\ 18}$), but instead of being outpoured in the 'sin-offering' (*hāttōth*) to revivify and augment the power of the god, or drive forth the forces of evil, it became a compensation for injury, and a sign of inward cleansing by true repentance: 'the sacrifices of God are a broken spirit' (Ps $51^{16f.}$). The peace-offering (*shelem*), which in pre-exilic times was a sacred meal (1 S 11^{15}, 2 S $6^{17f.}$), developed into the votive offering (*neder*), the free-will offering (*nedabah*), and the thank-offering (*Todah*), or sacrifice of atoning efficacy offered in a thankful spirit

[1] *Journal of the Royal Asiatic Society*, 1928, pp. 849 ff.

[2] The Feast of Tabernacles and the Day of Atonement are not mentioned in the pre-exilic literature, and even Nehemiah is silent about the Levitical Day of Expiation. These very ancient rituals therefore seem to belong essentially to Judaism where they were re-interpreted in terms of the desert tradition of Israel.

[3] Cf. S. H. Hooke, *Myth and Ritual* (Oxford, 1933), *The Origins of Early Semitic Ritual* (Oxford, 1938); E. O. James, *The Origins of Sacrifice* (London, 1933).

[4] *Yoma*, viii. 9.

[5] *Ibid.* ix.

(Lv 3), so that the ceremonial meal acquired a eucharistic meaning independent of propitiation. The three main ideas of the placation, the ritual removal of guilt, and of substitution, derived from the New Year rites, no longer were efficacious merely for the physical well-being of the community. They now began to acquire a more lofty connotation, while another class of offerings designated *minḥah* were in the nature of gifts given in recognition of the sovereign claims of God on the nation of His choice. These appear to be quite distinct in origin from those arising out of the royal ritual.

Finally, there is the infinitely loftier conception of redemptive suffering which finds expression in the Servant Saga embedded in the later portion of the book of Isaiah. In these poems of uncertain date the doctrine of representative suffering emerges in the Servant who bears the sins of the people vicariously. No explanation is given why sinners should be forgiven because an innocent man had suffered, but, nevertheless, it was recognized that sin had to be atoned for, and the sufferings of the righteous Servant were compared to the guilt-offering (*āshām*) (Is $53^{10.\ 5.\ 8}$). Something had to be done to remove the consequences of sin, and one of the functions of the Servant was to restore the captivity of the exiles and to renew their prosperity (Is $49^{5ff.}$). But it was the deeper problem of vicarious atonement that lay behind the conception of the Suffering Servant, and it was this which received a new solution in the perfect self-offering of God in Christ.

Why Mr. Aldous Huxley is not a Christian.

By the Reverend David Cairns, M.A., Bridge of Allan.

In recent years it has become quite the fashion for men and women of letters to give the world a statement of their religious beliefs. Two of them whose writings are of particular interest on this subject are Mr. I'Anson Fausset, and Mr. Aldous Huxley, both of whom have rejected Christianity and accepted a form of mysticism. In a previous article in The Expository Times I tried to show that Mr. Huxley's mystical cosmology failed to provide a basis for his ethic, which was really very similar to the Christian ethic, and could not really stand unless based on the Christian, or at least a theistic cosmology. In this article I propose to discuss the grounds given by Mr. Huxley, mostly in *Ends and Means*, for his rejection of Christianity. The grounds which he gives are four in number.

The first is that the experience of all the profoundest mystics contradicts the belief that God is personal. He says, 'Those who take the trouble to train themselves in the arduous technique of mysticism always end, if they go far enough in their work of recollection and meditation, by losing their intuitions of a personal God and having direct experience of an ultimate reality that is impersonal' (*Ends and Means*, 235). There are, he says, some mystics who have been much under the influence of the Christian tradition, who have clung to the tenets of the Christian Faith, and have not therefore ventured out beyond the harbour into the deeps of mystical experience. They have clung to a devotion to a personal Christ and the historical accidentals which the teaching of the Church has imposed on the mystical experience. But certain more daring souls have struck sail and ventured beyond the harbour. There terrible storms have assailed them, and only after many days of storm have they reached calm waters and peace again. For they have realized in the mystical experience that God was not good, was not love, was not personal, and at first the discovery was terrible to them. It seemed like plunging over the abyss, like losing hold of everything on which they had placed reliance. It was the entry into nothingness, the dark night of the soul. Only later did they learn the true peace of union with an impersonal God, only later did they realize that beneath these tossing waves there were the calm depths of the ocean.

Now it seems that Huxley is here making assumptions which beg the whole question. In assuming that these mystics have the profoundest insight into truth he takes for granted without examination a whole cosmology. This cosmology holds that Reality is to be found outside of history, that myself and Reality are essentially one, and that by neglect of the historical I attain to Reality, and find it by plunging into the recesses of the self. By 'the

historical' I mean that whole world of things, events, and above all, persons, with which I meet in the course of my life. According to Huxley's rather naïve assumption, reality is not to be found here, but in mystical recollection and meditation.

It will be rightly objected that there are at least two kinds of mysticism—the first, a mysticism of the self, such as is here criticised; and the second, a mysticism of external intuition, whereby I see the One in the Many, and go on to assert the reality of the One and the superficiality of the Many. But it may well be maintained that Reality, whether it be in ourselves or without us, is historical and individual, it exists as a One *in Many*, and to neglect its given individuality, its objectivity, its historicity, is nothing less than to run away from Reality. It may be claimed that to seek refuge in this type of mysticism is a refusal to take responsibility, that it is nothing better than the two-gramme doses of *soma*, the delightful narcotic with which the inhabitants of the Brave New World indulged themselves. To assert that History, the given, can never decisively reveal Reality, is merely to assert a prejudice, and if you were to expound this theory to a psycho-therapist, his answer might well be—'This may be the profoundest mysticism, but to me it sounds uncommonly like regression.' It is the rejection by the individual of the time-process, history, the created world. It might be worth the psychologist's while to trace a connexion between Nirvana and the mother's womb.

There is one point in Huxley's writings, where he, or at least one of his characters, comes very near to realizing the possibility that there is an alternative to the pantheistic mystical point of view. It is to be found in *Eyeless in Gaza*, 564. 'God—a person or not a person? Quien sabe? Only revelation can decide such metaphysical questions. And revelation isn't playing the game—is equivalent to pulling three aces of trumps from up your sleeve.' He goes on to say that it depends on the way your mind works whether you believe God to be personal or impersonal, he cannot think of Him as personal, and anyway it makes no difference to ethical action.

But the question of the personality of God is not thus indifferent to ethical action, as we have seen, and as Huxley himself admits in *Ends and Means*, though his conclusions are that a finer ethic results from belief in an impersonal God, a conclusion the exact contrary of ours. And the personality of God cannot be thus flippantly decided by individual preference as men choose a blue or a green tie. And why should revelation be ruled out of court *a priori*? Is it not the *a priori* denial of it that is unfair, like the pulling of *four* aces of trumps from up your sleeve? That there is Revelation can only be decided in the particular case, when a particular claim is made that *this* is Revelation. At this point Huxley seems like a man standing on the top-step of a diving board, one foot hanging over the edge, and apparently unconscious that there is any drop before him, unaware that at any moment he may be swimming out of his depth. Why is it unfair to be asked to believe in Revelation? He would not be asked to believe without grounds. A man of Huxley's acuteness, having got so near the edge, may well soon take the plunge—not into the dark night of the soul, but into the waters of Christianity!

When Mr. Huxley says that all the *profoundest* mystics have believed in an impersonal God, one has the feeling that this does not necessarily mean very much at all. Possibly no more than just the fact that these mystics are the ones with whom he feels himself for the moment most in sympathy. And he chooses some strange companions. When he accepts the revelations of Marie Lataste rather than the words of Christ as to the nature of God, one feels inclined to ask upon what grounds is this done? Perhaps the answer would be given that this girl's experience is taken merely to confirm that of countless mystics. But may I imitate Mr. Huxley's example and repeat to him his maxim, 'By their fruits ye shall know them.' Is it not probable that one who had the ethical insight of Jesus would be more likely to have the truth about God in his teaching than Marie Lataste in hers? With Huxley's strictures on Christ's character I have yet to deal. But he seems to me perilously near the error of Edward Irving and his friends, who believed in 'speaking with tongues' and received anything that was said 'in the power' without exercising upon it their moral judgment, without judging it by its fruits. That an experience came in a mystic trance is no criterion of its value. It must be subjected to ethical and rational tests, as William James discovered after his experiments with laughing-gas, during which he became converted to Hegelianism, and wrote down in mystical raptus the divinely inspired words 'Nothing is Nothing, all is Othing!'

The second ground on which Mr. Huxley rejects personal theism and Christianity is that person-worship always leads to intolerance. With all that he says about the worship of Hitler or 'Father Divine' having a corrupting influence on the character of the worshipper it is easy to agree. And it is unfortunately too true that in the past Christians have a sullied record of persecution. The attempt

to propagate Christianity by force rests upon a fundamental misunderstanding of the Christian Faith. The temptation to do so was one of the temptations which Christ resisted at the beginning of His ministry. He believed that it was a temptation from the devil, and called Peter 'Satan' when he tried to move Him back to such an ideal from the way He had chosen for Himself. The Roman Church with its inquisitions and persecutions has utterly failed to understand this fundamental fact of the Christian Faith that it cannot be propagated by force. So, too, did the Reformers, though their successors have since seen their error and repented of it. For before building the monument to the Reformers at Geneva, they set up a tablet to Servetus, who should have been treated with love, and not burnt at the stake, however wrong-headed and foolish he may have been.

It is, moreover, relevant to point out that peace, liberty, justice, and brotherly love, are the aims which Christendom would have set before itself all through the two thousand years of its existence, if it had been true to the spirit of its Founder. That it has not always done this is to its shame, and is due to the way in which Christians have avoided the moral challenge of Christ. We do not need to take all Huxley's indictment at its face-value, but we must confess the treason of Christians to Christ. And we must emphatically deny that these shortcomings are due to defects inherent in His character, or in His view of God as personal. His whole teaching is that men should be pure and merciful and kind because God is these things. And how an educated man like Mr. Huxley can be so ignorant of the Gospels as to assert that Christianity teaches the opposite, passes my understanding.

It is, however, true that literalist views of Biblical inspiration have led to a pernicious misunderstanding of Christian Ethics. But be this as it may, such an Ethic is a radical error and misunderstanding of the Gospel; it is devil's work, and turns Christianity into its contrary. And it is preposterous to say that it is the natural fruit of belief in a personal God. It is the fruit of human sin and obtuseness and stupidity.

According to Mr. Huxley on the other hand the fruits of mysticism are always love and peace and toleration, while those of Christianity are persecution and intolerance. Can it be shown that the mediæval mystics ever uttered any word of protest against persecution? Did they not approve when the Albigenses and others were hounded out of existence? Does Mr. Huxley not know that Hinduism sent the early Buddhists to the stake, impaling them for their faith, and forcibly expelling Buddhism from India?

What are we to make of this statement from Otto's *Mysticism East and West*? 'The variety of different types of mystical experience can result in estrangement and conflict. It was the Mystics who warred against the Mystic ibn Mansur al Hallaj, and helped to bring him to the cross, while he himself, from the standpoint of another type of experience, fought against the mysticism of his day' (p. 40, trans., Macmillan, 1932). How are we to account for the fact that Eckhart, whom Mr. Huxley admires, was acclaimed as a forerunner by Hegel, whom he hates? That Eckhart's works are constantly appearing in new editions in Nazi Germany, and that Rosenberg has acclaimed him as 'the Creator of Aryan Religion and the Incarnation of Odin'?[1]

This persecuting side of Mysticism is only natural, for non-Christian mysticism strips God of all moral attributes, and asserts that the way to union with Deity lies through the exaltation of one or other trait in human nature or society—the self, race, sex, the State. Or, else, reacting from an uncritical affirmation of the world or some element in it, mysticism becomes so negative in its attitude to the world that its devotees do not trouble to stand up for human rights at all, and allow persecution free course while they pursue their communion with the All.

If we use the criterion 'By their fruits ye shall know them,' taking up Mr. Huxley's challenge, we shall see historically an overwhelmingly strong case may be made out for Christianity over against pantheistic mysticism in its record of service to man and his freedom. In spite of its dreadful sins and mistakes, historical Christianity has given us nearly all the freedom we possess, and most of the toleration and mercy. And is not the decline of respect for Christianity one cause of the regression to barbarism which Huxley so justly notices? But if we compare the teachings of Christ about God, and the teachings of non-Christian mysticism, we can be left in no shadow of doubt as to which cosmology the ethic of Huxley demands if it is to be valid.

The third ground why Huxley rejects Christian theism is that the character of Christ is imperfect, showing both faults of omission and commission. The usual examples are given of Jesus' sins of commission. It is asserted that He used violence in

[1] Letter by Professor F. M. Powicke in the 'Times Literary Supplement,' 18th July 1935, quoted in *Is Christianity Unique?* p. 81, by Dr. Nicol Macnicol.

the Temple. Let us leave undiscussed the question as to whether Jesus might have used physical force in the Temple without incurring moral stigma from His action. But this very story is often cited by Christian pacifists as an instance of the victory of *moral* force against overwhelming physical odds. It is also claimed that the scourge used by Jesus was only used against the cattle in the Temple. This incident is therefore surely most uncertain ground on which to build a moral condemnation of Jesus as a man of violence. Then, as we might expect, the story of the Gadarene swine is cited. Mr. Huxley here takes up a point vehemently debated half a century ago by his relative T. H. Huxley and Mr. Gladstone. Mr. Huxley asks if it was not a sin in Jesus to destroy the herd of Gadarene swine as the narrative of Mark tells in the story of the healing of the demoniac? (Mk 5^{1-20}).

Now there are two possible ways of interpreting this singular story. Either we may take it as the story of the cure of a madman, or, like the Gospel writers, we may believe in real 'possession' by evil spirits. The former view is held by many convinced Christian believers, who find no difficulty in holding that Christ, in all matters of merely scientific diagnosis shared the beliefs of His contemporaries. On this view the headlong flight and death of the swine must have been caused by the panic induced by the contortions of the lunatic. Phenomena of this kind, it is well known, are incidents in psycho-therapeutic treatment. It would be as unreasonable to blame Christ for this, as to blame the healer for the destruction of property caused by such unhappy victims of mental disorder in the process of treatment. It may be safely assumed that this, or something like this, is Mr. Huxley's own view of the story, behind the narrative. His argument is therefore a pure *argumentum ad hominem*, addressed simply to those who hold the more conservative view of possession. It is very difficult to believe that he himself finds any moral turpitude here in the Jesus of History.

On the other view of real possession by demons and their actual entrance into the scene, it has been pointed out by Christian scholars that Christ in the matter is reported by Mark as having merely given permission to the evil spirits to enter into the flock. That the lawless spirits wreaked their anger as they did by destroying the flock, lay outside his sphere of action, and might even be recorded as an attempt to take vengeance on Him who had driven them out, by getting Him in turn eliminated from the region, as actually happened. Whichever view we take, it is surely clear that Mr. Huxley is, here as in the other case, on exceedingly precarious ground.

It is true that argument on the matter of Christ's sinlessness is not easy. The Christian has two lines of argument. He can point to the general impression made on him by the character of Jesus and His claims. There is the ethical standard set up by Jesus for Himself and others in the Sermon on the Mount. And yet, in spite of this tremendously high moral standard set by Him, Jesus seems to have had no sense of guilt. Then there is the universal belief of His disciples that He was sinless, from which we may infer that in all His three years intimacy with them He never once confessed sin to them, nor did anything that shook them in their absolute conviction that He was without sin. The whole argument on this side is cumulative, but it is necessarily in part an argument from silence. For the man not committed to faith it would be enough to prove one glaring instance of sin or of consciousness of sin in Jesus to destroy the whole Christian argument. And in spite of all the arguments, in spite also of the stories cited by Mr. Huxley, I submit that this has not been done.

As to faults of omission in Christ cited by Mr. Huxley, it seems that he has mistaken the nature of the Bible. It is not meant as a symposium of all beauty, truth, and goodness, in spite of its many passages of superb beauty. Jesus, to win Huxley's obedience, would have to be a kind of Admirable Crichton of all the arts and virtues—the perfectly balanced genius, a greater Goethe, without Goethe's exasperating self-complacency and limitations. But is that possible, or desirable? One sees here a God-man constructed in Mr. Huxley's own image, without his limitations or ethical imperfections. But what good would such a Jesus have been to the world?

There is a Christian doctrine called the kenosis-doctrine, which would be worth Mr. Huxley's while to study. This doctrine maintains that, in order to become true man, Christ had to accept limitations of knowledge and power. He became a man as other men. He did not know beforehand the date of the end of the world. His aim was not to instruct mankind in relativity or geography. He may have been mistaken in his belief about the authorship of the 110th Psalm. But He did know what the Father had committed to His charge—the mission given Him to win back the world to God. And He did know one thing important above all others—that, apart from obedience to God and love of Him, all human gifts were tainted. We believe that He made possible the new way of life for men,

by coming to them across the gulf from God. And this not even Goethe or Sankara did.

Call the character of Jesus one-sided if you will, Christians maintain that only in this amazing new life is the true place of the arts to be seen. The fact that Christian or imperfectly Christian influences have sometimes failed to foster culture and art is no more damnatory of Christ than is the fact that beauty and art have sometimes held a man back from obedience to the will of God a proof that beauty and culture come from the devil. God is the source of all truth and beauty, but above all things there comes obedience to His will, and sometimes such obedience may cause an impoverishment in the æsthetic quality of a man's life. But in the end, we believe, the harvest will be richer. This does not mean that religion may use second-rate art in order to capture a temporary popularity, or that in the service of God a man or a church should fetter free inquiry. But it does mean that sometimes the call of God may come to a man to serve others practically in some other way, rather than by taking up the intellectual or artistic way of life, and that God's will is always to be obeyed.

Mr. Huxley's fourth ground of objection to the doctrine of a personal God is that it means a curtailment of personal freedom. Of all his objections this is the most weighty—a vital concern is here at stake. The problem here touched upon is one of the most crucial problems of theology. What is the real meaning of freedom? What is the real nature of persons, and how do they attain to it? This is the crucial problem of philosophy and consequently also of politics. Here even those who do not agree with the theology of Principal John Oman will realize that the main thesis in all his work is of central importance. This thesis is that God never compels the soul by an irresistible grace or authority, but so helps it that it finds its own true freedom in a willing response to His love. Here Roman Catholicism on the one hand and strict Calvinism on the other, fall grievously short. The alternative placed before man is, as Professor Leonard Hodgson says, not that between obeying God and obeying the dictates of a rebellious reason. It is the choice between obeying God from the highest motives and obeying Him from a lower motive—because He is the God who wields the big stick. And if one believes the truth in the Bible, not because it is the truth to which the Holy Spirit within us bears witness, the truth which shines by its own light, but because the Church demands that one should believe it—it is no longer the truth which one is obeying, but the big stick, the fear of damnation.

In spite of the tyrannic domination of persons which is exercised to-day by different forms of the community, it is still a generally accepted truth in progressive modern philosophy that only in free fellowship with persons do persons come to possess and exercise their personal being. Personality is self-transcendence in communion with other personal beings. And is it too much to ask Mr. Huxley to believe that persons have their personal being and freedom in the last resort because of their relation to a personal God who will not force Himself upon them, and loves them into being and perfection, and redeems them from their misuse of freedom by His suffering. Outside of this there is no real guarantee of personal freedom.

We cannot but be grateful to Aldous Huxley for the charm of his style and also for that very clarity of vision which at times makes him such depressing reading. But it is necessary to point out that the polemical position taken up in *Ends and Means* is much more vulnerable than it seems on a first reading. To change the figure, the picture of Mr. Huxley rejecting Christianity and trying to get motive power for his ethic from a pantheist cosmology is like nothing so much as the spectacle of a man who has driven away his pony and harnessed his dog-cart to a clothes-horse, and now stands up in the driving seat lustily cracking the whip round its wooden ribs, believing that at last, if he but chirrup to it industriously enough, it will gallop forward carrying him and his belongings out of the morass in which they are embedded.

Literature.

PROPHECY AND DIVINATION.

The Bampton Lectures for 1938 were delivered by Principal Alfred Guillaume, D.D., best known to the general public for his share in Gore's Commentary. His subject was *Prophecy and Divination*, and the Lectures have now appeared in a volume bearing that title (Hodder & Stoughton; 20s. net). They treat of the Sumero-Babylonian Religion, the Hebræo-Arabian Religion, Divinatory Prophecy, Dreams and Visions, Magic and Sorcery, Ecstasy, and Personal Religion; seven additional notes of varying length deal with points of interest which arise out of the main line of thought but are not essential to it.

The importance of Dr. Guillaume's work for the study of prophecy lies in his intimate knowledge of Arabic literature and thought. He accepts the normal contrast between the two types of religion represented in Israelite history, and seeks for parallels with Hebrew prophecy in both Mesopotamia and Arabia. It can hardly be said that the quest is successful; the 'ecstatic' elements certainly to be found in Islam cannot be shown to have appeared in early Arabian religion, and the methods of the Muslim diviner have, at bottom, little in common with those of the Hebrew prophet, in spite of superficial resemblances. The latter was essentially a person subject to an abnormal psychological condition, which may or may not (scholars are not yet agreed on this point) have been accompanied by abnormal behaviour. It was in this state that he came consciously into immediate contact with God, and received the divine message for himself and for his people. The various elements in the whole phenomenon are found in almost every land and in almost every age; their combination in what is often called 'ecstatic prophecy' has, in ancient times at any rate, a limited range. The occasional references in Mesopotamian literature, to which Dr. Guillaume alludes, do not justify us in attributing to it a Sumerian or Akkadian origin. Dr. Guillaume's facts, which are beyond dispute, lead us to ascribe it to a 'Canaanite' rather than to an 'Hebræo-Arabian' source. But, once more, that source does not appear to be Semitic at all, and we may guess that it was derived from Anatolia. True, the Hittite material so far discovered has thrown no light on the matter, but we have as yet had comparatively little that bears on Hittite religious theory and practice. Certainly Asia Minor seems to have been the radiating centre from which this special form of communication between the divine and the human spread over the Mediterranean world.

Dr. Guillaume's work is a monument of learning and of patient investigation. But the results of it are negative rather than positive. There are some valuable features in the book, the most impressive being the fine estimate of the true Dervish spirit and outlook. In general, however, the effect is to make the reader feel that Old Testament prophecy was unique; there is always something lacking in parallels and similarities adduced from other religions, and we lay the book down with the enhanced conviction that the Holy Spirit spoke through these men as He has never spoken through any others.

SOLITUDE AND SOCIETY.

It is being more and more recognized by more and more readers of serious, thought-provoking literature that Nicolas Berdyaev is one of the greatest thinkers of our time. His latest work to be translated will confirm that impression. It bears the title *Solitude and Society* (Geoffrey Bles; 8s. 6d. net). The translation has been well done by Mr. George Reavey. We have just one doubt as to whether the term 'erotic' is in English usage quite suitable; though we freely grant that it is next to impossible to find an adjective corresponding to the kind of love of which Berdyaev has so much to say. The book is in five sections which are rightly headed 'Meditations.' While the book is a unity, yet one feels that it is not in 'chapters.' We may give the subjects of the meditations in order; they are: 'The Philosopher's Tragic Situation and the Problems of Philosophy'; 'The Subject and Objectivation'; 'The Ego, Solitude and Society'; 'The Evil of Time, Change, and Eternity'; 'Personality, Society, and Communion.'

These, be it remembered, are the subjects of 'meditation'; and to get the full flavour of them and benefit from them, they must be read slowly and meditatively. Keen dialectic and sustained argument are blended with a mystical element which at first appears exotic and elusive to the Anglo-Saxon

mind. Serious study of the book, however, will amply repay itself.

Readers who are familiar with Martin Buber's 'Ich und Du' will have a great initial advantage; Berdyaev accepts Buber's view so far as it goes, but finds that it does not go far enough. Buber did not 'consider the relationship between two human beings nor the diverse relationships implied in the multiple life of mankind,' nor 'the problem of social and human metaphysics, that of the "We."' So to complete Buber's work becomes Berdyaev's task.

The central position of the book is this—It is shown how man becomes aware of his 'terrifying solitude' and strives often fruitlessly to overcome it. The only way to overcome it is the way of love. The 'I' must find a 'Thou' and the twain become a 'We.'

True community among men, their communion in the spirit—on that alone may our hopes be founded. That alone will lead us to that truth which will make us free. It is an essential point with Berdyaev that 'to treat of man is also to treat of God.' 'At the present time it is imperative to understand once more that the rediscovery of man will also be the rediscovery of God,' and that he finds to be the essential theme of Christianity.

CHURCH BUILDING.

Architecture is generally regarded as a somewhat dull subject, and Carlyle's phrase 'Frozen Music,' though intended to be laudatory, has not made it more attractive to the average person. But Mr. Basil F. L. Clarke, M.A., has changed all that in his *Church Builders of the Nineteenth Century* (S.P.C.K.; 12s. 6d. net), and has produced a most readable and attractively bound book in which a mass of information is presented not only interestingly but even racily. Perhaps the author sometimes allows his wit and humour to outrun his discretion, and his Epilogue suggests that he himself is conscious of this fault, for he says: 'There is a certain amount that is comic in the history that we have tried to sketch, and a little that is irritating, and a great deal that is regrettable. But there is also much that is noble and good. If this book has seemed to emphasize what is comic or contemptible, that has not been my purpose.' Here are a few of his trenchant remarks: Commenting on the Gothic revival, he writes: 'In spite of all the good intentions, in spite of the study of the purest examples, in spite of the moral excellence of the clergy, in spite of the advice of the Camdenians to the workmen not to swear; in spite of everything, the new churches were failures.' He pours scorn on the recommendation of the decorated style of the period in the pages of the smug 'Ecclesiologist,' that periodical which worked so hard for the Gothic Revival. 'So Decorated' [Gothic], he says, 'besides its other merits, had that of being suitable for the poor. The Church, of course, at this time did not think of pulling down the slums.' He disapproves, and justly, of the over-ornamentation of the Victorian style. 'They delighted in the rich appearance of the constructive coloration, and loved to write in their guide-books of the various materials in cathedral reredoses and pulpits—lapis lazuli, verde antico, rosso antico, Vecchia marble, Carrara marble, Mexican onyx, and the rest. The names are attractive: the things themselves are less so.' And where he quotes from other authors it is always the most spicy items that he selects. For example, from Pugin: 'After all, my dear sir, "What's the use of decent vestments with such priests as we have got? a lot of blessed fellows! Why, sir, when they wear my chasubles, they don't look like priests, and what's worse, the chasubles don't look like chasubles."' And to the Victorian argument, voiced also by Ruskin as well as Pugin, that personal goodness influences an architect's style, he replies: 'There is no reason why a bad man should not design a "good" building. There is only too much evidence that good men can design bad buildings.'

The whole book of two hundred and ninety-six pages is practically a detailed criticism of the work of the leading Victorian architects such as Edward Blore, George Frederick Bodley, Raphael Brandon, Hodgson Fowler, Temple Moore, Graham Paley, Loughborough Pearson, Prynne, Pugin, Gilbert Scott, Street, and Wyatt, just to select a few from among a hundred or more. Excellent illustrations of the churches are included, and a most valuable appendix giving the list of churches built by each architect.

A chapter is devoted to architectural styles and another to shattering any lingering belief we might still possess in architectural symbolism. Ruskin and Pugin are suitably derided, and long, frequent and spirited attacks are made on the Tractarians, the 'Ecclesiologist,' the Camdenites, and, in fact, on most of the Victorian ideologists. Hence his apologetic epilogue and his final pious words: 'We can laugh at some of it: but for most of it we should be grateful, and for much of it we should do well to thank God.'

GRÆCO-ORIENTAL LITERATURE.

History and Romance in Græco-Oriental Literature, by Mr. Martin Braun, Ph.D., D.Phil. (Blackwell; 7s. 6d. net), communicates the results of researches which, as Professor A. J. Toynbee says in the Preface, are pioneer work in a *terra incognita*. The work is dedicated to Manchester College, Oxford, which awarded Dr. Braun a senior research studentship and secured for him, an exile from Germany, freedom and friendship. One cannot but be impressed with the learning and scholarly ability which the work displays. So packed full, indeed, are its hundred pages that it makes far from easy reading. The studies contained in the two chapters are said to be of special interest to New Testament scholars as seeking to illustrate the collision between Judaism and Hellenism out of which Christianity emerged. The first chapter deals with 'The National Character of Hero Romance,' and the subject is illustrated from the popular anonymous literature of fiction in the Hellenistic world. The figures of Ninus and Semiramis, Sesostris, Nectanebus, Moses, and Alexander flit across the pages. The second chapter deals with 'Biblical Legend in Jewish-Hellenistic Literature,' and special reference is made to the treatment of the Potiphar story in the 'Testament of Joseph' (which is part of the Jewish apocryphal 'Testaments of the Twelve Patriarchs'). It is claimed that the importance of this document for the religious and ethical development of later Judaism and for the origins of Christianity cannot be assessed too highly. We must leave it to the specialist to assess the value of such a claim.

THE PSYCHOLOGY OF SOCIAL MOVEMENTS.

The Psychology of Social Movements, by Mr. Pryns Hopkins, M.A., Ph.D. (Allen & Unwin; 10s. 6d. net), is an attempt to give a psycho-analytic view of society. It surveys the needs of man in various aspects of his personality—his possessions, his children, his sensory enjoyments, his knowledge, etc. Dr. Hopkins is concerned with teaching the politician and reformer to marshal the data put at their disposal. He wishes also to be of real assistance to individuals in their personal fears, and in their relationships. The individual who begins to reflect about his moral behaviour will quickly discover that at first he approved principally of those things which fostered his own well-being, which gave him happiness, but that gradually his moral approval was extended to embrace those things which gave his family and friends happiness, and finally, which gave the maximum happiness for every one. These later stages involve the acceptance of what is called 'unselfishness,' namely, an approval of certain courses of action which promote the welfare of others even at the expense of himself. To those of us who are serious expositors of the New Testament it seems a little presuming for a learned psychologist to elaborate this somewhat prosaically, as part of 'the roots of social ethics,' when Jesus in His parables gives expression to the same high doctrine with much more simplicity and art. Yet it is a healthy sign if with a somewhat laboured 'approach' the psycho-analyist is moving towards the altruistic spirit of unacknowledged Christian teaching. Dr. Hopkins shows that it is not because men are incapable of reasoning logically about things that they fail to reach conclusions. A man's reason he contends can hardly be free, if he himself be a slave to want or greed. It is here where the practical analyst becomes so useful to society in teaching the genesis of the numberless 'complexes' that afflict the tortured mind. Certain children harbour a sense of unnatural resentment to parents. Afterwards when they learn to love them, they try to absolve them from hatred by projecting it on *substitutes*. The wider significance of this appears in antagonistic groups of capital and labour arrayed against one another, and against the business groups of foreign countries.

There are large tracts of this treatise which deal with diagnosis of mental phobias, etc.; and much of this does not come within the scope of a theological magazine. It is very suggestive, however, to discover that the mystery of pain, unsolved since the days of Job, drives the author once and again to face the problem of faith.

Not the least valued part of the book is that in which Dr. Hopkins defends the psycho-analyst's craftsmanship. His reasoning is cogent; and although we lay down his apologia feeling that all the difficulties are not solved, we feel that to the Church he has provided a certain challenge. Is there not room within her remedial system, as he suggests, for an emphasis not alone on sin but on *symptom*? Has she not a message for troubled minds as well as erring souls? If we could only teach people how to behave, how to think, and how to be effective, we should have laid the foundations of Utopia—this is his plea. Until we have so taught them, chaos and tragedy will stalk the stage of this world, crushing endeavour, blighting hopes, shattering dreams.

CONTINENTAL THEOLOGY.

In his recent book, *Contemporary Continental Theology* (S.C.M.; 7s. 6d. net), Dr. Walter Marshall Horton of Oberlin College has done a good service to students of the history of theological thought, and at the same time refuted the charge of 'theological nationalism' of which he was accused when he published in 1936 a work on 'Contemporary English Theology.' Those who know Dr. Horton's writings will expect to find in him a lively guide in his chosen field, and they will not be disappointed.

Here are some words from the Introduction: 'Continental theologians have in common one thing that is usually lacking among us: a sense of what they often call a "fourth dimension," barely suspected in our neat, orderly, three-dimensional world; a fourth dimension full of terror as well as glory, demons as well as angels, and only to be known through suffering; yet so fascinating and compelling to those who have known it that they would never again be content in our plumbers' paradise, nor exchange their apocalyptic torment for an eternity of our bourgeois bliss.'

In contemporary Continental thought Dr. Horton observes a manifold richness in the dimension of depth: (1) in the Bible (Karl Barth); (2) in the relation between God and the world (Barth and Heim, Przywara and Berdyaev); (3) in the soul of man (Dostoievsky and Berdyaev); (4) in the mystery of iniquity (Heim, Otto Piper, Paul Tillich); (5) in the work of Christ (Aulén); (6) in the Church and the State (Maritain, Brunner, Althaus); (7) in the mystery of the future (Althaus, Heim). And under the influence of his study of Continental theology he is led to declare himself a liberal or evangelical Catholic, as believing in the need of a reinvigorated liberal Protestantism. For in his opinion the truth in liberal Protestantism is much better conserved by Maritain and Berdyaev than by Barth and Heim. This does not mean, however, that he proposes to leave the Protestant fold.

The four chapters of the book consider in succession the Rediscovery of Orthodox Theology (that is, the Orthodox or Greek renaissance as represented by the layman Berdyaev and the priest Bulgakov), the Revival of Catholic Theology (as represented by the critic Maritain and the constructive thinker Przywara), the Crisis in German Protestant Theology (results of which are the extreme Confessionalism of Barth and the extreme 'Aryanism' of Rosenberg), and Protestant Theology outside of Germany (in Scandinavia, Holland, France, and Central Europe).

The compilation of these pages was necessarily a hurried piece of work, and no doubt the author has been tempted to pronounce hasty judgments in places and to accept information on hearsay, but many will be indebted to him for a work interesting as it is timely.

Professor Burton Scott Easton, an American scholar well known in this country by his works on the Gospels, has published a most interesting book: *What Jesus Taught* (Abingdon Press; $1.50). It is a collection of the sayings of Jesus, translated and arranged with an expository commentary. The first part of the volume contains the sayings, given under headings like 'Anger,' 'Pride,' and sometimes more striking headings like 'Evasion,' 'Irrelevant Matters.' The arrangement follows a division into main subjects: Righteousness, The Father, The Mission, The Rejection and Conversion. The sub-headings, such as those quoted above, are frequently introduced by a line or two explaining the context. The second part of the book consists of commentary. But it is not expansive. Only so much is given as will make the sayings intelligible.

It will be apparent that this book is one that will open up the Gospels to any intelligent and inquiring mind. It is an attractive book outwardly, well printed and well spaced. It is equally attractive in its contents. Not all of its opinions will find general agreement. The conception of the Kingdom of God, for example, on p. 67 is a surprising one, coming from such a scholar. But controversial matter is for the most part absent, and the book as a whole is a real gift to the Bible student. We can hardly believe that the writer is responsible for the jacket which is inappropriate for a book addressed to adults.

God's Table, by the Rev. John E. Charlton (Abingdon Press; 75c.), contains thirty Communion addresses for young people. These addresses are exceedingly brief and simple, taking only a minute or two to deliver, and each dealing with some one thought connected with the Holy Supper. In two introductory chapters some account is given of a custom which seems to be spreading in Protestant churches in America of admitting children to Communion, not merely along with their parents but in classes and groups from Sunday School.

This is a question which may soon have to be faced by churches on this side of the Atlantic. If children rightly receive the Sacrament of Baptism on the faith of their parents, why should they not also partake with their parents of the Holy Supper as the Jewish children partake of the Passover?

Copernicus: The Founder of Modern Astronomy, by Mr. Angus Armitage, M.Sc. (Allen & Unwin; 10s. net), is a book of great interest, especially to students of astronomy. There are perhaps too many geometrical figures on its pages to attract the general reader, yet it is written with admirable clearness and is not really difficult. It is fitted among other things to correct the popular notion that the Copernican system was a complete revolution from all that had gone before. The astronomical knowledge of the ancients was very extraordinary and worthy of our deepest respect. 'The reformative ideas which we associate with Copernicus are not to be regarded as original products of his genius. His great contribution to astronomy lay rather in his development of those ideas (that is, the ideas of the ancients) into a systematic planetary theory.' May it be added, in a journal devoted to theological study, that popular writers and preachers who foster the idea that to the ancients the universe was 'static,' or was 'a cosy little world in three flats' betray the grossest ignorance. Further, in reply to the current notion that the Copernican system is religiously upsetting, it need only be said that Copernicus himself never so regarded it. The book before us is a very fine example of work which is at once authoritative and popular.

Dr. Campbell N. Moody has already written books that have made a place for themselves in our understanding of the gospel, and the author of 'The Heathen Heart' has added to our debt by a very original and telling work on *The Childhood of the Church* (Allen & Unwin; 5s. net). His main thesis is that the gospel is strange and antipathetic to the natural man. It was so to the Early Church. They evaded its message in all kinds of ways. It was so to the early Fathers. They laid the emphasis elsewhere than where the New Testament does. It is so in the mission field to-day. And it is so among ourselves. The doctrine of grace to the undeserving, with its correlative of salvation through faith alone, is against all our instincts and preferences. Incidentally that is a strong argument for the authenticity of our sources. Dr. Moody points this out. But his chief object is to stress the element of grace in the gospel, and to show why this is not easily received.

We would draw attention to a volume of sermons published by Messrs. Allenson at 2s. 6d. net. The title is *Respectable Sins*, and the topics dealt with are Hypocrisy, Worry, Unfaithfulness, Pride, Vindictiveness, Worldliness, etc. The author is the Rev. Hugh Elder, M.A. The thought is clearly put and easy to follow, each topic being divided up under a number of heads. With regard to worry, for example, Mr. Elder makes the points: it is unreasoning; it is unavailing; it is unbelieving; it is unchristian; and it is unwise. The print is clear and the volume pleasant to handle.

It is difficult to see how the Dean of Durham, Dr. C. A. Alington, finds time to write his various books. And here is another, bigger than its predecessors and certainly as good, if not better—*The New Testament, a Reader's Guide* (Bell; 5s. net). It is a New Testament Introduction, with one special feature. After some preliminary matter Dr. Alington gets to grips with his main business. Each of the books of the New Testament, after being suitably introduced, is described chapter by chapter. Its contents are explained, and notes are interspersed at all points where they are necessary or helpful. Any one who wishes to understand, or appreciate, his New Testament will find this book a very great help.

The scholarship is sound. The point of view is as sound: 'If Jesus Christ was not the Incarnate Son of God, if He did not die on the Cross and rise again from the dead, His teaching would no doubt remain of value, but the Christian religion would inevitably perish.' That is the author's faith. But he is no obscurantist. He admits the freedom with which Matthew and Luke use Mark. He thinks that there are Pauline elements in the Pastoral Letters, but no more. He clings, however, to the Johannine authorship of the Fourth Gospel, and he makes the excellent suggestion that this Gospel should not be read after the Synoptists but after Colossians and Ephesians. It would then be found to be entirely natural and inevitable. The book is full of helpful matter, like the hints on how to study Paul's letters, and indeed it will make the Bible a new book to many. There are some excellent maps, clear and not over-loaded with detail.

Canon S. P. T. Prideaux, D.D., accepting an invitation to preach the sermon at the 'Annual Commemoration of Benefactors' of Salisbury, made

an ancestor of his own the subject. The sermon has been published with notes—*John Prideaux* (Bennett Brothers, Salisbury; 1s. net). John Prideaux was born in 1578, one of a large and poor family. He showed desire and ability to learn; and helped by benefactors made his way to Oxford. At the age of thirty-three he was made Rector and Head of his own College. Various distinctions and honours were given him, and in 1641 he became Bishop of Worcester. His last days were passed amid the turmoil of Civil War, and, expelled from his See, he ended his days in Bredon Rectory. He wrote a considerable number of books on a variety of topics. Altogether he was one of the most serviceable men of his period; and we are grateful to Canon Prideaux for giving us a memoir of his worthy forbear.

Mr. W. W. Lucas, M.A., LL.M., Trinity Hall, Cambridge, and Inner Temple, has written a book on *The Primordial Functions of Government and the Legal Status of Sovereignty* (Bowes & Bowes, Cambridge; 7s. 6d. net). In the 'Legal Foreword' Lord Macmillan explains that the author's purpose has been to set forth the functions of government as fundamentally threefold: creative, discretionary, and ministerial. In the 'Theological Foreword' Canon Raven comments on the Epilogue to the book, in which the author is credited with disclosing "a real and illuminating analogy between the threefold functions of law and the threefold manifestation of God.' The author himself recognizes that the parallel he has instituted may be held to be a coincidence or a mere parallel, but he urges with learning and acumen that the same three functions exist both in human and in divine government.

In his Yale Lectures on 'The Present Crisis in University Education,' President Robert Maynard Hutchins of Chicago contrasted the state of the University when the theologians determined its educational policy with the condition which now obtains, greatly to the advantage of the former. His indictment against the modern University was that it has no unifying principle to give definiteness and consistency to its policy. As it can no longer accept theology as its unifying principle, it must—he continued—either abandon the hope of unification or put up with the best attainable substitute for theology, which can only be metaphysics. But Professor Emeritus William Adams Brown, Ph.D., D.D., in a recent book, *The Case for Theology in the University* (Cambridge University Press; 7s. net), joins issue with President Hutchins, examining the reason why theology has lost its central place in the American University of to-day, considering whether metaphysics could be a substitute for theology, and seeking to show how theology should be restored to its place in the American University of to-morrow. The issue between the two writers is not so sharp as at first sight appears; for we learn that for President Hutchins metaphysics includes natural theology and for Professor Adams Brown theology in this context is natural rather than dogmatic theology.

The Cambridge University Press has issued a new edition of the Authorized Version of the Bible, printed in type specially designed for this edition and containing the Apocrypha—*The Holy Bible containing the Old and New Testaments and the Apocrypha* (3s. 6d. and upwards). The editors point out how serious a typographical problem the printing of the Bible presents. Three-quarters of a million words (the equivalent of seven novels) have to be compressed within the covers of a single volume at a reasonable price. No one can call three shillings and sixpence an unreasonable price for such a work, more especially as it includes the Apocrypha, which is so hard to procure at any fair price. Many readers will value this edition for its inclusion of the Apocrypha. But it has many other merits, among which may be counted its clear type. Let us hope the enterprise of the Cambridge Press will be amply rewarded. It should be added that the original full Preface with its characteristic quaint language is restored to its place in this volume, and with the volume is included a photographic reproduction of the original 'Royal Injunctions' ordering that the Bible in English be set up in every parish church.

There are probably many people, especially young people, who would like help in their Bible reading but cannot afford the price of a book on the subject. To help these people, and members of such bodies as a Girls' Auxiliary, a Summer school or Bible class, an inexpensive pamphlet has been issued by a group of six people on *The Epistle to the Ephesians* (Carey Press; 3d.). It contains sufficient introduction, notes on each chapter, and questions for discussion. The little book is very well done for the purpose the editors have in mind.

The Doctor Comes to Lui, by Mrs. Eileen Fraser (C.M.S.; 1s. net), tells the fascinating story of a medical mission in the southern Sudan. Mrs. Fraser writes with beautiful simplicity and complete

self-effacement. Only from the Introduction by Bishop Gwynne do we gather how heroically she and her husband laboured till he was called home in 1935. The little book, which is unusually well illustrated, is an inspiring record of missionary zeal and of the triumphs of divine grace. Here is a beautiful paragraph about their work among lepers, 'There is no class of patients more pathetic and more delightful than the African leper. It has been our experience that this dreadful disease generally singles out the nicest and the most interesting members of the community. It is only when they feel that they are no longer wanted in the world, and that the hand of the spirits is heavily upon them, that they seem to lose their soul and personality. When they see that we personally care for them and when they learn that God wants them and loves them, they respond and open out like the flower to the morning sun.'

We have received, and acknowledge with thanks, from Mr. Francis Darwin a revised reprint of two articles which he contributed to 'The Church Quarterly Review' in the first half of the current year. The title is *The Holy Inquisition: Suppression of Witnesses' Names*. Mr. Darwin has conducted a laborious research into the matter and all his statements are documented. It is a revelation of the notions as to evidence that guided the Holy Office.

It was inevitable that the new physics should influence philosophic as well as scientific theory, and Mr. J. W. Dunne has gained a wide reputation for his work in this field. In *The New Immortality* (Faber; 3s. 6d. net) he sets out to give a popular explanation of the 'serial' theory of time worked out in his previous books, 'An Experiment in Time' and 'The Serial Universe.' This treatment is at first childishly simple, but presently we are plunged into Minkowski's four dimensional world. The concept of time is in any case a mysterious entity, but when it is united with the velocity of light and introduced under a minus sign we find it frankly inconceivable. For certain calculations in physics this concept, if it can be called a concept, may be necessary and useful, but it cannot be allowed to dominate the whole world of thought. We must firmly intimate that we refuse to be intimidated by the square root of minus one. Mr. Dunne's 'serialism' implies that past, present, and future are all equally real and together form a field through which we move. Nothing can come into existence or pass out of it. Yet the future is contingent, for Mr. Dunne is no determinist. How these positions are to be reconciled we are left to imagine. It is assumed without any suggestion of proof that at death we get the free range of past and future just as we do in dreams, and it is also assumed that that *post-mortem* dream-world will be one of harmonious constructions. Hamlet had his doubts about that. 'For in that sleep of death what dreams may come.' He dreaded the possibility of an eternal nightmare. Mr. Dunne would reassure him by a pantheistic suggestion that our minds are little bits of the Universal Mind. 'We need go no further. We can leave it to the Super-Mind to look after the bits of His own Mind.'

The Rev. M. A. C. Warren of Holy Trinity Vicarage, Cambridge, tried the experiment of printing privately. 'Two years ago I tried the experiment of publishing privately for the use of my own congregation some short pamphlets designed to explain the Church Services so that people might find in them a deeper reality.' These proved very useful, and in the light of suggestions made by others the pamphlets have been redrafted and made available generally. They may be obtained from Messrs. Heffer & Sons, Cambridge, price 1d. per copy. They explain *Morning and Evening Prayer, The Psalms, The Creed, Hymns in Church, Worship in Church, Common Prayer*, and *Praying Altogether*. They are so cheap that we would suggest that one or two copies be bought to see if they will not fill a real want.

New Testament Economics, by Mr. John Hedley Higginson, B.Sc. (published by the author, 36 Cavendish Road, Sutton, Surrey; 2s. 3d.), is written to rebut the arguments of those who would claim Jesus as an opponent of the present economic system. The writer does not go very deeply into the matter, but he has little difficulty in showing that texts from the Gospels which have been quoted in support of some socialistic system have no such meaning, and that our Lord while condemning covetousness and uttering the gravest warnings against the danger of riches, has nothing to say against private property or the transaction of the ordinary business and commerce of the world. 'The fact is, that whilst Jesus condemned outright covetousness and Mammon-worship, and was ever the champion of the weak and the oppressed, His essential teaching concerning wealth is that of Stewardship.'

Some years ago the Rev. T. Walker, M.A., then a missionary in India, wrote a series of studies in

the Book of Acts under the title of *Missionary Ideals*. These have now been republished by the Inter-Varsity Fellowship (1s. net) and are intended primarily for use in study circles. The work is carefully done, and not only exhibits the missionary ideals of the Apostolic Church but throws a good deal of light on the Acts of the Apostles from parallel experiences in the modern mission field. The book fully deserves a new lease of life.

The Revival of the Reformed Faith, by Professor D. M. Maclean, D.D., is number four of the Inter-Varsity Theological Papers (Inter-Varsity Fellowship; 6d. net). These papers are informative and timely, not least the present one. But we regret the sharpness of tone which enters into them. If men's minds are turning with increasing appreciation to Calvin and the Reformed Faith that can surely be discussed without vague and wholesale condemnations of Higher Criticism and Modernism. Karl Barth, who is here lauded as the prophet of this revival, is a higher critic, and so for that matter is Professor Maclean himself. As an evidence of the crude materialism which once prevailed he refers to a prayer he heard from 'a callow and irreverent theological student.' The incident happened forty years ago and had not the significance here attributed to it. By a curious coincidence the reviewer was present as well as the author, and he can certify that though the student may have been callow, irreverence was not in all his thoughts.

We are glad to note that 'The Westminster Version' of the New Testament is being issued in a second edition. We have received *The New Testament*, Vol. I. *The Synoptic Gospels*, by the Rt. Rev. Mgr. Joseph Dean, D.D., Ph.D. (Longmans; 10s. 6d. net). The Version is an admirable translation from the Greek. The Introduction is brief but pointed, and Protestant scholars are freely quoted. It is in form a very handsome volume, beautifully printed on good paper and well bound. We note that this volume I. is really the last to be published, so that all four volumes of this edition are now available. Cordially we wish the undertaking all success.

The Sayings of Christ Collected and arranged from the Gospels, by Mr. J. W. Mackail, O.M., LL.D. (Longmans; 4s. 6d. net), is a reprint of a book originally published in 1894 and re-issued in a revised form in 1917 for use among the soldiers in France, where it was extensively circulated. It contains the sayings of Jesus arranged under such headings as the New Law, the Cost of Service, the Son of God, the Everlasting Gospel, etc. Dr. Mackail's high standing as a scholar and literary critic is an ample guarantee that the arrangement is made with knowledge and taste.

We are glad to draw attention to the fact that Messrs. Macmillan have now issued a cheap edition at 7s. 6d. of *The Fullness of Sacrifice*, by the Rt. Rev. F. C. N. Hicks, D.D., Bishop of Lincoln. This work appeared first in 1930 when a full notice appeared in this magazine showing its argument and scope.

Not only England but New Zealand also has its Keswick. Mr. J. Oswald Sanders, the Superintendent of the New Zealand Bible Training Institute, has now published a selection of addresses which he gave at seven of the New Zealand Conventions: *Christ Indwelling and Enthroned*. They are published in this country by Messrs. Marshall, Morgan & Scott at 2s. 6d. net. They seem to us to embody the Keswick message in a very full way.

'Seldom, if ever before, have there been gathered together in so small a compass as in the pages of this book, such a helpful exposition of "the place and power of faith in the world to-day,"' is pretty good for the jacket of a book called *Faith in Action: A Challenge to Christian People*, edited by the Rev. T. Wilkinson Riddle, F.R.S.L., D.D. (Marshall, Morgan & Scott; 1s. net). It is irritating to the most saintly reviewer to find both exaggeration and bad grammar in such a puff. The addresses printed here are quite good. They were delivered at the Mildmay Conference of April, 1938, by various people, well known like Miss Mildred Cable, 'The Maréchale,' and Dr. Zwemer, and others not so well known. They are on such subjects as Faith Defined, Faith Confirmed, Faith and Prayer, Faith and Guidance, and similar themes. Readers will be edified and inspired by the words printed here, which, if not unique, are earnest and helpful.

It has been well said that 'Saint Augustine is probably the greatest, after Saint Paul and the other canonical writers, of all those whose written work has been wholly or largely devoted to the defence and propagation of the Christian religion, the greatest, not only in the supreme power of his unique personality, but also in the nature and extent of his influence upon Christian thought.' A monograph of high merit has been published by

the Oxford University Press, entitled *Saint Augustine and French Classical Thought*, by Professor Nigel Abercrombie, M.A., D.Phil. (10s. 6d. net). The writer is manifestly a profound student of Augustine and his system. In the first of four essays he discusses the moral philosophy of Augustine. In the next three he deals with the indebtedness to Augustine of Montaigne, Descartes, and Pascal. The work is admirably done, with a French lucidity about it, and it throws many interesting side-lights upon the thought and influence of the great father of the Church.

The Rhoenbruderhof was dissolved by German authority and its members expelled from Germany because 'a pacifist and international community was not wanted in Germany.' The members have settled down among the Cotswolds, and have established 'The Cotswold Bruderhof Press' there. They publish a magazine called *The Plough. Towards the Coming Order.* The first book published by the Press is before us—*The Individual and World Need*, by Mr. Eberhard Arnold, one of the expelled members. It is a beautiful meditation on Christian lines, and full of the spirit of the gospel. The current number of *The Plough* has been sent with Mr. Arnold's book. It is chiefly notable for an article by Mr. Middleton Murry, criticising rather adversely the central principle of the brotherhood. He is an admirer both of the brotherhood and of Mr. Arnold, and it says much for the sincerity and courage on both sides that the article was written and is published. The price of Mr. Arnold's book is 3s.

It is increasingly recognized that the Church's young people must receive in the Bible class much more systematic teaching than has often been given, that they must be shown the identity of the Church throughout the ages and the relevance of Bible teaching to the problems of to-day. The S.P.C.K. has been issuing a Bible-class series along these lines. The third volume is *Power and Witness*, edited by the Rev. J. R. Lumb, M.A. (2s. 6d. net). It is arranged in seven sections, each containing four or five lessons. These sections begin with the witness of Jeremiah and of St. Paul, and lead on through a study of the Creed to lessons on six great modern evangelists. The whole conception and plan is admirable and should make an excellent text book for Bible-class leaders.

A biography of *Frances Mary Buss*, pioneer in women's education, has been written by Sara A. Burstall, M.A., LL.D. (S.P.C.K.; 2s. 6d. net). It would be difficult to find any one better qualified to write of Miss Buss, for Miss Burstall's recollections go back to 1871 when she was one of her pupils. From 1881 she was Miss Buss's assistant mistress, and was trained by her for headships. This memoir, short though it is, gives not only all the necessary facts but shows clearly and convincingly the ideas behind the work that Miss Buss did. In girlhood she wrote 'Why are women so little thought of? I want girls educated to match their brothers.' Later on she was specially animated by the desire to prevent for the next generation the suffering that came to untrained women who in later life were obliged to depend on their own efforts for support. 'But as I have grown older the terrible sufferings of the women of my own class for want of good elementary training have more than ever intensified my desire to lighten, ever so little, the misery of women brought up to be married and taken care of, but left alone in the world destitute. It is impossible for words to express my fixed determination of alleviating this evil.'

One of the aims of good Bible teachers must be realism. The ordinary child regards the Bible characters and places as belonging to a vague, almost ghost world. They are not real, like Poplar or Chamberlain. And the teacher has to get over to the child the fact that Abraham, Moses, and Paul were as real as Chamberlain, and Nazareth as real as Poplar. *Modern Illustrations of the Gospels*, by Mr. P. C. Sands, M.A., Headmaster of Pocklington School (S.P.C.K.; 2s. 6d. net), will help in this laudable effort. The title indicates the nature of the contents. Sayings of our Lord are illustrated by parallels in modern life, and aspects of Christian life are similarly illuminated. The illustrations are well chosen and really interesting. Clergymen will not be above making use of such good stuff.

The Bible: What it is and what is in it, by the Rev. E. Evans, B.D., and Professor T. H. Robinson, Litt.D., D.D., D.Th. (S.P.C.K.; 2s. 6d. net), is a book about the Bible for the general use of African Christians. It was commissioned by the Society for Promoting Christian Knowledge, and in the course of the enterprise it was suggested that the value of the book would be increased if the language used was Basic English. The writers had no knowledge of this. Neither have we. But with the help of the Orthological Institute, the book was purged of all that was not Basic. We judge from the result that Basic English is simply good, plain, simple English, and that is what is used.

The book consists to begin with of several essays on 'Revelation and Development' (very good), 'The Geography of Palestine,' 'The History of Israel' (a masterly survey), 'The Religion of the Bible' (able but rather complex in some of its parts. We cannot imagine the simple African Christian taking it all in), 'The Bible: What it is and How it was put into Writing' (simple and useful). We have then a long section on 'The Books of the Bible,' consisting of an analysis of their contents. This is one of the most helpful parts of the book, and will greatly assist the simple reader, or indeed any kind of reader. The last section is on 'The Teaching of the Bible.' It will be apparent that this is a book which will be very enlightening as an introduction to the study of the Scriptures. Its standpoint is modern, and it may be looked on as an effort to present the Bible and its revelation in the light of the best scholarship and from the modern standpoint. It is meant for African Christians, but it ought to be widely circulated among ourselves. For teachers both in Day and Sunday Schools this work will prove a boon. It would be difficult to point to anything like it. And the incredible price is half a crown.

A very interesting book has been issued for 'The Church Historical Society' by Mr. A. W. Wade-Evans. It is *Nennius's History of the Britons* together with *The Annals of the Britons and Court Pedigrees of Hywel the Good*, also *The Story of the Loss of Britain* (S.P.C.K.; 7s. 6d. net). A scholarly introduction is prefaced in which Mr. Wade-Evans indicates the relationships of those early documents, and gives hints as to their value. 'The Loss of Britain,' it is easy to see, is often far from credible owing to its confusions. But it is the basis on which Nennius and many others built. So early confusion was crystallized into tradition which was repeated in chronicle after chronicle. All interested in the early history of Britain will find Mr. Wade-Evan's edition of Nennius indispensable.

Four Broadcast talks and a sermon preached in Cambridge University have been published by Dom Bernard Clements, O.S.B., under the title *Learning to be a Christian* (S.C.M.; 2s. 6d. net). The sermon is on 'Every Idle Word.' Included is another Broadcast address on 'The Meaning of Holy Week.' The group from which the little book takes its name deals with 'Making Enquiries,' 'Making Experiments,' 'Learning from God,' 'Learning from other Christians.' Dom Clements has a style and a mode of approach all his own. It sounds so elementary at first, and then you perceive how fallacious that judgment is. By a most interesting path he leads us right to the heart of a big problem. For a certain type of young person we can imagine nothing better than the line of argument here worked out.

We have book clubs of the left and of the right. Some of us do not care to have our reading prescribed to us, but the system is undoubtedly popular and the terms offered are very tempting. The latest is the S.C.M. Religious Book Club which has already a membership approaching twenty thousand. Eight volumes have been published at two shillings each for members. The one before us —*Biology and Christian Belief*, by Mr. William Osborne Greenwood, M.D., B.S., F.R.S.E. (5s. net) —provides good solid reading, both informative and interesting. The writer ranges through wider fields than merely the biological. His survey begins with physics and leads on to psychology and psychic research, and he shows himself to be well informed and thoroughly up-to-date. On the religious side he does not show quite the same competence. His chapter on Immortality is the weakest in the book, and he hardly takes the Christian standpoint when he says that 'the difference between natural and revealed has largely melted and the two are much more closely merged into one.' Like so many modern writers he does not clearly distinguish between religious and specifically Christian belief. But taken all in all it is a very excellent and helpful work.

Hero-worship is an essential part of the education of the young, and many young Christian hearts have been fired by reading of the heroic deeds done and the heroic lives lived for Christ's sake. *Heroes of the Faith*, by Mr. Henry Cook (S.C.M.; 5s. net), is a book to put into the hands of the young and of those who teach them. Its aim is to give some account of great figures in the history of the Church and of the conditions under which they lived and gave their witness. The heroes are arranged in four groups of seven, Early Martyrs, Early Missionaries, Teachers, and Saints. The record given of each is necessarily brief, but it is interesting enough to quicken a desire for fuller knowledge. Bible-class teachers will find here a great deal of excellent material for talks.

Mr. S. V. Benson has prepared a small book on the virtue of charity (Warne & Co.; 1s. net). The title is *The Greatest of These*, the anthology taking the attractive form of readings for thirty-one days.

Problems of To-day.

IV. The Church and the Child.

By the Reverend F. J. Rae, D.D., Director of Religious Instruction, Aberdeen Training Centre for Teachers.

Dr. Rusk, lecturer in Education at Glasgow University, in his little book on *Religious Education*, writes: 'It is the child in the midst we have to consider, and it is the neglect of this factor that is almost unanimously regarded by professional educationists as the reason for the failure of religious education.' That is the contention of this article. And it may be pointed out, to begin with, that it is the discovery of the child that has transformed modern education, both religious and secular. Up till recently the aim and method of education were determined by its material. That is to say, there was a certain amount of knowledge to be imparted to the child, and (certainly in the case of religious education) this was given to him irrespective of his capacity or fitness to receive it. The 'facts' in the Bible were taught, from the beginning of Genesis to the end of Acts, chronologically and on no other principle. The sacrifice of Isaac and the slaughter of the Canaanites by divine command were taken by the teacher in his stride without much regard to the age of the child. But once it was seen that education must be child-centred, and that age and capacity must determine both method and material, a new realism was brought into education. The syllabus of instruction was reconstructed, and the whole scheme was fitted to the developing mind of the child. That by way of introduction. It will serve to make way for my first point.

1. *The Importance of the Child.* 'It is the child in the midst we have to consider.' It is true that consideration of the child has radically transfigured modern education. But it ought to do more than that. The problem of the child is vitally urgent for all of us, lay and clerical. For one thing the future of the world depends on the child. The average citizen, even the most thoughtless, has recently been forced to consider the state of the world. Is it to be ruled by force? Is there any prospect of the spread of a spirit of reconciliation? What likelihood is there of a permanent peace? What chance have moral and spiritual factors of shaping the future? I do not think any one will deny that these questions will be answered by the motives and ideals dominating the education of the child, and especially his religious education. And if we withdraw our gaze from the far horizon, and think of the problems of the State, the importance of the child for to-morrow is seen to be at least as urgent. All sorts of ugly facts have to be dealt with—unemployment, housing, poverty, gambling, and the materialism that is lowering the ideals and the tone of multitudes. And, beyond these facts, there is the question of the whole shape our political and social system is to take in the next generation. Is the truth that is in Socialism to be wrought into our body politic? Or, at any rate, is the basis of our national life to be Christianized. These are profoundly urgent facts and problems, and how are they to be dealt with in any conclusive manner but by the spirit of Christ? And how is the new generation to face them and solve them unless it is itself Christianized? It is the child in the midst we have to consider.

And finally, if the child is important for the world and the State, he is as important for the *Church*. It is surely obvious that not merely the size of the Church, not merely her welfare, not merely the future of her home and foreign missions, but her very *existence* depends on how she deals with the child in the midst, on whether she can hold and keep him.

Let me point out one or two menacing facts about the present religious situation. My figures refer to Scotland, since it is with these I am most familiar. But there is every reason to believe that the situation is at least as bad in England. Take three outstanding facts. There is first the large multitude outside the Church altogether. 'A survey of the relations between the Church and the youth of Scotland to-day,' writes one who is a well-known church leader, 'reveals a dangerous state of affairs. In proportion to the adult membership of the Church of Scotland, her adolescent adherents are only fifty per cent. of what might be expected, and the contact of many of these is little more than nominal. Equally disturbing is the fact that more than one half of the whole adult population of Scotland has no contact with any form of organized religion. The decline in our Bible class membership in recent years is greater than any decline in

population can explain. During the past few years it is evident that the drift away from the churches has begun to affect the children also. In certain areas which have been investigated it has been found that over thirty per cent. of children from nine to fourteen are outside Sunday schools' (from 'A Survey of the Work of the Youth and Education Department' given at a conference of Youth Conveners in June 1938). It may be added that in a county independently investigated twenty-five per cent. of the children attending the day school were found to have no Church or Sunday school connexion.

So much for the outsiders. Consider next an ominous fact, the leakage that goes steadily on. There is a continual drift away from the Church of those who were in its Sunday schools. It is difficult to furnish any reliable account of the extent of this drift. I have heard it put by one who has given special attention to the problem as high as thirty per cent. I do not offer this as authoritative. But of the reality of the drift and its seriousness there can be no doubt. We had these people under our care and instruction—why have we lost them? We hear a good deal about the Home Mission problem, and how to deal with it. But is not the Home Mission problem *created* by this leakage? These outsiders are the problem, and it is surely clear that if we could stop the leakage the size of the problem would steadily diminish.

And finally, to add one more depressing fact, there is the continuous decline in the numbers attending both Church schools and Bible classes. I have been furnished with an elaborate table of statistics on this matter, but I will not burden the reader with too much detail. Let me give broad conclusions. From 1936 to 1937 there was in the Church of Scotland a decline in Sunday schools of 41, of scholars of 5053, of teachers of 78, and of Bible class members of 576. It is stated definitely that in 1936 there were 566 congregations without any Bible class, and in 1937 this deficiency was increased by ten. The figures refer to the Church of Scotland. They seem at first sight incredible. But they are given on the authority of the official report of its Youth Committee. The facts are even more serious when a number of years is examined. Over a period of three years there was a decline of over twenty thousand Sunday school scholars and seventy-six schools.

We may soften the shock of these facts when we reflect that unemployment, poverty, and similar social factors may to some extent account for them. We may also reflect that the Church has often been in much, very much, lower water. A hundred years ago things were at a low ebb in the religious world. And fifty years ago, when I was a student, the religious atmosphere was frigid, and a fierce secularist movement attracted many adherents. But, soften the impact of such facts as we may, they are very serious. And they serve at least to emphasize the importance of the child for the future of the Church. How can we win and hold the youth of our land?

But a question that presses on my own mind is this: Is the importance of the child recognized? I have pointed out that it has been recognized by educationists. It may be admitted that in recent years it has been recognized by the State. The child receives free education. Its health is attended to. There are child-welfare centres, and even the pre-natal child is cared for. On the whole, the State does its duty by the child, except in one particular—it entirely neglects the soul of the child. I cannot but regard it as an absurd anomaly that, while the State subsidizes Church day schools which have a denominational character, in its own national schools it only *permits* religious education. By 'use and wont' religious education is given in all State schools in Scotland, but it is not officially recognized as an essential thing; and teachers in the training colleges are not trained by the government or at public expense to give religious education. This training is given by the Church, and it has a recognized place by law in all government training colleges. But it is provided and paid for solely by the Church of Scotland.

But is the importance of the child recognized by the Church itself? It is impossible to answer this question simply in the negative. For many congregations have school and Bible class, many have Boys' Brigade or Scout troop, Girls' Guildry, Girl Guides, and other youth organizations. Besides this, the churches all have central committees concerned with youth, and these committees often do very valuable work, by their literature, by their field agents, by Conferences and Summer Schools held to make work among young people more efficient. There is a great deal of this kind of work that is well conceived and well done. I should like to pay a tribute to the really fine service such youth and education Church committees do. In addition to this the Church of Scotland has appointed, and supports, directors of religious education in all the government training colleges for teachers, who give to the future teachers a careful and well-considered training for the work of religious education in the schools.

But, when these facts are allowed for, I am left with a serious and growing conviction that the Church as a whole, and its leaders in particular, have not awakened to the real urgency of the problem before us. The great mass of people outside the Church is presented to us as a 'Home Mission Problem.' It is dealt with by evangelism and by schemes of Church extension. And no doubt we can and do win back a number in these ways. They deserve all the support we can give them. But are we not attacking the 'Home Mission Problem' at the wrong end? The right end is before it becomes a problem. There is a great company of outsiders, but the size of this company is being added to year by year through the drift away from the Church of a large number of young people who for one reason or another have left us. Should we not concentrate on the prevention of this leakage? I do not think that the Church can be regarded as taking the importance of the child seriously until the best brains in the Church are devoted to the questions: How are we to hold the child? How are we to stop this drift from the Church? I do not say that if we could answer these questions we should have disposed entirely of the problem of the outsider. But we should render it far less serious. And, if we were actually successful in stopping the leakage of young people from the Church, we should be in the way to making the Home Mission problem a manageable proposition.

I maintain that we are not giving to the question of the child's relation to the Church the *attention* it deserves, the concentrated, instructed, and whole-hearted consideration it requires. It is the child in the midst we have to *consider*. What is the attitude of the leaders of the Church, the men who shape its policy, who select the subjects to which the Church's mind should be directed? I am writing only of Scotland, and particularly of the Church of Scotland. But I should be surprised if what is true there, is not true elsewhere. And my impression of the general attitude of the administrative leaders is this. They are taken up with what they consider the big questions of Church life, how to discharge our duty to the new housing areas, how to stimulate interest in Foreign Missions, how to sustain the liberality of the Church for the maintenance of an effective ministry in every parish in Scotland. And these are all big matters. But our leaders have little time or thought left for the youth problem. That is handed over to a Youth Committee which certainly does not have the importance of most of the other Church bodies. It consists of, or contains, able and devoted men and women who are alive to the needs of the situation. But they are regarded as amiable enthusiasts, and they are given their head up to a point. But they are not at all counted among the people who matter most. When their report comes before the General Assembly of the Scottish Church, it gets a place in the proceedings. But the leaders of the Church for the most part look on that occasion as the opportunity for an off-time. The youth enthusiasts are left to enthuse mainly by themselves.

I am insisting that the brains of the Church are not being given to this, the most vital problem before the Church to-day. And this neglect is mirrored in the situation all over the Church. In the Church of Scotland all the enterprises on which it is engaged are supported by the contributions of its members. And these are amazingly generous. But will it be credited that last year more than 500 congregations gave no financial support to the youth work whatever? It is in harmony with this fact that all over the Church the provision of facilities for Sunday school work is inadequate. If the Church regarded this work as its primary concern the congregations would provide buildings suitable for class work. But it is far from being the case. We are very much concerned with the beauty and comfort of our churches. But in many cases we think it of small moment that the buildings in which our children are being trained in the knowledge of God and His Word should be beautiful and suited to their purpose. Yet it is far more important that the school should be in every way fitted for its need than that the church should be.

In what I have written I have discharged my soul of a conviction which I think it is important for some one to state in set terms, that the Church to-day is not sufficiently alive to the fact that the child is her real problem, and to the duty of devoting her best and most serious thought to the issues that are raised by his relation to her fellowship, and I conclude by offering some positive suggestions for the solution of the problem.

2. *A Positive Policy.* (1) At the risk of being tedious I would insist to begin with that the Church must realize that the problem of the child is behind *all* other problems—Home Mission, Foreign Mission, Finance, and all the rest. This will be obvious as a mere statement. But it is simply not seen. All these big causes are presented to the Church for her support, and presented ably and persistently by influential people and on favourable occasions. Crowded assemblies consider them. But the child is relegated to a very subordinate place; we must change this orientation. If in our Assemblies and in our Church policy we had the child in the fore-

ground we should have greater hope of solving the problems he raises. The Church must awaken to the size of this issue, to its vital importance for her own existence, before we can achieve what is needful.

(2) What above all is necessary to deal with the situation created by the facts of leakage and decline in numbers is a *system*. We must have a considered scheme by which we can keep our hand on every child from his birth till the day on which he sits down at the Lord's Table. There must be a ladder from the Font to the Holy Table over which every child will be conducted. The essentials of such a scheme are pastoral care and systematic training. Let us look at these two points. From the time when a child is written down in the Church record as a baptized infant he should be the subject of careful and loving attention. When he comes to the age of fourteen and is ready to leave the Sunday school, what happens? It is then the drift takes place. There is a gap between the Sunday school and what is called in Scotland the 'Bible class.' This gap is filled by what is called the 'Junior Bible class,' which is conducted by a lay person, not always qualified to deal with boys and girls at such a critical age. Obviously this is a stage which demands the most expert teaching and the most attractive teacher. It does not always get these. But it is not merely the lack of these that accounts for the beginning of the leak at this time. It is mainly the lack of personal care. The boy or girl drifts away and is not visited. These young people are lost sight of for want of persistent and kindly interest in their welfare. If a book were kept with the record of every child in a congregation, and each stage of his Church career were noted, and, at the critical time referred to above, he was if necessary visited with a personal invitation to continue in the minister's own class, we should have far more success in stopping the drift.

But, what is of equal importance, I most earnestly maintain that there should be no 'gap' between the training in the Sunday school and the further training in the minister's class. The child should pass from the Sunday school to the minister's class at once, for the latter should take these youths at fourteen or fifteen and train them for confirmation. It is the minister's business to take the adolescent boys and girls at the most difficult and critical time of their lives. It is his great opportunity. And, speaking generally, he alone can hold them and give them the necessary training. It is painful to read of 'Bible' classes at which addresses are given on the religious teaching of Browning and other literary lights, and to which people of all ages from sixteen to sixty are invited, when the youth of sensitive and enquiring age is crying out for attention and guidance, for knowledge of the Bible and of the Christian faith, and for personal Christian friendship. Our young people are woefully and incredibly ignorant of the Bible and of the grounds of Christian belief. And they are for the most part very ready to respond to the approach of a friendly and human minister. In our present system, or lack of system, these are often lamentably absent, not always due to any fault of the ministry, but simply to the fact that we have not thought out an intelligent system by which we can hold the youth at the time when he is apt to disappear quietly from our ken. In what I have written I have had the Scottish Church in my mind. But, *mutatis mutandis*, everything applies with a slightly altered angle to Episcopalian churches as well. At least the main elements do.

(3) I have said nothing of the training given in our Sunday schools. That is obviously of great importance. For if we do not succeed in giving the children a love of the Bible and of Jesus Christ at this early stage, it will be much more difficult to do this later on. The work done in our Sunday schools by many devoted teachers must be gratefully acknowledged. That work, when backed by personal piety and character, has in the past exercised a profound influence and borne gracious fruits. And let it be said that the chief qualification for such work is just these personal qualities. But we are living in an age when something more is required in our Church schools. The children know what skilled teaching is. They get it in the day school. And it is unfortunate when the children are led to compare the teaching in the one school with that in the other. It seems to me then an indispensable measure that our teachers in the Sunday schools should receive a training that is at least sufficient for the purpose. A training class has become a necessary element in our Church educational system. At such a class the inexperienced teacher will learn how to give a lesson, how to deal with his difficulties, how to gain attention, how to interest the child. He will have the opportunity of stating his own problems and learning how others are facing them. For want of this kind of training many of our Sunday schools are inefficient, and the aim of the school is unrealized. It would amply reward individual congregations if they would send their teachers from time to time to one of the Summer Schools or Conferences that are held under the auspices of the Church or those of the National Sunday School Union. The teachers

would come back with new enthusiasm, and also with new knowledge of how to tackle their work.

But this is not enough. I venture to say that the main function of our Sunday schools is to teach and foster the spirit of worship. And this is where the need of reform, or at least improvement, is most clamant. The child is a born ritualist. Truth comes to him through symbol. And he is very sensitive to form and ceremony. And in any case he will react to worship that is his own. I plead therefore for worship in the Sunday school that is beautiful, simple, brief, and reverent, for worship in which the child can take audible part, that is concerned about his own needs and expressed in words he would use. I plead for prayers that are considered and to which he can respond in brief sentences. The Church school is a glorious opportunity for training children in the art and in the spirit of true worship. This is often enough absent in our congregational services. And the casual attitude of many Church people to public prayer is an inheritance from the Sunday school of the past. There are admirable examples of simple responsive services for Church school worship to be had. And it would be a great service to the religious life of our land if something on these lines were used by the leaders of our schools.

(4) And now, finally, there is something that needs to be done in our theological colleges for the training of our ministers. We in Scotland have always been proud of the thorough theological training our ministers receive. They are taught Hebrew and Greek, Church History and Dogmatics, and I am far from suggesting that anything less should be demanded. A minister without a background of theology will soon come to an end of his resources, and his preaching will show this. There is also a course on 'Practical Training,' which includes 'pedagogics.' But this is only one subject among many in the course; it is not given by an expert, and it is wholly insufficient to meet the need. A young minister is settled in a parish after his years of preparation. How is he fitted to deal with the work among the young? How is he to organize it? How is he to train his school staff in the way, or ways, to teach? Is he sent into his parish with the conviction that the children are his main objective? Not his sermons, or his administration, or even his visiting, not any of them is his main business, but how to see that these young people are trained to know and love their Bible, to love the Church and feel at home in it, to love the Lord Jesus Christ and to rejoice in the worship of God. Does he realize that it is the child in the midst he has to 'consider'? If this is his great task, then to fit him for it should be one of the main functions of a theological college which aims at the training of the clergy. And we can never be satisfied, this work will never be adequately done, until we have in all our colleges a professor who is an expert in this work, and whose sole duty it will be to send men into our parishes furnished for it.

In the Study.

Virginibus Puerisque.

A Traveller's Tale.

By the Reverend Stuart Robertson, M.A., Lisbon.

'Made in the likeness of men.'—Ph 2[7].

In the year 1295 three men in outlandish and travel-worn garments appeared in Venice. They were Maffeo and Nicolo Polo and Nicolo's son Marco. They had been, they said, travelling for twenty years in China, the land of the great Emperor Kublai Khan, and they had many marvellous travellers' tales to tell.

At first nobody believed them, but when they slit open the seams of their coats and poured out quantities of precious stones, people did believe them, and Venice did them great honour. Afterwards, Marco Polo was taken prisoner at sea, and in prison at Genoa he wrote the book of his travels of which you can read to-day, if you like; or you can go to see him in the cinema, for they have now made a film about Marco Polo.

I don't know what happened to the jewels he brought home with him from the Far East; they are long since vanished. But there is one jewel he brought back which shines as brightly as ever in his book. It is not a diamond or a ruby—it is a legend.

He heard it at a town in the neighbourhood from

which the Three Wise Men are believed to have come who followed the Star to Bethlehem bringing their gifts to Jesus.

The legend says they were a young man, a man of middle-age, and an old man. When they came to Bethlehem, the young man went in first, and when he came out the others asked him, 'What is He like?' The answer was, 'He is a young man.'

The man in middle-age went in next; and when he came out the others asked him, 'What is He like?' The answer was, 'He is a man of middle-age.'

The old man then went in, and when he came out the other two asked him the same question. The answer was, 'He is an old man.'

That is the first part of the legend.

Now what is a legend? It isn't history. It is not something that is, as we say, 'literally' true. But it may be true for all that. It is a way of telling something that is really true. We know Jesus couldn't be at the same time, a young man, a middle-aged man, and an old man. He was, in fact, a little baby in His mother's arms. What, then, does the story mean?

Just this. Three men were looking for a Saviour. Each wanted a Saviour who could understand the difficulties and temptations that belonged to his own age, and each felt he had found in Jesus just what he needed. The young man found a young man's Saviour; the middle-aged man found the Saviour for middle-age, and the old man a Saviour for old age.

Now this is true! Jesus isn't only the Saviour of the young or the old; He is for all ages and every age. He understands the young, the middle-aged, the old. He knows what children think and feel, and what their troubles are; He understands the old, and can help both—'He is,' the Bible says, 'the Saviour of *all* men.' He is just the Saviour you need and can help you as no one else can. You don't need to wait till you are older to come to Him. He is the Saviour you need now; when you grow older He will be the Saviour you need then; and when you are very old you will still find the answer to your needs in Him. You can begin to sing now—

Thou, O Christ, art all I want;
More than all in Thee I find—

and whether it is a child's strong voice, or a young man's strong voice, or an old man's shaking voice that sings it, it is equally true for all.

That is the first part of the legend, and the truth of it you can prove for yourself; and I hope you will.

Here, now, is the second part. What did these three wise men do? They might have argued about it and got hot and angry, each saying, 'I'm right and therefore you must be wrong.' They might even have fought about it, as men have argued and quarrelled and fought about their different ideas of Christ. They did none of these things, which shows that they deserved to be called 'wise men.' They listened to each other's account, and then they said, 'Let us go in together and see Him'; and, the legend says, 'When they went in together they saw Him as He really was!'

This also is true. Christians are divided. All are sure they are right and everybody else is wrong. They all have their own ideas of Christ and Christianity, what the Church is and what is the way to worship. If they would all go together to Christ, they would see Him as He really is, and each other more kindly.

The nations are divided. They call themselves Christian, and the Christian nations have all some right to the title. But each is sure it's right, and what it wants is right, and the others are wrong. So we are all anxious and haunted by the fear of war. All that would come to a happy end, if, instead of conferences with each other, sulky and suspicious, all would go together to Bethlehem and confer with the Lord Jesus. They would see the Prince of Peace, the Saviour all the world needs.

But that is for the world, and the world is slow to change. You and I are not the world but just 'us'—and the certain thing is that Jesus Christ is the Saviour for us—exactly what we need.

A Pick-a-back.

By the Reverend C. M. Hepburn, B.D., Moulin, Pitlochry.

'In all their affliction he was afflicted . . . he bare them, and carried them all the days of old.'—Is 63^{9}.

I saw two aeroplanes a short time ago. I dare say there seems nothing unusual in that. It so happens, however, that these are the only two of their kind in the world. They were 'moored' in the River Tay and are known as the Mayo composite aircraft. It was invented by a Major Mayo. The larger seaplane or mother plane is called *Maia*. Maia was a Greek goddess. The little one is called *Mercury*. Mercury was Maia's son. I expect we have all seen pictures of him as the god of speed with two wings on his helmet. *Maia* is so large and strong that

the little plane *Mercury* can sit on its back. At the start of a flight they are firmly fixed together in that fashion. As soon as their eight propellers revolve (each of the planes is equipped with four), they skim over the water and rise from it still as one. Once they are speeding through the air the pilot of *Maia* asks *Mercury's* pilot up above him whether he is ready. And when the answer comes back, 'I'm ready,' *Maia's* pilot replies, 'One—two—three—go!' pulls a lever and releases *Mercury*, which is then left to fly on alone, while the mother boat *Maia* flies back to its base, its part now done. But *Mercury*, the pick-a-back plane, couldn't have risen without *Maia's* help, for the cargo it carries is too much for its strength unless assisted.

Is there not a thought for us here? In a sense we also can sometimes give other persons a pick-a-back. I mean it's the duty of the strong to support the weak. It is truly a Christian thing to give those who are less able a lift. In the East End of London not long ago, at a place called the People's Palace, a party was given to which many poor children were invited. It was sad to see how hungry some of them were. One very small fellow, after tucking in for all he was worth, when the time came to go home again, turned to his bigger brother and said, 'Bill, carry me home, but please don't bend me.' And brother Bill, hoisting him up, nobly gave him a pick-a-back home. In like manner we are told in God's Word to share the loads of others. It says, 'Bear ye one another's burdens.' Are you willing then to do that?

It is wise now, again to remember this. Some day we may be burdened ourselves and may require to be raised up and to be borne on God's strong shoulders. Ah, but can God and will God bear us up? Our Bible assures us He can and He will. A mother eagle, so it says, when she is training her eaglet to fly, will swoop underneath it when it begins to be faint and tired and give it a pick-a-back on her wings awhile till it is strong enough to try again. And God does so, too, the Bible declares. Besides, people who have trusted Him have often proved that that is His way. Good Pastor Niemöller, who is imprisoned in Germany, wrote in a brave letter not long ago, 'I am trusting in Him whom I have served to carry me now.' And he hasn't been disappointed. Or Sir Ernest Shackleton, the great explorer, said he had no doubt Providence 'carried' them, when he and his friends were braving the dangers of the far Antarctic. God doesn't fail those who rely upon Him, for 'He bare them, and carried them all the days of old.' God is near us always, close at hand to help and to save. So trust Him should you be in need and He will surely carry you, too.

The Christian Year.

Second Sunday after Epiphany.

Obedience in the Christian Life.

'Jesus saith unto him, I am the way, the truth, and the life.'—Jn 14^6.

Once when our Lord was teaching in some city or village, a casual hearer in the crowd accosted Him with the question: 'Lord, are there few that be saved?' He may have been merely curious, or he may have felt the weight of mystery which hangs over our mortal life, and thought that if some hand would draw aside, even for a moment, the veil which hides eternity from us, it would help him to believe. Be that as it may, our Lord did not answer the man's question. He only said, speaking to His hearers generally: 'Strive all of you to enter in at the strait gate.' It is as if He said to us: obedience, not knowledge, is the way to life. Lay down your sins, and give your life to God. *The one thing which will solve your ultimate questions is the thing which at the same time brings your soul to God.*

How vividly this truth concerning obedience writes itself over the text of Holy Scripture! In the wonderful thirty-third chapter of Exodus we hear of Moses in the wilderness going out to the Tabernacle in order to be alone with God, and how, as his impressive figure passed through the camp, the men of Israel stood in their tent-doors and followed him with their eyes. Moses is fain to have the secrets of the future disclosed, and God's ultimate design for Israel explained to him, and that cannot be. Comes the answer: 'My presence shall go with thee, and I will give thee rest.' In other words, Moses, if he obeys God, will have the certitude that God is with him, and with this he must be content. Man cannot go before God, or see the end from the beginning, or get beyond all mystery. Again, we read of Elijah petulantly abandoning his task in Israel, and flinging himself into the desert spaces that in their solitudes he might recover his lost assurance of God. But the result is not as he expected. Not in miraculous outward epiphanies, as he supposed, does the Lord reveal Himself even at Horeb, but in the moral imperative of duty, the still voice that bids him return and take up his forsaken task. We need not wonder, therefore, that these two Old Testament figures, who learned obedience by the

things they suffered, stand by the side of Jesus in the Christian vision of the Transfiguration. For it is by His obedience unto death, by His acceptance of the Father's will that Jesus is transfigured, and He summons us to a share in His own life of obedience, and only as we thus accept Him as *the Way*, does He hold out to us the promise that we shall attain to truth and to life.

The conception of the Christian life as a directed life, a life of fellowship with Jesus Christ in His obedience, is not perhaps congenial in an age which, on the one hand, is sharply conscious of a great element of mystery in human affairs, and, on the other hand, is resentful of restrictions being put on the free self-development of the individual. How, when so much around us is hidden from our eyes, can we pretend to know the way to God? It is overlooked in this matter that science as well as religion depends upon patient, obedient, step-by-step resolution to act upon the truths which have been already attained to; that all advance, all discovery, comes by doing what Columbus did on his ever-memorable voyage when day by day he wrote in his log-book: 'This day we held Westward which was our course!'

A more serious challenge to Christianity in the modern world is the frank acceptance by many minds of pagan standards of the moral life. Men wish to have salvation by liberty or self-realization. Novelists and essay-writers are attacking the foundations of the Christian ethic as it bears on the family, on marriage, on sex-relations, and generally on the whole conception of the disciplined life. Why Christ, and His strict rule of obedience, love, and holiness? The modern mind does not take kindly to the thought of a strait and narrow way to life. So, in place of the gospel of Christ, it offers us the gospel of Naturalism—trust your inborn instincts and desires; or the gospel of Humanism—believe in the free unfettered development of society. Some modern polities, the Fascist States, for example, have frankly adopted one or other form of the first of these doctrines. Others, the idealistic democracies of the day, have as frankly seized upon the second. And both these ways are opposed to the Christian conception of life, inasmuch as both are expressions of self-will, which base their hope upon something given in our existing nature, and which are, therefore, incapable of delivering us from that nature. Neither, therefore, is a gospel of redemption.

It is here that we discover the real challenge of Christianity to the life of our day. Over against these modern doctrines or ideologies, which repose their trust in powers or qualities which we already possess, *the gospel of Christ makes the demand and the offer of a new nature, a nature regenerated by love and self-sacrifice.* Christianity means the crossing out of our old nature by the communication of a new spirit. It calls us into the fellowship of Christ's obedience.

The Sermon on the Mount, which here rises before our minds, has created no little difficulty for thoughtful spirits in our time. How is it possible to reconcile the principle of not resisting evil and of loving enemies with the practical exigencies of life, social and international? When it is asked whether the Sermon on the Mount is, in its totality, practicable, we are in danger perhaps of overlooking a prior and even more urgent question. The first question which we need to ask concerns not what is possible for us, but what is the Will of God. *We have to ask whether anything less than what Jesus asks in the Sermon on the Mount can possibly be regarded as the Will of God.* Jesus was speaking to men who thought that they knew the Will of God, and who were complacent and satisfied! Had they not the Law, and did not the Law say, 'Thou shalt love thy neighbour and hate thine enemy'? Over against this partial and imperfect understanding of the Will of God, Jesus will set that Will in all its uncompromising truth and purity.

This, then, is the first thing that the Sermon on the Mount does for us. It leads our souls—to *God! Jesus sets us face to face, not first with a rule of action—which we have not attained to, and can never fully attain to—but with a God whose perfect nature is at last declared, and on whose forgiveness and mercy and redeeming love, therefore, we are absolutely cast.* We can no more get away from this Will.

But this is not all. Face to face with the Sermon on the Mount, we see that we are also asked whether, recognizing as we now do, that our whole body, soul, and spirit are called up, claimed, and made dependent upon God, we are willing to place ourselves in His hands to do His will as far as in us lies. It is not a question of the amount of achievement, but of the quality of our spirit. The challenge of the teaching of Christ turns on whether we will make a beginning with His way of life, and so have our lives changed over into a new key.

Nor, in the end, is this a different thing from putting our trust in the Death of Christ for our sins. The 'Shall-be' of God which Jesus came to proclaim includes not only the announcement of a Divine ethic but the revelation of Divine forgive-

ness and Divine transforming power. So that we may say that to receive and follow the teaching of Jesus is at the same time to accept His passion, and to believe in His passion is at the same time to receive and follow His teaching. In actual Christian living the two things are not divided. In the reality of redemptive service Word and Cross are one.[1]

Third Sunday after Epiphany.

Jesus of Nazareth, King.

'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'—Rev 11^{15}.

What a note of triumph there is in the New Testament! The story of Jesus begins with the sons of angels crying, 'Peace on earth among the men of good will,' and ends with the Hallelujah Chorus sung by all the ransomed hosts of heaven. The New Testament writers not only teach as the climax to their story that Jesus is the ever near and available friend whose presence strengthens the will, deepens the love, and inspires the service of those who seek Him, but also they glory in the thought of Jesus risen, ascended, glorified, reigning. They could not hold both those thoughts together in their minds, if they had supposed Jesus as sitting on the throne of God in some distant heaven beyond the sky. Their constant references to His reign and His exalted state are triumphant declarations that death could not hold Him, that the worst that evil could do fell away helpless, that His values were vindicated, His faith justified, and that His love had conquered all that hate and malevolence could do.

Side by side with the thought of the ever-present Christ, Paul glories in a Christ who sits in the heavenly places, 'far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come.' The New Testament writers realize that what has happened in their experience is no mere hole-and-corner affair which affects them alone. It is not as though they became friendly with one who lived a beautiful life, died a dreadful death, and with whom they were enabled to establish contact after death. What had happened was of infinite importance to the whole world, to all mankind, to every race, to each individual.

But we must pass from this attractive picture of Christ exalted and enthroned to ask whether that picture really represents reality. A preacher once said that if St. Paul had turned East instead of West, Christ would never have conquered the Western world. But can anybody honestly say that Christ *has* conquered the Western world? We may, if we like, make comparisons with things that happen in the dark places of India, or Africa, or China, and find there convincing evidence of what His spirit has wrought in the West. His spirit has been the dynamic of a thousand philanthropies which never consciously acknowledge Him. His power brought into being many of the laws on our statute books. He has altered the name of the years, uplifted womanhood, given new dignity to manhood, made of paramount importance the lives of little children, made many evils disappear and made us ashamed of such evil as persists. The whole texture of our Western civilization would be reduced to a tattered rag if the threads He wove in Palestine were removed from it.

But let any man go into the slums of one of our great cities, say on a winter's Saturday night, slums in which men and women are herded together so that even one room is sometimes shared by more than one family; where men and women, to escape the intolerable conditions of those slums, so easily slip into drunkenness, immorality and vice, and such an observer will find it hard to say that Jesus reigns.

Or take our modern competitive business and industrial life with its antagonism that so seldom stays to see another's point of view, its restless, feverish quest to make money on the one hand, and to spend it on pleasure on the other, with its unscrupulous overriding of the rights of personality, its carelessness of spiritual things, and its pagan emphasis on selfishness, and ask whether we can say, 'Thine is the kingdom, and the power, and the glory'?

Take our national and international life. All through it there are elements of bitter and unforgiving hostility. There is a so-called patriotism that is an enemy of the Kingdom of God, that cries that narrow and selfish cry, 'Ourselves alone,' and that has no intention of treating members of other nations as real brothers if there is any question of the sacrifice of profits or status: a refusal even to try out the principles of Jesus.

Are we then to dismiss this conception of a reigning Jesus? We must not let the idea go, though, like the author of the Epistle to the Hebrews, we must say, 'We see not yet all things subjected to him. But we behold . . . Jesus . . . crowned with glory and honour.'

Two reasons may be suggested why we must

[1] W. Manson, in *The Professor as Preacher*, 125.

keep the idea of the regnant Christ before us. The first is that when the evils we have mentioned are confronted with His power and His spirit they disappear. It is not as though we made a pessimistic list of the evils that curse the world, wringing our hands because we knew no cure for them. When we are bold enough to apply the solution implicit in the Christian revelation and attack them in Christ's name, we can overcome them. In the second place, we are so near these evils that their bulk obscures our vision. How feeble the Early Church must have seemed compared with the might of imperial Rome. Who could ever have supposed that that might would decrease and Christianity increase?

But what is the ground of our *certainty*? May it not be that the forces of materialism and selfishness may become too great, and Christianity become an effete and dead religion? We must base our certainty where the apostles based theirs: that, in Christ, God had spoken finally and completely and shown men His way of life. They believed that in Him are implicit the solutions of all human problems. 'I am ready to admit,' says Mr. Bernard Shaw in the Preface to *Androcles and the Lion*, 'that after contemplating the world and human nature for nearly sixty years I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern practical statesman.' Indeed have we not tried every other way and found it to fail? Men are choosing Jesus rather than Barabbas, as Mr. Shaw points out in the same essay, not because they are in love with Jesus, but because Barabbas, for all his violent power and vulgar wealth, is such a gloomy failure.

In international relationships we are being pushed. In our industrial relationships we meet the same thing. In our individual life the same thing is true. Life will only work in God's way. We live in an age of revolt. 'Freedom!' is the cry. 'Let us have done with rules!' So people rush up this road of liberty and that. But men and women come back along those roads wherein so much was promised, disillusioned, heartbroken.

So when we look at life steadily it is as though internationally, socially, and individually, we had raced along a number of roads only to find at the end of them a strong iron paling with a large notice bearing the inscription, 'No Thoroughfare.' The king's way is the only way through.

Jesus reigns upon the throne of God! Does He? It depends on us how soon His Kingdom comes, on our abdication of the throne of our own life in His favour. For the throne of God is the human heart.

Let us make as many contacts as we can with Him in prayer and fellowship and study and ask ourselves three questions: (1) Is there any way of practising this difficult art of living which offers more than His way? (2) Are we quite sure that the path we are following now is going to bring us out where, in our best moments, we want to be? (3) Is there any other way out of the unrest in which all the world is seething, to compare with the way which would open at once if Jesus reigned supremely in all men's hearts?

And we must begin with ourselves. No man can make a greater contribution to those great problems which distress us all in those days than in the silence of his own spirit to abdicate in favour of Christ, to surrender his whole being to Him; to let Christ dictate his every action and his every attitude, and, in the realm of his own life, to make Jesus King.[1]

Fourth Sunday after Epiphany.

Vows.

'I will pay my vows unto the Lord now in the presence of all his people.'—Ps 116^{14}.

It is perhaps one of the disquieting features of modern times that so many people pass through life without ever being called upon to make a really solemn and serious vow. It is a pity, for, rightly understood, in the making and keeping of vows there is focused the central problem of man's inner life and therefore most of the problems of his outer life as well. The making of a vow is a man's serious attempt to govern himself. A man's soul, some one has said, 'is as full of voices as a forest, and all the settlement and the sane government of his life consists in investing some of those voices with dignity and authority above all the rest.' You do that by a vow.

There are in a general way always two alternatives which lie before us in the conduct of life. One is to be carried along, in the main, by our instinctive natural wants and desires. We want money—of course we want money, who doesn't?—here's a chance to get some without trouble, let's take it, why not? Some one annoys us, we feel angry and 'let fly' at him, we are that man's enemy; some one flatters us, we 'purr,' we seek more of it, we are that man's friend. Or we like the preacher,

[1] L. D. Weatherhead, in *Sermons for the Year 1932*, 101.

we go to church; we do not like him, so we stay away, and so on. Inclination, inclination!

What is the other alternative? The other alternative is to attain a genuine personality. How? Not by escaping from these instinctive wants—we cannot do that, of course—but by being able in principle to say 'No!' to them all, yea, even, if need be, to that most passionate of all instincts which is the instinct to preserve our lives. There is no more tragic spectacle than merely instinctive human beings, human beings whose wills have never been thus released. And God's call to the soul to absolute surrender, to a vowed obedience at any cost, is His first step to save it from that tragedy.

'I will pay my vows unto the Lord now in the presence of all his people.' Here are three not unimportant hints about vow-making.

First, vows should be made at the right time. 'I will pay my vows *now*.' What then is the right time, the supreme 'now' for vow-making? It is surely the time when for one reason or another there comes to you an unusual moment of higher vision and desire; and you become aware of the greatness and seriousness of the issues of life, and the dignity of personal being that might be achieved by dealing with them in a great-hearted and serious way. Then and there, if you are wise, at that so swiftly passing 'now' of high feeling, you will pause, and, summoning all that is within you, you will seek to harness the mood to the deepest and most central thing in your personal being, which is your will, that is to say you will seek to harness it to what is in essence a vow. One of the tragedies of waste in human life is the waste of high and serious feeling, the failure to concentrate and canalize it, when it does come, into will and obedience.

You will not say that you do not know what all this means, because it has been stated in the vaguest generalities; that you do not have such stirrings in the inner life. But though we have them, we do not recognize their importance; a fine feeling, whether it be of indignation or pity or generosity or sympathy or self-condemnation, more often than not falls across our mind like a gleam of sunlight falling across a stream, adding colour and interest but not affecting the course of the stream one jot. No doubt it is exceedingly difficult sometimes to know how to translate feeling into action in any particular situation. But, true as that may be, it hardly affects the point. For to make a vow *now* is not necessarily to act externally this way or that *now*, for external action may not be possible. The essence of the vow is to act internally. It is, so to say, to seize the feeling, and, drawing it from the superficies of the mind into the central places, to make it creative there, so that, if not now then later, it will bear fruit in action, as when Lincoln saw a negro woman being sold in the slave-market like a horse and vowed to himself that though he could do nothing then yet as opportunity arose he would help, at whatever cost, to smash that kind of thing.

Next, the vow should be made in the right company. 'I will pay my vows now *in the presence of all his people*.'

The solitary vow, however earnest, is the weak vow and already half-defeated. It is weak because there is no check upon the vanity and extravagance and self-reference which can creep into even the highest mood. It is weak because there is no sustaining atmosphere, no supporting environment, no continuous feeding and nourishing and educating of the whole being in the direction of its highest feelings and insights. It is weak because there is lacking the strengthening and rebuking expectancies of one's fellows. Down to the very roots of our being, and therefore up to its highest fruits, we are social beings. I would wish to thank God daily for the high-pitched expectancies of my friends, for the way they have of insisting that I am a better person than I know myself actually to be. It is surely not something to be wholly ashamed of to say that more than once it has been the thought of my friends, the sense of having made vows in their presence, which has kept my feet from straying.

Here, clearly, is part of the *raison d'être* of the Church. Not the whole of it doubtless, but an essential part of it. To any whose deepest feelings and highest aspirations have been so stirred by Christ that they would wish with any seriousness of purpose to give themselves to His discipleship, the Christian fellowship is, for all its weakness and failure, utterly indispensable. It is hard indeed to be patient with those who profess some sort of allegiance to Christ, will indeed even come to renew their vows at Easter or at the baptism of their children, and yet sit loosely to the fellowship of His people. Usually such an attitude reveals a life from which the spirit of the vow has already departed, a mind which has lost all sense of the blasphemy of leaving this tremendous Christ at the mercy of occasional and transient feelings.

Finally, the vow must be paid to the right person. 'I will pay my vows *unto the Lord*.'

In any worthy vow there must be a deep and

recollected sense of God. The serious thought of God is the only finally steadying thing to his purposes that a man can have. That is why decay in religion is bound sooner or later to mean decay in moral consistency and power. That is why the dictators sooner or later must fall, for nothing can hold the human spirit permanently in such absolute obedience to such all-too-human figures. And that is why the Church, for all its weakness, stands right at the strategic centre of human affairs in all their chaos and perplexity to-day. It is the only society which cuts across the false absolute of nationality and bears witness to the God whose Will stands above all nations.

Take away the thought of God, and no final necessity upon conduct remains. There remains only a disguised expediency ready to absolve itself from its contracts at the first real test, at the first call of sacrifice. The world is littered with broken vows, broken treaties. Why after all should any one keep a treaty, or a vow, if there is nothing above and beyond the natural and historical process? Should we keep it for general security's sake, in other words to save our skins? A vow kept for that reason is no longer a vow, and is no longer security. The whole virtue of a vow is in its being made to *God*.[1]

SEPTUAGESIMA.

Take thy Share of Hardness.

'Thou therefore endure hardness, as a good soldier of Jesus Christ.'—2 Ti 2[3].

It is a strange circumstance—that strong brave words like these are to be found only in times of hardship, and that they always come from the lips of some one who has suffered. An easy age is a soft age, and cannot use strong words with any sincerity. A man's courage is not ready for use unless he is using it now—using it, it may be, in some private way, for example in resisting temptations or in taking up unpleasant duties, and so mastering himself; but he must be exercising himself in courage in some real way, otherwise he has none of it.

When a man is at ease concerning his own moral life, not repelling the enemy on the threshold, but allowing base and inferior things to dim his vision of duty and of God; when as the result of such indolence, a man's own life has grown soft and yielding, he is no more at home with, but is in truth afraid of, any strong word such as bids men endure hardness and fight the good fight, and cut off a hand or pluck out an eye for the sake of the soul's integrity, for the sake of the Kingdom of God.

We find always the hard heroic words in hard heroic days, and we find them on the lips of those who are hard pressed and suffering. For example, here. St. Paul, when he wrote these words, 'Thou therefore take thy share of the hardness like a good soldier of Jesus Christ'—was himself a prisoner in Rome. The persecution under Nero was at its height—a persecution in which the Apostle was destined to meet his death. From beneath such a shadow, and with a brave, unflinching, indomitable spirit, he hails his brother-soldier in another part of the field: 'Stand fast,' 'be brave.'

Timothy was a young man: his health poor: in temperament, as it seems, affectionate and sensitive. He was one of those who are more ready than others to give way in the midst of their work. St. Paul knows—for has he not felt the same and cried out of the darkness?—how, more than others, a highly-strung nervous man, who has no great fund of health, is liable to sudden fits of gloom when the battle seems going wrong. Therefore with all delicacy, yet with plainness of speech, he seeks to fortify the soul of Timothy against his besieging circumstances.

Those words of Paul to Timothy have an added pathos when we remember that they were among the last words of the great Apostle. And who knows but Paul, as he penned them, may have surmised that they might easily be his last!

So much regarding the circumstances in which these words were spoken. And now, to speak of the words themselves. It may seem to some of us—and there are moods when it will seem to all of us—that this command, 'take thy share of hardness,' is too strong and, one might even say, unsympathetic. We could have wished that the Apostle had added some consolation; for example, had he hinted that the hardness would soon pass and things would become easier. Or he might have gone on to explain that hardness is God's discipline of us all—thus lighting up Timothy's difficulties by showing him God's intention.

But this is just our mistake. The fact is that nothing brings such composure to the human soul in its most real hours, as to hear an unqualified *command*. Most of our misery arises from doubt. We are wretched usually because we are undecided. Are we at our proper work? Ought we to bear certain things which are lying heavily upon us, or should we cast them off if we can? Nothing so

[1] H. H. Farmer, *The Healing Cross*, 22.

suddenly relieves the soul, and clears its outlook, as to receive an order, a command, which it is not possible for us to avoid. When we have received a peremptory command—either through the circumstances of our life, or from some sublime inspiration within our own soul—then our course is clear, and, because the thing must be done, it is done easily. The inevitable is easily borne.

The Apostle adds nothing in the way of comfort. In the real moments of our life, when we are utterly alone because of some hard things which are meeting us, we are not helped by general explanations, but only by steadfast endurance and a tenacious faith. We read in the *Letters* of Charles Lamb, how, on that awful night, when Mary, his sister, lost her reason and killed her own mother, Charles sat through the long night alone and wrote a letter to Coleridge. It was a brave letter, written in appalling circumstances. In a few days he received a reply from Coleridge. The philosopher, after expressing his sympathy, goes on to explain the high benefit which even such a terrible providence may bring to him; how the enduring of such pains is the way in which a man tastes the Divine nature, and becomes detached from worldly things—and so forth. But Lamb replied angrily to his friend, bidding him cease from all such unreal and untimely words, and said in effect: 'I get no help from what you say about rising into the Divine nature through suffering. Indeed such language offends me and seems to me not to be fitting language for mortal men as we are. My one comfort, the one thing which consoles me is, now that the heavy blow has fallen upon me, to commit myself to God under it, to bear it and not to blaspheme.'

Although the Apostle does not in any way soften his command, nevertheless in his words, he suggests to us—and must have suggested to Timothy—two thoughts which must put an end to all complaining. 'Take your share of hardness *like a good soldier of Christ.*' It is as though he had said, however others may shrink from the hardness of life, fancying that God had sent them into His world with the one idea that they should have a pleasant time here, it can never be the view of those who take their principles of living from Jesus Christ. However dimly we may see the meaning of Christ's sufferings, we do see in them this law, that only through sacrifice, only through the travail of souls, only through the surrendering of ourselves for others' sakes, does the Kingdom go forward.

And again the Apostle says, 'Take thou thy share of hardness.' It is as though he said: My son, the world is full of hardness, and people all over the earth are bearing burdens and dragging their weary feet towards some grave. Why then should you, or any one, complain of your lot and share of the general human trial? 'Take your share.' Probably it is less than your share. Is it not a shame for you, for any one, for us, to sulk and complain, and question the very goodness of God because things are not going smoothly, when at this moment, if we could hear it, there is arising from the universal heart, as from a great altar of blood and sacrifice, a wail of pain, a sigh of weariness? 'Take thy share of hardness!' It is *an appeal to our sense of honour.* For who would be content to be simply happy and at ease in a world which is groaning with its travail? Is it that Paul had it in his mind, that those who would escape the universal toil, and would live outside the universal law of suffering and service, are really cutting themselves off from the elect of God, and missing the true taste of life? They are outside the benediction of the Cross. Ever over all this earthly scene of suffering and mutual surrender, as we see the Cross of Christ, God Himself in sacrifice, God giving His benediction to it all—do we not feel that the one calamity for any of us would be to be at ease in the great enterprise? [1]

[1] J. A. Hutton, *Our Ambiguous Life*, 148.

The Relation between Travel and Conversion.

By Victor Monod,[1] Translated by Hugh Thomson Kerr, Jr., Ph.D., Louisville, Kentucky.

'Do travel and the uprooting of the individual from his native environment constitute one of the determining elements in religious conversion?' The phenomenon of religious conversion has always been the primary concern of those interested in the things of the spirit. Conversion has to do with a dramatic event, concentrated in time, relatively common and therefore easy to observe, and varying but little in its general character. These tempests of the soul, in which ineffable joy follows abruptly upon profound anguish, have given rise to a large body of literature. Converts like to relate their experiences at length, and psychologists have made use of their abundant documentation in different ways. Some with the aid of statistics have devoted themselves to determining 'the average age' of converts. Others have sought to describe the principal types of conversion (instantaneous or progressive, passive or active, etc.), and to show how these are usually bound up with the convert's previous theological convictions. Others have studied 'confessional conversions' and have suggested that certain psychological and even physiological temperaments could not find their full development except within an established ecclesiastical confession.

Leaving to one side these various approaches, I should like to set forth the part played by 'removal in space,' by 'transplantation to afar,' by 'travel,' in the ripening of these crises which we call religious conversions.

'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee . . . and in thee shall all families of the earth be blessed' (Gn $12^{1.3}$). Such is the significant command which we read in the forepart of the book which has given rise to both the Jewish and the Christian religions. Complete expatriation is set forth there as the primary condition of spiritual enrichment. Abraham, the father of the faithful, was essentially a traveller, a pilgrim to whom the living God appeared at the end of the pilgrimage which removed him forever from the country of his fathers (Gn 12^{7}). The last stopping-place was the one where Abraham found his God. In order to receive the blessing promised him, Abraham had to renounce all the traditions of his race and run away from the serenity of his ancestral home. Thus he became the founder of a new race, that of the 'Hebrews,' that is to say—according to an interpretation cherished by speculative commentators—of a race of emigrants who have come across from the other side of the River Euphrates (the root of the word Hebrew signifying 'from the other side of'). We cannot forget, indeed, that when the Hebrew text speaks of 'Abram the Hebrew' (Gn 14^{13}), the Greek of the Septuagint translates more correctly, 'Abram the traveller,' thus giving its sanction to the etymological derivation which finds in the word 'Hebrew' the name given by the original inhabitants of the land to the immigrants who had come 'from the other side of the Euphrates.' Abraham confessed in Hebron that he was a stranger and a sojourner (Gn 23^{4}) and requested of the inhabitants a permanent burying-place for the use of his family. By consenting to a physical uprooting, Abraham in the land promised him gave rise to a new spiritual race as numerous as the stars of heaven.

The story of Abraham, the foreigner seeking Jehovah his God, always attracted the religious attention of his descendants and dominated their ideas. No doubt with the passing of the centuries the sons of Israel thought themselves with the same legal justification as other nations the legitimate possessors of their national territory. They participated in the pride and nationalism which political frontiers create, but when the religious sentiment spoke, they continued to confess themselves 'strangers and sojourners as were all their fathers' (Ps 39^{12}, cf. Ps 119^{19}, 1 Ch 29^{15}, Lv 25^{23}). It is Jehovah who is the true Lord of the land, and the descendants of Abraham the Hebrew had only a precarious and revocable title to it.

[1 Victor Monod, distinguished pastor and theologian of the Reformed Church of France and bearing a name that stands high in the history of French Protestantism, died suddenly on 5th May 1938. His career was a varied one, and his travels brought him into touch with many peoples and many lands. Born in Algiers, he studied in Toulouse, Magdeburg, Montauban, and as student-guest at the Aberdeen Divinity Hall. Some years ago he visited America as a member of an international preaching mission. The following article, the general subject of which was of great interest to Professor Monod, appeared in the *Revue d'Histoire et de Philosophie religieuses*, May–October, 1936. The translation in the interests of clarity and brevity has been modified in minor particulars and somewhat shortened.]

This notion that the believer is uprooted from the land, an emigrant 'dwelling in tabernacles with Isaac and Jacob' (He 11^9) has inspired in point of detail a whole book of the New Testament, the Epistle to the Hebrews. I have tried in a study which appeared in 1910 (*De titulo epistolae vulgo ad Hebraeos inscriptae*) to show as others before me have done that the title of this epistle must be interpreted in a metaphorical way. The title suggests: The Epistle to the Spiritual Hebrews, to the travellers *en route* toward the Holy City. It is necessary to 'go forth without the camp' (He 13^{13}) in order to go to Christ. In support of this interpretation I have given various texts from Philo and Origen.

Philo has written a whole book of religious essays to which he has given this significant title: περὶ ἀποικίας, *Concerning Migration.* There he comments allegorically on the journey of Abraham, and he gathers together all the incidents in the Pentateuch where men of God were exhorted to uproot and separate themselves from their kin. Thus he recalls how Abraham was separated from his own on two successive occasions (Haran and Sichem); how the same Abraham was irrevocably separated from Lot; how the great event in the life of the people of Israel is called the Exodus; how Moses told the Israelites to leave Egypt 'in haste' and without looking back; how the word for the Passover signifies migratory movement; how Moses and seventy of the elders 'separated' themselves from their travelling companions in order to ascend the mount of divine revelation, etc. All these historic events have for Philo a spiritual suggestion and symbolize the migration of those souls who abandon visible things in their journey toward invisible things. In connection with the command of Joseph that his descendants 'carry up his bones out of Egypt' (Gn 50^{25}), Philo writes: 'Joseph who was not a slave but a ruler of Egypt gloried in being a "Hebrew," that is to say, in belonging to a race habitually on the move from things of sense to things of the spirit; in point of fact, a "Hebrew" is an emigrant' (*De Migratione,* par. 4). In the same treatise Sarah is designated a 'Hebrew soul,' for she gave birth in her old age and symbolized in a body grown old the rejuvenescence and perpetual youth of the things of the spirit (*ib.* par. 25).

If Philo has singled out the journeys of Abraham and the Exodus out of Egypt as the two key-events dominating and symbolizing the spiritual life of the Hebrews, we know that the New Testament, for example in the Epistle to the Hebrews, is chiefly concerned with the idea that the Christian must emigrate from visible to invisible things and focus his attention on the spiritual emigrants of the past (He 11). Origen seized upon this idea and particularly approved of the etymological derivation proposed by Philo. 'The word "Hebrews,"' writes Origen, 'suggests "travellers." These people are called Hebrews because they emigrated from Egypt to the land of promise, from darkness to light, from death to life' (*Homilia XIX in Numeros* 4, Migne, *Greek Fathers,* xii. 725). Origen the Christian hastens to add to the examples given by Philo the Jew examples drawn from the Gospels. So it is that, commenting on Mt 14^{22}, Origen writes: 'Jesus separated His disciples from the multitude and constrained them to get into a ship and go before Him unto the other side until He should send the multitude away. The multitude could not cross to the other side for they were not Hebrews in the mystic sense, bearing in mind that the word Hebrew means traveller. On the other hand, the mission of the disciples of Jesus consisted in going over to the other side, in abandoning visible and physical things because they are ephemeral and in seeking rather invisible and eternal things' (*Comment. in Evang.* Matt 5, Migne, *Greek Fathers,* xiii. 914).

Thus, allegorical exegetes have not failed to point out the decisive part played by migration or the changing of place in the development of the soul. If they have not presented the facts in the same terms as modern psychologists, they have drawn attention to this truth, that an imposed journey frequently constitutes the way in which the spiritual development of the Biblical heroes takes place. Long before Bunyan, Philo wrote a 'Pilgrim's Progress' and suggested that every soul truly Hebraic never possesses a permanent home but searches for that which is to come.

But allegories and symbols might turn us away from the facts and cause us to seize upon a convenient metaphor for what I should be tempted to call a true *law* of the realm of souls.

In a great number of cases, and especially in the case of *instantaneous* or *dramatic* conversions, the moment of conversion is preceded by a journey. Let us recall briefly the most classic cases:

Saul of Tarsus was converted on the road to Damascus in the midst of a comparatively long journey which was drawing to its close. (Ac 9^3 22^6). His whole life is typical of the travelling apostle whose visions and revelations take place in various places.

Augustine, born at Tagaste in Numidia, educated

in Carthage, took leave of his native land. He was converted in Milan and returned to Africa one or two years later in order to perform the work of priest and bishop.

Luther, converted at Wittenberg about 1513, made a journey to Rome in 1510. Even if we reject as legendary the incident of a voice which is supposed to have spoken to him as he was ascending the steps of the *Scala sancta* on his knees, it nevertheless remains that this journey was a very important event in his religious life and preceded the sense of joyous exhilaration which he experienced thereafter in Germany.

John Wesley was converted in London in 1738 as he was returning from a sojourn of two years in America. He has noted in his *Journal* the religious agony which possessed him in the midst of his long ocean voyage. Moreover, as soon as he experienced that liberating crisis of the 24th day of May, 1738, Wesley again took the traveller's staff and went to Germany in order to confirm his new convictions by a stay among the Moravians. It was after this that his apostolic labours as itinerate evangelist in England began.

These examples could be multiplied almost indefinitely. They draw our attention to the fact that travel produces an impoverishment of the normal personality, a feebler resistance of the psychic organization. As a foreigner one does not feel as strong as in the midst of his own environment, for the forces of social convention which tend to confine every individual to the same opinions and to the same patterns are abruptly nullified. Displacement sublimates the burden of the past and unglues the immovable label which public opinion stamps upon each of us, so that the traveller not only feels himself a new man, but he can become a new man. More exactly, the traveller feels himself becoming a child again, free to remake his personality apart from the influence of his first instructors. If statistical psychologists are correct in saying that cases of sudden conversion are observed mostly among adolescents, it is proper to add that for adults travel is especially significant in determining an artificial rejuvenescence which brings them back to the level of the adolescent or the child.

From then on the traveller, the uprooted one, will easily yield to a force which irresistibly imposes itself on him, integrating his psychic personality around a new idea.

It would be fitting now as a counter-proof to show that travel and displacement do not figure in the experiences of those who have searched unsuccessfully all their lives for spiritual peace. Perhaps it will suffice to consider the Parable of the Prodigal Son who 'departed into a far country,' who wasted his paternal inheritance and flaunted his ancestral traditions, who wished to make his own way in the world. He was converted far from home and on returning he enjoyed the merrymaking, the music, and the dancing. The elder son, on the contrary, who never 'transgressed his father's commandments' and who was always with him, was devoured by jealousy and discontent. 'He would not go in' and remained hostile to the joy of his brother, the converted traveller. Has not Jesus, the master of the spiritual life, decisively pointed out here the different bent of the two lives and the two souls?

Moreover the history of religious thought abounds in appropriate examples confirming the precepts of the Parable of the Prodigal Son. Would not a study of the biographies of some of the great Christian souls who have never been able to attain a perfect integration of their psychic personalities, such as Alexandre Vinet or Amiel, would not such a study lead us to say that these great spirits remained perhaps too exclusively rooted in their native environment?

Alexandre Vinet, as we know, resisted for several years the solicitations of friends who by inviting him to settle in Paris or Montauban offered him a more extended field of activity than the 'Paedagogium' of Basle. Vinet however expressed the invincible fear of displacement which possessed him: 'I have always been rooted in Basle. . . . If you were to transplant me you would strip me of my foliage and you would be very disappointed in having on your hands nothing but a dried-up tree' (letter dated September 15, 1832. *Lettres*, i. 303).

Vinet confessed to his friends that his fears at the prospect of a distant enterprise arose from the fact that he was not fully assured of the unity and stability of his personality. If he compared himself to a fragile plant not capable of being transplanted, it was because he doubted the vitality of his roots. On the 20th of July 1833, he wrote to his friend, Charles Monnard: 'I would indeed leave this country but I feel myself unable to do so for many reasons' (*Lettres*, i. 325).

Would Vinet have experienced an unfolding of his inner being, a psychic crystallization, a 'conversion,' in a word, if an energetic friend had compelled him to take the risks of being uprooted? To such a question one can only make possible conjectures; however, is it not probable that this

scrupulous person illustrates the theory that detachment and migration are conducive in promoting strong personalities? Vinet the sedentary confessed the attraction which the story of Robinson Crusoe exerted on him. 'Each one has his own madness,' he wrote. 'Mine, or one of mine, is to reread every year Daniel Defoe's masterpiece' (Armand Vautier, *Morceaux choisis de Vinet*, Lausanne, 1897, p. 269). Vinet remarks that Robinson Crusoe was a commonplace sort of person and that it was solitude and imposed unhappiness that gave his life significance. 'It is necessary to advise those who have read *Robinson Crusoe* only in abridged editions that the true *Robinson Crusoe* contains the story of a conversion.' Thus we see that Vinet often meditated on the conversion of Robinson, the involuntary exile, but he always refused to 'Robinsonize' himself.

Amiel has judged Vinet as follows: 'More spring in his stride, more muscles undergirding his nerves, more intellectual and historical interests—that is what our Vinet, the writer who perhaps makes us think most, leaves to be desired' (*Journal intime*, November 12, 1852). There are of course in this criticism elements which could be ascribed to Amiel himself, yet the biographies of the two men differ radically. Amiel travelled extensively and traversed nearly the whole of Europe. But in spite of it all the Genevan professor does not seem to have experienced that expatriation and complete uprooting which give rise to internal renaissance. The reason for this perhaps lies in the fact that the travels of this man, exclusively interested in ideas, brought him only into lands where metaphysical speculation predominated. Has he not written of himself: 'My natural tendency is to convert everything into thought. All personal events, all particular experiences are for me texts for meditation, facts to be generalized into laws, realities to be reduced to ideas. . . . Life is but a document to be interpreted, matter to be spiritualized. Such is at least the life of the thinker' (*Journal intime*, September 9, 1880). The example of Amiel suggests that all journeys are not equally conducive in provoking the phenomena of spiritual development. What is necessary is a sense of detachment, of the breaking of traditional bonds, of coming into an existence without comparison with the past. How could an ordinary journey to Germany or Italy give rise to a revolution of a soul fenced in by a tendency to introspection and narcissism? We must not forget that if journeys do not seem to have succeeded in perturbing Amiel's ego, it is because those journeys were arbitrarily chosen and are to be measured by the traveller. Amiel experienced to a certain extent the 'cosmopolitan life,' but he never suffered an imposed displacement such as the migration of Abraham who received a 'commandment' to leave his country and his people and knew not where he would go.

What sort of conclusions do the preceding analyses warrant? Can we and should we recommend travel and migration, to restless religious souls who have not succeeded in experiencing in their native environment a state of permanent, satisfying, psychological equilibrium?

It would seem to be so. It would be easy to give examples of instances where a deliberately planned journey, a voluntary migration, brought relief and healing to languishing and smitten souls. For example, in the life of the celebrated preacher of Brighton, F. W. Robertson, we note how a solitary sojourn in the Tyrol in 1846 following a stop in Heidelberg put an end to a profound crisis in the young pastor's faith and made possible his subsequent religious activity in England. Robertson pointed out at the beginning of his retreat in the Alps how the splendours of Nature contrasted with his gloomy soul: 'In all this glory there is a strange tumult in my bosom for which I cannot assign any cause. Grandeur makes me misanthropic, and soft beauty makes my heart beat with a misery that I cannot describe. In Retzsch's illustrations of Goethe's "Faust" there is one place where angels drop roses upon the demons who are contending for the soul of Faust. Every rose falls like molten metal, burning and blistering where it touches. It is so that loveliness does with me. It scorches when it ought to soothe' (S. A. Brooke, *Life and Letters of F. W. Robertson*, p. 93).

Little by little, however, a correspondence was established between the peace of Nature and the peace of the heart, and Robertson returned from his journey in the Tyrol reconciled with himself and with God.

Four years later the same Robertson preached a sermon on the story of the discouraged prophet Elijah whom God sent on a forty-day march to take a rest cure on Mount Horeb. Is it improbable that Robertson was influenced by his own recent travel experiences in describing Elijah's anguish?

'Jehovah,' he says, 'calmed his (Elijah's) stormy mind by the healing influences of Nature. He commanded the hurricane to sweep the sky, and the earthquake to shake the ground. He lighted up the heavens till they were one mass of fire. All this expressed and reflected Elijah's

feelings. The mode in which Nature soothes us is by finding meeter and nobler utterance for our feelings than we can find in words—by expressing and exalting them. In expression there is relief. Elijah's spirit rose with the spirit of the storm. Stern, wild defiance—strange joy—all by turns were imaged there. Observe, "*God* was not in the wind," nor in the fire, nor in the earthquake. It was Elijah's stormy self reflected in the moods of the tempest, and giving them their character.

Then came a calmer hour. Elijah rose in reverence—felt tenderer sensations in his bosom. He opened his heart to gentler influences, till at last out of the manifold voices of Nature there seemed to speak, not the stormy passions of the man, but the "still small voice" of the harmony and the peace of God' (F. W. Robertson, *Sermons*, ii. 79f).

I do not believe it is necessary to give other examples than those of Robertson and Elijah in order to illustrate the effect of spiritual reclamation often produced by voluntary expatriation. It is sufficient to remember that the practice of 'retreats' from the habitual social milieu has given rise to quite a body of literature, and that the solitary sojourn of Ignatius Loyola at Manresa has greatly influenced innumerable seekers of solitude.

But it is well to remember that the converted never have the feeling of going out to meet conversion. If displacement and uprooting seem to have played an essential rôle in the most famous conversions of history, let us not forget these migrations have nothing in common with voluntary retreats. Travelling converts have always insisted on the unforeseen character of their experiences. They have always shown themselves ardent defenders of that doctrine which affirms the nothingness of human efforts and the free grace of God. St. Paul, Augustine, Luther, Wesley, and why not add Calvin, who was subdued by Farel's appeal to remain in Geneva, all these have been unanimous in declaring that in the process of salvation God does everything and man does nothing. Travelling converts are also the theologians of grace!

Recent Foreign Theology.

Varia.

The current issue of the *Zeitschrift für die Alttestamentliche Wissenschaft*[1] well maintains the reputation of the journal, both for quality and for variety. Textual criticism is represented by a detailed and searching article from the pen of W. Rudolph on the text of Lamentations. Every available source is quoted, and numerous important suggestions are made, though the author is apt to present his opinions as if they were incontrovertible facts. Probably the compressed style inevitable in textual notes is responsible for this impression; Rudolph is not so dogmatic as he appears to be. Three articles deal with higher criticism. E. Lund writes on the origin of Gn $9^{18f.}$, which he ascribes to P, and not to the later strata of J. A particularly interesting feature of this article is an illuminating account of the rhetorical style of P. F. Dornsieff, a distinguished classical scholar whose contributions to Old Testament studies have become familiar through the *ZAW*, approaches the whole question of the Pentateuch from an entirely new angle. Noting that the two erring sons of Aaron bear the same names as two of Jeroboam's sons, he argues that the narrative of Lv 10 comes from the first half of the ninth century B.C., and is one form of the protest against bull worship. Similarly, the name Zimri is borne, not only by the seven-day king of Israel, but also by the offender killed by Phineas (Nu 25). Here the protest is against mixed marriages. These and other criteria enable Dornseiff to distinguish two strata, that of the 'Tetrateuchist,' and that of the Deuteronomist. The discussion is extraordinarily interesting, but the facts hardly justify the construction of a totally new critical hypothesis. The narratives mentioned may have originated in the periods assigned to them, but they have (as Dornseiff would admit) undergone considerable modification. The regnant hypothesis has always assumed that P contains much that is earlier than the age at which our documents reached their present form; even the latest strata of P are held to include primitive material which has not survived elsewhere. A smaller point, argued with equal skill by Bern. Luther, is the distinctive use of the

[1] Neue Folge, Band xv., Heft 1/2 (Töpelmann, Berlin, 1938).

terms Ḳāhāl and ʿedāh in P and in Chronicles, the general conclusion being that the main body of the latter book is much earlier than the present form of the priestly code.

Two articles, in addition to several short notes, are concerned with exegesis. Alfred Jepsen makes an interesting contribution to the study of Joel and Micah; the former book, especially, receives careful and detailed attention, and two thirds of it are ascribed to a prophet who lived and worked in Palestine during the Exile. Julius Bewer deals with a geographical point, the location of the 'valley of passengers' mentioned in Ezk 39^{11}. He identifies it with the Wadi Fejjas, a couple of miles south of the Sea of Galilee.

If we had to estimate the comparative importance of the contributions to this number of the *ZAW*, the two first places would probably go to Hempel himself. One of his articles is a searching study of the Lachish ostraca, and it is interesting to note that, while his language about the editing of the famous letters is more guarded than that, say, of Albright, the German and American scholars are at one in their opinion. Hempel, however, like Albright, does more than criticise; he gives the text in full, with translations and a number of interesting comments, showing, in particular, how the Hebrew preserved in our Bibles is essentially the same language as that in common use at the beginning of the sixth century B.C.

Hempel's other article is more general, and illustrates his extraordinary versatility. It is a discussion of the attitude of Jesus to the Old Testament, as it may be gathered from the Synoptic Gospels. The Judaism of Christ's day regarded the Law as a substitute for the direct method of divine communication, *e.g.* through the prophets. While Jesus accepted the authority of Scripture as far as it went, He claimed that a new and living revelation came through Himself. He did not reject the principles of the Old Testament; He developed them. For Jewish racial exclusiveness was substituted a unique ethical standard. Prophetic and personal religion meant more to Him than the Law, and He valued His Bible in so far as it made possible the knowledge of the Father, and, while He conformed to its demands as a rule, His ultimate criteria were spiritual experience and reality. He stands nearer to the prophets than to the Law, but He never formally opposed them to one another. In Jewish monotheism, with its doctrine of a redemption whose motive power is the Love of God, Jesus found the basis of His faith.

It remains to add only that we have in this issue also several notices of important books, and the extremely valuable list of articles in various periodicals which deal with the Old Testament.

Jeremia, der Prophet und sein Volk, by Volkmar Herntrich,[1] is an attempt to give a popular statement of the message and significance of Jeremiah. It is arranged in seven short chapters, with fairly full quotations from the Biblical text. Every chapter is headed by the statement which it is intended to develop and illustrate. The style is strongly rhetorical, an eschatological flavour is noticeable throughout, and the whole aims at showing how the prophet foreshadowed the life and death of Jesus. As a rule, the exegesis of the passages quoted is simple and natural, though it does not seem that the author has always penetrated very deeply into their meaning. The treatment accorded to Jer $20^{7ff.}$, for instance, hardly suggests the real purport and importance of that terrible outburst. The best feature of the work is its strongly evangelical tone, but it can scarcely be regarded as a serious contribution to our knowledge of the Bible.

T. H. Robinson.

Cardiff.

Professor Westin of Uppsala University has made a prolonged study of Wyclif and his times, spending his summer holidays several years at the British Museum in order to have access to all the available sources of information. How extensive and minute his study of the subject has been is seen in the exhaustive bibliography of sources and literature with which the book is enriched. The result is this very able and thoroughly documented study of the great English reformer before the Reformation.[2] The book does not profess to be a minutely detailed biography of Wyclif, but, as the title indicates, an investigation of his ideas of reform. The urgent need of a reformation of the Church in England, as well as elsewhere, is seen in the description of the state of the Church given by the author and especially in the constant references to it in the quotations from Wyclif's writings. On all the debatable points connected with dates and other subjects Dr. Westin exercises an independent judgment. The author has a very high opinion of Wyclif's ability, learning, earnestness, courage, and persistence in contending for a root and branch reformation of the Church, and of his clear,

[1] Bertelsmann, Gütersloh; RM.1.80.

[2] Gunnar Westin, *John Wyclif och hans reformidéer* (Almqvist & Wiksells Boktryckeri, Uppsala).

evangelical views on theology and religion. He considers that the failure of the Wyclifite reformation was in part due to the fact that the ruling classes in England were not yet ready for a thoroughgoing work of reformation, but also because it suffered from certain defects from the religious standpoint. It was, he considers, too negative, too onesidedly bound up with a reform programme touching the Church's external relations, which, however important in themselves, were not adequate for a religious movement. In spite of his Augustinian doctrine of grace and predestination and of his zealous plea for the sole authority of the Bible, Wyclif's conception of faith and justification was not sufficiently deep. His fight with the monks led him into a fight with the contemplative life. He disliked the mystics. The central point of his whole doctrine of salvation was *gratia predestinationis*, not *gratia justificationis*. In spite of its spiritualistic traits Wyclif's point of view was predominantly intellectual and moralist. But still through Huss and Bohemia there flowed a mighty influence from Oxford and Lutterworth into the great reformation. This treatise on Wyclif is well worthy of careful study. JOHN A. BAIN.

Belfast.

Contributions and Comments.

Matthew v. 21, 22.

21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει (*i.e.* 'legal proceedings'—A. H. M'Neile).

22ᵃ. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει (*i.e.* 'judgment at God's hands,' as a civil court cannot take cognisance of angry thoughts or feelings—A. H. M'Neile).

22ᵇ. ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ (Syr. ܒܟܢܫܬܐ, τῇ συναγωγῇ).

22ᶜ. ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

The chief difficulties in these notoriously difficult verses are:

(1) That the apparently ascending scale of guiltiness with corresponding varieties of liability does not sound like the manner of Jesus.

(2) That, in any case, the point of the distinction between Ῥακά and Μωρέ is not clear.

(3) That the interpretation of κρίσις in 21 and 22ᵃ is uncertain.

The solution proposed by Peters and Bacon (referred to by A. H. M'Neile) and by A. J. Grieve (in Peake's *Commentary*), viz. that Μωρέ is equivalent to Ῥακά and that 22ᵇ is a second quotation from what was said τοῖς ἀρχαίοις, and 22ᶜ is Jesus' reply (parallel to 22ᵃ), seems precarious because it depends on a non-existent ἐγὼ δὲ λέγω to introduce 22ᶜ.

In an article in *Z.N.T.W.* (1919, pp. 91–94) Konrad Köhler points out that Neander had previously suggested (what is clearly likely enough) that Μωρέ is a gloss on Ῥακά, and that the words ἔνοχος ἔσται τῷ συνεδρίῳ are an interpolation. (Incidentally, Köhler further mentions the possibility of ἡ γέεννα and τὸ πῦρ also being alternatives which have been erroneously combined.) Köhler goes on to support the contention that ἔνοχος ἔσται τῷ συνεδρίῳ is an interpolation by patristic quotations; but what he does not do is to give a satisfactory explanation of the origin of the interpolation.

May it be that τῷ συνεδρίῳ, no less than Μωρέ, is a gloss? The words τῇ κρίσει are sufficiently ambiguous to divide commentators still; and I would suggest that a glossator wrote τῷ συνεδρίῳ (or τῇ συναγωγῇ, if the Syriac versions are right) in the margin to explain to a non-judaistic public that by κρίσις was meant a Jewish court (whether local or supreme). The original text would then have run:

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐ φονεύσεις·
ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει.
ἐγὼ δὲ λέγω ὑμῖν ὅτι
πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει·
ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

As soon, then, as Μωρέ and τῷ συνεδρίῳ (or τῇ συναγωγῇ) had crept into the text, it is easy to imagine a subsequent scribe trying to mend matters by repeating ἔνοχος ἔσται and ὃς δ' ἂν εἴπῃ in such a way as to produce a semblance of an ascending scale of guiltiness with corresponding penalties.

If the theory of a twofold gloss—Μωρέ for Ῥακά and τῷ συνεδρίῳ (or τῇ συναγωγῇ) for (the 2nd) κρίσει—is correct, it disposes of difficulties (2) and (3), and lessens difficulty (1), for it only leaves two degrees in the scale of guiltiness. The sense will, on this showing, be: 'You have heard that it was said to them of old, Thou shalt not murder; and whoever murders shall be liable to legal proceedings. But I say to you that everyone who is angry with his brother has that degree of guilt; and as for a person who shows contempt for his brother, he shall be liable to lose his very soul.'

I am not satisfied with the last clause, and the truth may yet prove to be that it represents some Rabbinic saying to which Jesus' reply has been lost; but at all events it seems possible that τῷ συνεδρίῳ (or τῇ συναγωγῇ) may be, like Μωρέ, a gloss, and the number of perplexing clauses may be thus reduced.

C. F. D. Moule.

Ridley Hall, Cambridge.

Entre Nous.

Bishop Guy Bullen.

Writing from the Southern Sudan in December, 1936, Bishop Bullen said: 'My thoughts travel backward—and forward. The backward ones full of thanks to God for many mercies and loving-kindness. As always on these occasions I thank Him for my parents and my home. There's something very satisfying about a phrase like "the God of my fathers."'

Guy Bullen came of East Anglian stock on both sides. His father was a man to whom the rule of life was duty. All his spare time he spent in the service of Leyton Church where he was a churchwarden. From his mother he inherited his marked interest in people. Her spiritual influence over him was even greater than was his father's. 'Religion was, it seems, for John Bullen a way of life; for his wife, life itself.'

Bullen went almost straight from school to France. He gained the Military Cross. 'This officer set a very fine example to his men.' He had already been much influenced by the Keswick Movement. At the end of the War, he went to Queen's and then took a full theological course at Ridley Hall. In the Michaelmas term of 1923, he felt a call to the mission field. The Rev. G. T. Manley, then C.M.S. Secretary for Africa, came to Cambridge and appealed for a band of men who would offer themselves for a specific piece of service in the Hausa States of West Africa. Bullen offered himself and was accepted—and went out as one of the first of the Hausa Band. A friend, says about this time: 'I have never forgotten the impression . . . of one who was not going to pretend, for the glory of the thing, that he wanted to go. He didn't, and he said so. But I knew that he would inevitably go.'

The biography of Bishop Bullen, which has just been published by the Highway Press (5s. net), has five chapters, each contributed by a different friend. His Nigerian years, 1926–1935, are described by the Rev. M. A. C. Warren, the Vicar of Holy Trinity, Cambridge; the last two years, which deal with his time in the Southern Sudan as the Assistant Bishop—he died suddenly as the result of an aeroplane crash—are described by Martin W. Parr, O.B.E., of the Sudan Administrative Service. There is no doubt that Bishop Bullen's greatest work was done in Nigeria. When he went out he was at once faced with difficult decisions on policy. Previously the Mission Settlement had been in a compound in the centre of the city and this was regarded as a strategic position which should not be given up. Bullen felt, however, and the future proved him right, that they should move out where they would have more space. A new position was found, schools were started and hospitals, and most important of all, a beautiful church built in native style. There is an interesting Appendix dealing with the design and

construction of the church. Three characteristics, Mr. Warren says Guy Bullen had, which made him eminently suitable for this difficult task of breaking with past traditions: 'a certain sweet reasonableness, a perfect courtesy, and an inflexible integrity.'

In a biography written by several hands, as this is, there is the advantage that each writes about that part of the life which he himself knows most intimately. Full and accurate details are therefore likely. But the picture of the man himself is likely to suffer. It has so suffered here. At the same time Bullen stands out as one who had achieved a rare poise between this world and the unseen world: 'that meant that he could enjoy without fear of criticism, with complete unself-consciousness, all the good things which we are given in this life richly to enjoy.' . . . 'Someone once described him to me as a "worldly bishop"; I can understand that. He was worldly, if the parables of the Synoptic Gospels are worldly; for Guy's life was a parable.' In his diary, near the end of his life, Bishop Bullen wrote: 'The test of religion, the final test of religion, is not religiousness but love: not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life.'

P. T. Forsyth.

The Independent Press Ltd. have just issued a cheap edition of P. T. Forsyth's *The Work of Christ*, first published in 1910. There is a delightful new Foreword by Principal J. S. Whale. He ends in this way: 'But the marrow of a truly modern divinity is here for all who will feed on it. We who are ministers of the word of God in these difficult and dangerous days can hardly fail to hear in this book, written twenty-eight years ago, what the Spirit is saying to the Churches.' The volume also contains a short memoir by P. T. Forsyth's daughter, Jessie Forsyth Andrews. How strange it is that no biography appeared after Peter Forsyth's death in '21. Perhaps the reason was partly his own wish, 'I hope no one will ever write a dreary official full-dress biography of me.' Mrs. Andrews' memoir is short, but all the romance of the story is here. There was a family weekly wage of eleven shillings. The father and mother scraped and saved incessantly for Peter's education. Long afterwards, in apology for ignoring his own daughter's birthday, he wrote: 'Forgive a poor boy who never had any birthdays or any presents.'

When one remembers the early privations, it is extraordinary how many-sided Forsyth was. London, his daughter says, was 'like wine to him,' and he was in touch with many sides of its life—politics, literature, art, music, and the theatre. (Taboo to so many Victorian saints.) As Principal of Hackney College, he raised its entire academic standard. But it was Forsyth who said: 'Gentlemen, you are *not* here to graduate in the University of London. You may or may not do that. You are here to graduate in Christ and His ministry.'

The Independent Press are to be congratulated on the attractive appearance of the volume—which contains also a list of all Forsyth's works. The price is 4s. 6d. net.

What is a Religious Film?

In the *Church Times* for 9th December, Mr. Andrew Buchanan, film director and author of a number of books on film production, sets himself to answer this question. 'We are inclined to confuse religion with religious formality, and, for that reason, I feel that before we can develop the religious film, we need to understand what it is, or what it should be.

'A religious tableau, whether on the screen or the stage, is usually dramatic, solemn, and, in varying ways, inspiring, but invariably it succeeds in isolating religion—making of it a thing apart from everyday life—a thing of rare beauty received by the public with silent respect and awe, and a minimum of understanding. What I can best describe as "visible religion" perpetuates the fallacy that the spiritual factor has no real connexion with anything outside the Church—that it would be as out of place in everyday business as a stained-glass window in a Tube station.' . . .

'But again I ask, What is a religious film? On the commercial screen I have seen several productions which have exerted a spiritual influence, made more powerful because the audience was unconscious of its presence. *Mr. Deeds Goes to Town* was definitely a religious film, but it was also a great box-office success. *Green Pastures* was a queer and distinctly religious picture, but it won approval. Laughton's rendering of Biblical passages in Rembrandt was quite the most beautiful cameo I can remember for a long time. Yet, in the strict sense of the word, none of the films described can be classified as religious, except perhaps *Green Pastures*. . . .

'Far be it from me to indict the cinema. It does its job efficiently, and provides an escape for millions. Merely do I sometimes feel that it would be better (though not for the cinema) if there was

less reason to escape—from life, which, in the end, always captures us. The aim, therefore, should be to increase the proportion of films which exert a desirable influence, without decreasing entertainment value. The introduction of religion does not infer the elimination of laughter.

'It means, as I see it, that an invisible quality shall permeate the entertainment offered to the public, to remind it of the nearness of those things which are unseen, and for the need of a greater appreciation of them. A quality which shall constantly reveal to people that materialism is not enough. That the strongest light in the world is not generated in a power station. That a mind needs making up as well as a face. That we should not concentrate only upon the things which we can touch and grasp.'

The Message.

Seldom do two outstanding volumes of sermons appear in the same month. But this month we have one by Professor Farmer, and another by representative Scottish preachers, edited by the Rev. D. P. Thomson.

Professor Farmer does not need our commendation—enough that he has published a volume. It will find a ready public, for he deals with the problems of to-day, and he writes in the language of to-day, and he is known to be one of our deepest thinkers. In his Introduction, Professor Farmer says that the message to men to-day should fulfil four conditions. First, it must have a cosmic note: 'the note, that is to say, of the Christian fellowship being called of God to be the organ of His purpose in relation to the whole process of history.' Then again, the Message must be so presented that it has a strongly agnostic note running through it. A message which confesses to no nescience will seem, as Job's comforters seemed to Job, too confident to be true. Again, the Message must be so presented that the note of austerity is clearly heard: 'The note of a call to adventure, to danger, to heroic and costing enterprise, must be heard, if the Gospel is to fit the modern scene and to seem any other than a mere twittering of birds over a volcano.' Finally, the Message can only be to the individual. No person can dedicate another person.

The title is *The Healing Cross* (Nisbet; 6s. net).

The second volume is *The Professor as Preacher* (Clarke; 5s. net). The seventeen contributors have in common that each has a Chair in one of the Scottish Universities or Colleges. Most of the names are very well known, and here again we need do little more than list some of them: Dr. John Baillie, Dr. D. S. Cairns, Dr. Wm. Fulton, Dr. G. D. Henderson, Dr. D. Lamont, Dr. W. M. Macgregor, Dr. John Macleod, Dr. W. D. Niven, Dr. J. G. Riddell among others. All except three contributors, unless we mistake, are Church of Scotland. The Baptist Church is represented by Principal Holms Coats, the United Original Secession Church by Dr. Francis Davidson, and the Free Church by the Rev. P. W. Miller.

Dr. Manson's sermon on Obedience in the Christian life has been given in an abridged form in *The Christian Year* this month, as has also one of Dr. Farmer's.

Prayers for Children.

Miss P. L. Garlick has written and arranged a companion volume to the 'Prayers for Boys and Girls.' The title is *All Our Friends*, and it is intended for children under eight. It is published by the Highway Press in attractive yellow paper covers for 3d. This is how the pamphlet begins:

GOOD MORNING

'Good morning,' says the friendly sun,
And through my window peeps;
'Good morning,' sings a friendly bird
With chirruping cheep-cheep-cheeps;
'Good morning,' barks my friendly dog,
As pleased as pleased can be;
'Good morning,' calls a friendly voice
In the garden next to me.

A new day is just beginning. God is saying Good morning. He is my loving Father, and I am His child. He wants me to be a happy, friendly person all through this day.

For Whitsuntide Miss Garlick makes use of Christina Rossetti's lines:

Who has seen the wind?
Neither you nor I;
But when the trees bow down their heads
The wind is passing by.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The 'Gifford Lectures' constitute a remarkable series of which we have reason to be proud. No series, of course, can be uniform alike in erudition and in widespread appeal; and of the lengthy list of published 'Gifford Lectures' there are only a few that can be whole-heartedly recommended to the ordinary minister as likely to be useful to him in his pulpit work.

The latest, however, is one such. It is entitled *From Morality to Religion* (Macdonald and Evans; 12s. 6d. net). It is the course delivered last year in the University of St. Andrews by Emeritus-Professor W. G. de Burgh. It is marked by the same qualities of logical arrangement, profound knowledge, sober judgment, and lucidity of presentation, which marked his former notable book, 'Towards a Religious Philosophy.' The writer makes philosophy speak the language of the person of ordinary education.

We have said that the average minister, who perhaps did not read for Honours in Philosophy, will find this volume a valuable addition to his library. If we are not mistaken many ministers are somewhat uneasy about the issue of the recent 'Recall to Religion.' They have found so many difficult to convince that there is anything important in religion to which they might be recalled. So many think, or profess to think, that the whole business of religion is an obsolete scaffolding for morality, once valuable and probably necessary, but now that morality is independent, no longer worth serious consideration.

Now that is precisely the heart of Professor de Burgh's subject. His main questions are: What does morality owe to religion? Can it survive in independence of religion? Is it intelligible in its demands without religion?

Matthew Arnold in a famous phrase defined religion as 'morality touched with emotion.' That has perhaps done a good deal to foster the belief of so many that religion may well be allowed to go if morality abide. So very properly our author deals early with the question, what differentiates religion and morality?

Three things, he answers. First, religion means acknowledgment and worship of God. Clearly a man may be virtuous who has no personal religion, within some social framework he may discharge all the duties of his station. Second, religion is essentially *theoria*, morality is essentially *praxis*. Third, for the religious man the supreme motive is love of God and that is of great importance, for moral duties, 'performed in the temper of religion, undergo a subtle and significant transformation.'

The second distinction requires a brief explication. Morality and religion are so far at one when we consider the highest forms of each. Christianity teaches morals. In the view of many that is its only value. Morality, when the moral man reflects, requires some *theoria*. But in each there is profound difference in emphasis. In religion *theoria*—embracing convictions as to God, the world, and man—is fundamental and the *praxis* follows. In

morality the *praxis* is essential and the *theoria* may or may not follow.

Preaching, let us interject, has probably been overmuch exclusively practical. The pulpit may need to remember that religion is essentially *theoria*, and that what bewildered men in this distracted world primarily need is not moral maxims but reassurance as to God and God's will and character and purpose. Our religion is practical and our preaching must be practical; but, paradoxical as it sounds, the merely or exclusively practical will get us nowhere, and will not recall men to religion.

Let us turn to another impressive passage where Professor DE BURGH shows how great is the debt of modern ethics to Christianity. One dominant principle which more or less clearly all modern teachers of ethics accept is that stated by Kant as to the treatment of all humanity in one's own person or in the persons of others as an end, never merely as a means. The immediate source of this was Rousseau, but it is of religious origin and has passed into secular ethics from Christianity.

Can it have much meaning without religion? What do 'personality' and 'humanity' mean apart from religion? For the Christian 'by virtue of his membership of God's Kingdom, personality is invested with an absolute worth.' Take from the idea of personality all that it owes to religion, and what remains?—'an empty form with no attachments to bind it to reality.'

This is what happened under eighteenth-century rationalism. The world went back to Stoicism enlightened with optimism as to what science would accomplish for man's happiness. And what has it accomplished? It is a two-edged sword. It is as fertile in bane as in blessing, and there is truth in Lawrence's complaint—'What is the good of an industrial system piling up rubbish while nobody lives?' If Christianity be set aside we are left with a barren idea of personality. 'The human person is but a self-conscious atom, one among countless others, and no more. Can this be the essential core of truth in the ideal of personality?'

So with the idea of the brotherhood of man. What significance are we to attach to this? Well, what still lives on is the Christian ideal of human brotherhood. The 'religion of humanity' died at its birth. Eighteenth-century moralists strove in vain to find a content for the principle of general benevolence, and Hume candidly denied its existence. Apart from religion, 'humanity' like 'personality' is but an empty form. 'To give life to what is otherwise an empty form we must revert to the vision in which it had its origin, of all mankind, past, present, and to come, as very members incorporate in an other-worldly fellowship, as citizens of the Kingdom of which God is King.'

A new and pleasant feature in contemporary theological scholarship has been the introduction of the Swedish theologians, Brilioth, Aulén, and NYGREN, to the English reader. Some six years ago the last-named's *Agape and Eros* attracted much favourable attention in English-speaking circles. It was a study of the Christian idea of love as it appears in the New Testament and in contrast to the Hellenistic idea.

The second part of NYGREN's historical study of this Christian idea was published at Stockholm in 1936. It takes the reader to the point where the problem of 'Eros and Agape' finds its natural solution in the Reformation. For the convenience—as we suppose—of translator and publisher this second part will appear in two volumes in its English dress. The first volume is now before us as *Agape and Eros*, Part II. Volume I. (S.P.C.K.; 6s. net), and this time the translator is the Rev. Philip S. Watson, M.A., Wesley College, Leeds. It is substantially the story of how the synthesis of the two 'motifs' of Eros and Agape was prepared, up to the Cappadocian Fathers in the fourth century.

If the essence of religion is fellowship with God, then the question of questions for any religion is, How is fellowship with God conceived? Now the

answers, given by Judaism, by Hellenism, and by Christianity to this question are respectively: by means of Nomos, by mean of Eros, by means of Agape. Nomos or man's fulfilling of the Law, Eros or man's desire for heavenly things, and Agape or God's own Love freely bestowed on the sinner—these are three different ways to fellowship with God.

Obviously, whenever the Nomos or Eros motif, which is egocentric, encounters the Agape motif, which is theocentric, there is bound to be conflict. We are thus prepared to find that in the course of Christian history the idea of Christian love has passed through many vicissitudes. Indeed, as the translator says, it is a story of dramatic struggle, of fierce hostilities, and strange alliances that is unfolded in NYGREN's pages.

In the part of the work under review it is, however, the stage of synthesis that is considered, indeed, only the early manifestations of that stage. First, we are asked to notice that the Nomos or Judaistic type of Christian love is to be found in the Apostolic Fathers and the Apologists, the Eros or Hellenistic type in Gnosticism, and the Agape or truly Christian type in Marcion. Then we are asked to notice further that the Nomos type is to be found in Tertullian, the Eros type in the Alexandrian theology (Origen), and the Agape type in Irenæus. But these conflicts issue in victory for none of the three main types, but rather in a compromise, such as we find in Athanasius and the Cappadocian Fathers.

There is a certain smoothness in the above scheme that is apt to awake suspicion in the mind of the critical student of history. But we must simply be content to give point to this Note by illustrating certain of the positions above stated.

Take Tertullian. For him the Old and New Testaments both stand on the same level, from both he draws his faith in exactly the same way. As he says, the Church 'mixes the Law and the Prophets with the writings of the Evangelists and Apostles; from thence she drinks her faith.' The result in Tertullian is, as NYGREN remarks, a confusion of motifs. He 'mixes' Old Testament Nomos with New Testament Agape, and from the mixture 'drinks' his own faith, unaware that the New Testament has something essentially new to say about the Way of Salvation.

Take Origen. With him the two great religious streams of late antiquity, the Christian with its Agape type of love and the Hellenistic with its Eros type, are commingled. He is by fullest conviction a Christian, but an equally convinced Platonist. 'God is Eros,' he says, and 'God is Agape.' When the Gnostic, he says in effect, finds the word Agape in Scripture, he should at once understand it as if Eros stood in its place, for that is the reality concealed under the protective disguise of Agape. The simple multitude would inevitably misunderstand all references to the heavenly Eros, confusing it with the 'vulgar Eros.' That is why we must claim that the Song of Songs is written for the perfect, for Gnostics.

Take Irenæus. In him the idea of Agape is found in a purity of form unsurpassed in the Early Church. 'His whole theology is saturated with the Agape motif: it is of love that God has created the world and designed men for fellowship with Himself, of love God's Logos has become flesh in order to "recapitulate" in Himself the fallen human race and reconcile it to God.' But even Irenæus's idea of love is not entirely untouched by alien motifs. Thus the Eros motif affects the very centre of his thought. In plain dependence on Hellenistic piety he describes the goal of the Incarnation as the 'deification' of man: God became man in order that man might become God. Thus strands from the Eros and the Agape motifs are even in this thinker woven together.

Karl BARTH has been suspected of having Romanist leanings. How such a criticism could have arisen it is hard to see, except that his writings have received the most respectful attention of Roman Catholic theologians. But these, while they recognize his powerful presentation of the funda-

mental doctrines of the Christian Faith, are in no doubt as to his position as a champion of Protestantism.

Another criticism of BARTH is that in his theology there is no place for the Holy Spirit. This criticism also is difficult to understand, for in all his thinking God is, first and last, supremely active in His work for man and in man. But any doubts on the subject are finally removed by the publication of his book on *The Holy Ghost and the Christian Life* (Muller; 5s. net) which has been translated by the Rev. R. Birch Hoyle.

It contains a lecture delivered by BARTH at Elberfeld, and it treats the subject under three heads, the Holy Ghost as Creator, as Reconciler, and as Redeemer. Its leading ideas may be briefly indicated.

Beginning with the assertion that 'the Holy Ghost is God the Lord in the fullness of Deity, in the total sovereignty and condescension, in the complete hiddenness and revealedness of God,' he proceeds in the first section to distinguish sharply between the Creator Spirit and the created spirit. 'Augustine was well aware of a fact that was not rightly known by later idealistic theologians, namely, that God's life, which is styled in the Bible as also Spirit, Holy Spirit, for this reason is not identical with what we recognize as our own created life of the spirit or the soul.' Here he runs counter to much of the religious thought of to-day which often speaks confusedly of the divine in man as being really man's spirit, an inborn endowment, the source and centre of all man's upward strivings.

To this type of thought BARTH takes strong exception as tending to confuse the Creator and the creature, and detract from the glory of God's grace. 'If creature is to be strictly understood as a reality willed and placed by God in distinction from His own reality—that is to say, as the wonder of a reality which, by the power of God's love, has a place and persistence alongside of His own reality—then the continuity between Him and it . . . cannot belong to the creature itself but only to the Creator *in His relation* to the creature.' In other words, the presence of the Holy Spirit must never be conceived as something native to man, an original endowment in his make-up, a permanent possession which he holds by some natural right. It must be held to be God's gift, 'the inconceivable, divine bestowal on His creature,' the act of God's free grace renewed from moment to moment.

So when we ask the question, 'What is the Christian life?' we are bound to answer that Christian life is human life that has been made open by the Holy Ghost to receive God's Word. In revelation both the giving and the receiving are of God. God graciously gives the living Word, but man is incapable unassisted of hearing it aright. 'It is not within the compass of any cleverness or ability of mine; but it is purely and simply the office of the Holy Ghost to be continually opening our ears to enable us to receive the Creator's Word.' This is sound Reformation teaching, though somewhat obscured in our day. As Robertson Smith so nobly phrased it: 'If I am asked why I receive Scripture as the Word of God, I answer with all the Fathers of the Protestant Church, "Because the Bible is the only record of God's redeeming love." And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.'

Further, the special work of the Holy Ghost arises out of the fact that the Creator and the created spirit are in conflict. The 'holiness' of the Holy Ghost is expressive of His opposition to sin. He is not simply the spirit of the true, the beautiful, and the good, but is the spirit of Reconciliation striving against man's hostility in the battle and victory of grace. Here BARTH is anxious to guard against the error of synergism in every shape and form. The free will of man is not the pivot on which turns his relation to God. The decisive fact is that the Holy Spirit of God is at work conquering that sin which is essentially hostility to itself, and reconciling sinful man to God. He will not allow man's creative action, but only God's free grace, to determine decisively the

event. 'No psalm-singing to the glory of God, and no lowly knee-bending can alter the fact that when God's grace and man's doing are looked upon as two sides of an affair, where one can turn it round and say, instead of the words "Holy Ghost," with just as good emphasis, "religious fervour," "moral earnestness," or even "man's creative activity"—then it is a simple fact that man has been handed over and left to his sins. Sin is not taken in deadly earnest when it is regarded as something that can be radically overcome by the enthusiasm of good intentions, and then, by and by, can be removed by practical activity. You can cure a wound by such treatment but you cannot restore a dead man to life.'

In accordance with this it must be maintained that the Christian life is from first to last a life in the Holy Spirit. Just as the saving work of Christ is complete apart from any working of ours, so the Holy Ghost, being the Spirit of Christ, is alone the efficient cause of the new life. This is true of all the constituents of that life, whether in its repentance, its faith, or its obedience. It is the Holy Ghost who reproves and convicts of sin. Man will not convict himself, for he does not know himself as a sinner. The knowledge of the content of the word 'sin' is God's work. 'Sin, in itself, is obviously never at all this or that act, on which one could lay his finger; but it is solely resistance to God's law, opposition to His gracious pronouncement of acquittal and guilt.' It is essentially self-reliance and self-esteem which resent the accusations of God's Word, and which refuse always to live by God's forgiving mercy. 'This is unbelief, this is really sin. In comparison with this sin, all the rest do not matter so much, for this unbelief is the most critical sin of all sins.' The conviction of this can come only by the work of the Holy Spirit in the heart.

So is it with regard to faith and the new obedience. The man who has found salvation in Christ, and who looks to Christ as his righteousness, will never cease to acknowledge and confess that his being justified is utterly not of himself or through anything in himself. His life never ceases to be a life of faith. 'When, in the assault of temptation, faith has triumphed over unbelief, then what gained the victory was not the human, nor the "Christian" spirit, but the *Holy Ghost* in him.' As St. Paul says, 'I live, yet not I, but Christ liveth in me.' And again, 'Your life is hid with Christ in God.' 'Christian holiness,' said Luther, 'is not active but passive holiness. It is of God's mercy and grace, not of their own nature, that works are without guilt. They are forgiven and good, because of faith, to him who surrenders to this same mercy. Consequently, we must be afraid of works but have comfort in God's grace.'

Finally, as the Word of God is a word of promise, so the Holy Ghost is the Spirit of the promise, by whom we are 'sealed unto the day of redemption.' In a word, He is the Spirit of the Redeemer *all along the line*. There is a very persistent view of man which would regard him as one existing in presupposed continuity with God. 'This view of continuity between God and man is always threatening to make man out as being his own creator and atoner.' He is represented as having a future and a destiny of his own. But into the Christian life there can never enter any thought of independence. As the Christian lives by faith, a faith which is not superseded, so he always lives in hope, a hope sustained in him by the Holy Spirit. 'To be *heirs*, heirs of God and joint-heirs with Christ, is, as Scripture bears witness, our destiny. But "heirs" says, as plainly as can be said, that we are not possessors, but are those to whom possession is promised.' This life, lived through the Holy Ghost, becomes a life of hope, like Abraham's. And in the Holy Ghost thanksgivings are offered and prayer is made. For 'the wonder of prayer—and this is a thing quite different from the "infused grace" of ability to pray aright—is the incoming of the Holy Ghost to the help of the man who is praying. It is His sighing, which to be sure, is in *our* mouth; yet as *His* groaning, who creates out of the man who is sober or drunken or finical, or even the *homo religiosus* who has utterly collapsed (I mean by that, the man who prays in himself and to himself): out of a man of that kind, the Holy Ghost makes a person who *actually, really* prays.'

After Fifty Years.

IV. Higher Criticism and the Prophetic Literature.

By Professor T. H. Robinson, D.D., Cardiff.

When The Expository Times started on its career, the term 'higher criticism' meant to most people the higher criticism of the Hexateuch, and, in particular, the form it took in the hands of Graf and Wellhausen. It is striking testimony to the value of their work that their conclusions have, in the main, held the field ever since. In some directions further advance has been made, but always on the basis of what they did, and, though the position has not passed without challenge in recent years, there is no sign yet that it is likely to be discarded by the great body of Old Testament scholars. The prophetic literature, on the other hand, has been subjected to entirely fresh methods of study, which seem likely to yield results almost as sound as those reached by the Graf-Wellhausen school on the Hexateuch.

This does not mean that there had been no criticism of the prophets. On the contrary, a good deal had been achieved. It was widely recognized, for instance, that Is 40-66 could not be attributed to the same author as the greater part of 1–39. The Books of Zechariah and Micah were likewise regarded in many quarters as being composite, and nothing has happened in the last half century which has tended to affect these conclusions. But in the closing years of the nineteenth century and in the first decade of the twentieth attempts were made to carry the process much further in certain books, while others were largely neglected. There was little effort to treat the whole literature of the prophets as a unit which could be handled in accordance with definite principles, and there was little appreciation of the importance of a history of the literature for the solving of the problems which it presented. The primary question with which students were presented was that of authorship, and the work of critics was largely confined to determining what passages in the prophetic literature were 'spurious,' *i.e.* the work of later writers incorporated into the text in the process of transmission. To a large extent the prophets included in the Old Testament Canon were held to have been authors who wrote and published (the last word is significant) the substance of the message they had to deliver. They were, indeed, often distinguished from their predecessors under the title 'writing prophets.'

The criteria employed for the detection of interpolations were of two kinds—those of style and those of doctrine. An extreme case is to be seen in Duhm's commentary on Jeremiah. The basic theory was that this prophet wrote nothing but verse, and that he confined himself to a single metre, the Qinah, which to Duhm meant exclusively the 3 : 2. Everything, then, which was not in this metre—or reducible to this metre by conjectural emendation—was an interpolation, whether it were prose or verse, and not all the 3 : 2 verse could be attributed to Jeremiah. In the same way it was assumed that a prophet's opinion remained unchanged in every respect throughout his lifetime. If (to refer to the same work) Jeremiah in 7^{21} expressed his entire disapproval of sacrifice, whatever be its form, and if in 8^{8} he could say of the Law (*i.e.* of Deuteronomy) that 'the lying pen of the scribe has wrought falsely,' he cannot have supported the reforms of Josiah, which still permitted sacrifice, and were based on Deuteronomy. Therefore such passages as ch. 11 were a late Midrash, interpolated into the book by theologians of the Deuteronomic school, who wished to claim the authority of the prophet for their principles. With this chapter went a number of other passages, all written in Deuteronomic prose, and purporting to give the actual words of Jeremiah.

Criticism based on these methods is clearly open to the charge of extreme subjectivity. Matters of style are sometimes easy to decide; in the Hexateuch there is little or no disagreement as to the passages to be assigned to P. But analysis on these grounds alone is often very uncertain. To cite the Hexateuch again, it would be difficult to isolate J and E purely on grounds of style, and we are dependent on other considerations in such a passage as Gn 37, where the disentanglement of these two strands seems most clear and certain. Nor can we rely on identity of thought. Prophets, like other people, were liable to grow in the course of years, and such a man as Jeremiah, whose ministry extended over at least forty years, had plenty of time to revise his opinions on methods and details, even if his fundamental principles were unaffected.

He may well have believed that the reform of Josiah would achieve his practical ideals in 621 B.C., and yet, after twenty years experience of the new régime, have come to the conclusion that it had failed to change the hearts of men.

It is worth mentioning one particular feature of this type of criticism. Everything that involved eschatology or Messianic prophecy was held to be post-exilic, and often late post-exilic in origin. Now there is no denying the fact that eschatology was the characteristic form of popular religious literature in the last two centuries B.C., and that the study of Messianic prophecy reached its height in that period. But it does not follow that it began then, and there is direct evidence to show that there was a popular eschatology in the eighth century, and that the canonical prophets had another form to oppose to it. Am 5^{18-20} is as genuinely eschatological as anything in the later literature, yet its 'authenticity' has never been seriously called in question.

The general success of the Graf-Wellhausen treatment of the Hexateuch was due to two main reasons. In the first place, the critics were able to free themselves from the glamour of a personality, and to consider the text as it stood without dwelling too much on the question of authorship. In the second place, they started with a study of the structure of their documents, and then proceeded to consider their 'Entstehung.' It is only along such lines that valid progress can be made, and the last twenty years have witnessed an application of these general methods to the prophetic literature. One curious feature of the movement has been that most of the scholars who have contributed to it have applied the new principles only to a limited number of books, and have been content to treat others along the older lines.

In illustration of this last remark we may note that the first step was taken by Duhm himself in his great commentary on Isaiah (1902). He saw that our present book (1–39) had been constructed out of a number of smaller collections of material, and that these smaller collections existed and, if we may use such a term of ancient Israel, circulated, as independent units before they were combined into the book as we now have it. The word *collections* should be emphasized. Groups of material like Is 6–12 or 3–23 were not continuous discourses, written or even arranged by the prophet whose name stands at their head, but more or less gradual growths of floating prophetic oracles, remembered and written down, it may be, long after the prophet himself had passed away. Duhm's work was followed by the yet greater commentary of G. B. Gray, who carried the principle still further, though he would probably have wished to revise his treatment of such passages as Is 16 in the light of further studies. He himself published no other great work on the prophets, but he was aware of the new position and approved of its general application; but for his early death we might have had valuable work from him along this line.

As a representative of the next step to be taken Mowinckel's work on Jeremiah may be considered. He observed that there were three distinct types of writing in the book which bears this prophet's name. The first consisted of poetry, and included practically all the actual oracular utterances of the prophet. The prose sections fell into two classes: one being written in the third person, and the other in the first. The former contained chiefly narratives describing events in the life of the prophet, with only so much of his teaching as was necessary to explain the circumstances. The latter, on the other hand, consisted mainly of the prophetic message, and where events were mentioned, they served primarily as a background for Jeremiah's words. The style of these passages was strongly rhetorical, recalling that of Deuteronomy; and Mowinckel, being somewhat under the influence of Duhm, ascribed the majority of these last sections to later hands, while considering (like most other modern scholars) the passages of the second class to be the work of Baruch. Mowinckel failed, however, to correlate his work on Jeremiah with that of Duhm and Gray on Isaiah. Had he done so, he would have realized that this book also is formed of short collections of different kinds, combined into our present book by a final compiler. He might have seen in each of the groups of the first class a separate collection of oracular material, and have realized that the compiler used sections from the other two to place at the head of the different collections. Each of these introductory prose sections had a heading, and some of them had dates. The final compiler used preferably passages of the third type; it is not till ch. 18 that type II. appears, and there is little of type III. after that. If Mowinckel had grasped the significance of this arrangement, his contribution would have been even greater than it actually was, and if he had gone still further, and applied to other prophetic books the general principles he employed in dealing with Jeremiah, he would have given the position very nearly in its complete form.

To the work of the scholars already mentioned must be added the more recent studies of Lindblom.

In his *Hosea literarisch untersucht* he recognized the natural division of the book into small sections, and the grouping of these sections into collections. He saw also the clear distinction between the poetry and the two prose types, the latter being represented by chs. 1 and 3 respectively. He made an attempt to arrange the 'revelations' in their chronological order, and so to trace the development of the prophet's mind, thus using to the best advantage the new position. Strangely enough, in his companion monograph on Micah, Lindblom made far less use of the principles he had applied to Hosea, but in a recent study of the little collection found in Is 24–27, he has once more employed them, and has given a new and sound account of that remarkable passage. He has shown that it can no longer be regarded as a complete Apocalypse, though it contains eschatological pieces, but must be explained as a group of isolated and originally independent prophetic utterances.

It is now possible for us to attempt a general reconstruction of the history of the prophetic literature. Starting with the kind of analysis we have seen in Mowinckel's work on Jeremiah, we note the three main types. The Books of Isaiah, Jeremiah, Hosea, and Amos contain all three. Ezekiel is in a class by itself, and offers unique problems, but in form it consists of types I. and III. Joel, Obadiah, Micah, Nahum, Habakkuk (apart from the Psalms in the last two), Zephaniah and Malachi contain only type I. In form, the Book of Jonah (apart from the Psalm in ch. 2) is exclusively type II., as is also the Book of Haggai, though it is possible that it has been changed from type III. Zechariah 1–8 is entirely type III., and the later chapters of that book are mainly type I. with a single interesting passage in type III. (11^{4-16}).

In passages of type I., we may take it that we have the actual words in which a prophet delivered his message, probably a fairly exact report of what he himself had seen in the moments of abnormal vision and audition. The first task is to isolate the independent utterances. For this purpose three criteria may generally be employed. A complete utterance, 'revelation,' to use Lindblom's convenient term, was prefaced with the words 'Thus said (a more natural rendering than "saith") Yahweh,' and frequently had at its close a kind of signature, of which the commonest form was 'the Ne'um of Yahweh'—usually rendered 'saith Yahweh,' though the exact meaning is not certain. Occasionally longer forms of the signature appear, such as 'For the mouth of Yahweh has spoken.' Where we can be sure that these phrases are original and not due to textual corruption, we may be fairly certain that they mark the limits of the individual revelation. In their absence we may note a substantial change of metre. There are many scholars who deny that the same metre necessarily persists through a poem, but there is nearly always a dominant rhythm. The two main forms are 3 : 3, with normal variants of 2 : 2 : 2 and 3 : 3 : 3, and 3 : 2, with 2 : 2, and sometimes even 2 : 3 occurring more or less frequently. A 4 : 3 sometimes appears, as in Jer 4^{23-26}, but this is the rarest of the classical Hebrew rhythms. The third criterion is a change of subject. It seems that the utterances were commonly quite short, seldom if ever amounting to ten verses, and that they dealt with a single point, treated with force and emphasis, but seldom, if ever, passing over to an unrelated matter. A good illustration of the analysis of a prophetic collection may be taken from the first part of Is 1. Here we have in vv.$^{2-3}$ an appeal to heaven and earth which serves well as an introduction to the utterances of the prophet. The metre is 3 : 3—note the very great emphasis which the rhythm places on the negatives in the last line. Vv.$^{4-9}$ are a lament over the desolation of the land, ascribed to the sin of the nation. The metre is 3 : 2, with a fairly large proportion of 2 : 2. Vv.$^{10-17}$ are in the same metre as the preceding, but their subject is entirely different, since they form a denunciation of the ritual and a demand for moral reform. The great appeal for penitence in vv.$^{18-20}$, again in the same rhythm, yet strikes a very different emotional note, and its close is marked by a 'signature.'

Often, *especially towards the end of a little collection*, we have ground for suspecting that the revelations have been mutilated, and were taken up into their collections in an imperfect condition. If they were first written down on scraps of pottery, like the famous Lachish letters, we can easily understand how this came about. Even if other materials, such as papyrus, were used, a piece might readily have survived with a part torn off.

The methods of the collectors deserve more careful study than they have yet received. It is, however, clear that they generally had some kind of plan in their minds. They were, for instance, inclined to group together revelations which appeared to deal with the same subject; a significant example of this tendency is to be found in the collections of oracles against foreign nations which appear in more than one book. Sometimes they linked one piece to another because of some identity in language or metaphor. Thus Is 1^{10-17} was appended to $^{4-9}$, though the subject was entirely different, because

Sodom and Gomorrah are mentioned both at the end of one piece (v.[9]) and the beginning of the next (v.[10]). Hos 2 is a collection of revelations involving the metaphor of marriage. Sometimes a collector found a piece of particular value which he wished to include in his material though there was no evidence to show that it belonged to the prophet in whom he was particularly interested. Thus we may get a 'floating,' anonymous revelation, and it might be taken up into more than one collection. This is the explanation of the fact that the opening verses of Is 2 are practically identical with the first verses of Mic 4. In this case we have one or two significant phenomena. The opening lines of the piece are metrically irregular in the Isaiah form, but a very slight difference in the Micah form produces complete regularity. In the second place, there is nothing in Isaiah to correspond with Mic 4^4, which rounds off the revelation and has the 'signature' in the form 'for the mouth of Yahweh has spoken.' We have here an admirable illustration of the vicissitudes to which a piece was exposed after it was first written down and before it was included in a collection. In this case it would seem that two different collectors thought the piece of such value (which is not surprising) that each of them placed it at the head of his collection.

Passages of type II. are an example of a form of literature which was clearly popular in pre-exilic Israel—in so far as any literature can be said to have been 'popular.' There were evidently collections of stories about the deeds and experiences of the prophets, long before men began the practice of committing their exact words to writing. The authors (or should we say compilers?) of the Books of Kings drew freely on these collections, especially on those which told of Elijah and Elisha. In the case of the earlier prophets, these stories have doubtless been embellished by the devout imagination of the story-tellers, but when we come to the canonical prophets there is very little which we cannot regard as sober record of fact. We have no reason to doubt any detail in the narrative of Is 7^{1-17}, though it contains more of the prophet's message than is usual in passages of this type. The stories of Jeremiah may nearly all be accepted at their face value, while Hos 1 and Am 7^{10-17} awaken no suspicions. Except in the case of Jeremiah, we may well believe that only a small portion of a considerable mass of material has survived.

Type III. is, in some ways, the most interesting of all, especially in one striking instance, where we have the same circumstances given to us in passages of type II. and of type III. This is the story of an address which Jeremiah delivered in the Temple early in the reign of Jehoiakim, Jer 7^{1-20} (type III.) and Jer 26 (type II.). A comparison between the two will serve admirably to illustrate the normal characteristics of each type. But what was the origin of type III.? As we have seen, a prophet's utterance was usually preserved in the memory of his hearers and handed down orally for a time—it may be for some generations. But we know from the Books of Isaiah and Jeremiah that some prophets did at times take measures for the recording of their message. We do not know how much Isaiah actually wrote; Jeremiah dictated all his utterances from the beginning of his ministry down to the fourth year of Jehoiakim, and even after that date. Now it was natural for a scribe to use prose, unless he were engaged on some specifically religious text, and we may conjecture that it was in this form that the prophet preserved his own revelations. We have one interesting little passage in which two forms of the same utterance are placed side by side, Jer 22^{10-12}. This is a lament over the fate of Jehoahaz, and it appears in verse form in v.[10]. In the two following verses it has been expanded in prose, but is clearly the same oracle. Naturally the type III. portions of Jeremiah recall the hortatory portions of Deuteronomy; both are written in the rhetorical prose current at the end of the seventh century, and it is possible that the roll containing the prophecies which Jeremiah dictated to Baruch (Jer 36), is still represented in the type III. sections of our present book.

The first stage, then, was the writing down of revelations, either by the prophet or by some later enthusiast, and the production of narratives dealing with events in the life of the prophet. The second was the formation of small collections of this material, each type usually being kept apart. The third and final stage was the combination of the various collections into the larger books which we now have. As we have seen, some of the collections went no further, and are still in the second stage; Obadiah, for instance, is a typical collection of oracular material directed against Edom. But the longer books, especially Isaiah, Jeremiah, Hosea and Amos were the result of careful combination of the different types of material. The poetical collections were probably inserted intact, the prose portions being used largely as introduction or as framework.

Some of the advantages of the new method are obvious. We are able very greatly to reduce the number of interpolations; apparent dislocations

are now seen to be due to the compiler, who was apt to put into close proximity passages which showed certain similarities. Many unintelligible half-sentences and phrases, especially at the beginning or end of the separate revelations, are to be put down primarily to mutilation, not to textual corruption; if we had the full text we should see how the meaningless words would fit into the general whole. We are able to take a much broader view of questions regarding authorship, and are far less inclined to ascribe to later hands passages which are not in harmony with their immediate context. We may hope that fuller study along these lines will give us in days to come yet more complete understanding of the prophets and of their message to mankind.

Problems of To-day.

V. The Non-Christian East in the 'Christian' West.

By the Reverend Nicol Macnicol, D.D., Edinburgh.

For two thousand years we can see waves of invasion sweeping at irregular intervals from the regions of the East into Europe, bearing with them influences that have deeply affected Western thought and aspiration. That was the case notably about the beginning of the Christian era when the most powerful invader was Christianity and its most notable captain St. Paul. The general character of what was happening then may be variously described—as an intensification of 'asthenic emotion,' perhaps, or as 'a failure of nerve,' or as 'the death of the Great Pan.' With the Renaissance we come to a second cultural invasion or rather upsurgence in a Europe reckoned as Christian. The return of Pan now creates a conflict between what Berdyaev calls the old Adam of the pre-Christian world and the redeemed man of Christianity. The earlier invasion had been, in part at least, caused by the gusts of religious emotion—Christian or other—beating upon the *vacua sedes et inania templa* where the Olympians had once ruled. The later one was due to a clash that is likely to recur again and again as long as man is both from beneath and from above. Another hostile power that came from the East was Islam, seeking conquest by the sword and resisted by the 'Christian' West by the same weapon. Here two powerful forces met and clashed, but in the struggle that ensued the permeation of ideas had little part.

To-day a renewal of the old conflict is taking place under new conditions. This time the fashion in which the rivals meet and wrestle with each other is not certainly that of the Crusades. The question at issue requires that a Christianity that is a revelation and a redemption be weighed against a world-view according to which man's thought climbs unaided to a region both beyond God and beyond good and evil.

That contrast may at all events be said to represent one main aspect of the contending opposites, which may also be described geographically as the West and the East, or as Christianity and the Oriental religions. But before we consider the alternatives between which a choice has to be made we may review the circumstances that have caused this battle to be joined. In the age of the Crusades a great tide of religious passion and of the lust of conquest was sweeping up from Arabia and threatening to engulf the West. It was met by another passion, no less strong and no less earthly. The parallel to what is happening to-day is not to be found there but rather in the inundation that swept over southern Europe at the beginning of the Christian era. It is not now the Olympians whose hold is loosening upon their worshippers; it is the Christian Church that is weakening in the strength and courage of its faith. The Western world that has hitherto called itself Christian is in many quarters abandoning that pretence, and even where the name is still retained, its former glory has grown dim. The unquestioned moral authority that the West had claimed and the East had passively accepted was being gradually undermined until with the events of the World War the walls of this spiritual Jericho came crashing to the ground. The East, too, had been rediscovering its spiritual significance and awaking to self-respect and courage. The result is that to-day, in the striking phrase of

Dr. Kraemer, 'the East rides again the horses of its own destiny.' If that be so, it need not surprise us if the trampling of their hoofs should be heard in our own streets.

It is true that the Eastern invader does not sweep down upon the West with the élan with which the horsemen of Saladin once charged the infidel. The same influences—the 'acids of modernity,' as it is the custom to call them—that have done so much to weaken the faith of many in the West in the Christianity that they inherited, has corroded much more deeply the ancient traditions of Hinduism and Buddhism and Islam. There is no quarter of the world that has not become subjected to the dominion of material forces, and the leaders of Japan and China instead of counting their beads are constrained in these evil days to count their aeroplanes. The spirituality of the East, of which India at least until yesterday was so proud, is losing its significance and value under the shadow of the tyrannies and brutalities of to-day. Thus both in Europe and in Asia there has arisen a divided and uncertain mind. The peoples of the East and of the West look across the chasm that threatens to engulf them both and are afraid. In a symposium that was held in Paris some years ago on the subject of 'Les Appels de l'Orient,' it was maintained by some of those taking part that Europe was inclining to turn away from 'American' materialism towards the gifts that the East was supposed to be able to provide. 'Europe,' they said, 'is as a result of her almost mortal sufferings of recent years ready to bow her head and humble herself. An immense continent will remain the refuge and the fortress of the Occidental spirit; the whole of America will harden herself and proudly close her mind whereas Europe will heed the lesson of the Orient.' [1]

This conclusion would seem, however, to be both too unkind in its view of America and too confident that Europe would seek a spiritual haven in the East. Europe does not display so much timidity, nor America so much hardness of heart. A few months ago, indeed, the President of the American Oriental Society in his inaugural address accepted responsibility on behalf of the West for the problem caused by 'the present threatening turmoil of the world,' and called upon his countrymen to turn to the East as possessing the key that can open to men 'the highest spiritual contribution of the race.' It seems as if neither America nor Asia is wholly confident in the possession of a satisfying clue to the mystery of the universe. As at the beginning of the Christian era there was in the Europe of that day a failure of nerve, so it seems to be also in a great part of the world at the present time. In the words that Matthew Arnold uses to describe what Europe felt then we may say now of each of three continents and not of Europe alone that she 'feels the void that mines her breast.' But these descriptions, while applicable ten or twelve years ago to the post-war world, cannot be said to give a complete account of the prevailing attitude everywhere in the three continents to-day. There is little sign of an inclination to 'bow the head and humble themselves' on the part of some of the nations of Europe, and if they send envoys to Japan it is not to 'take the dust' of Buddha's feet.

If Germany is not betaking herself in that chastened spirit to the East, it is nevertheless true that she is looking elsewhere than to Christianity, and India has at least some relation to her quest. The new faith Germany is proclaiming is, in the words of its apostle, Alfred Rosenberg, 'the Mythus of the blood.' To it, race is 'the ultimate value,' and purity of race a supreme demand. 'When the first great wave of Nordic blood flooded the high mountains of India . . . the Indians, unconsciously, as it were, kept apart from the alien, the dark element which they found there. . . . After this blood separation the Aryans created for themselves a conception of the world deeper and loftier than any other philosophy up to the present day.' [2] Again, this prophet announces the basis of all right in these words: 'An old Indian proverb from the Nordic period says, "Right and wrong do not go about and say: Here we are! Right is what Aryan men consider to be right." This saying indicates a primitive wisdom forgotten to-day. Law as well as religion and art are no bloodless phantoms but are definitely linked up with special races with which they appear and vanish again.'

These words do not suggest the kind of spiritual truths that are usually brought forth for our acceptance from the Indian treasure-house. Rather we expect from that quarter qualities of pity, humility, and love on which Rosenberg is never weary of pouring scorn as qualities which, when they appear in any race, are evidence of cultural decay. We see here, it is evident, an attempt being made by the architects of a new religion to claim kinship with an ancient system which, both in its characteristics and in the fruits it seeks to create in its followers, is poles apart from it. They

[1] See Irving Babbitt's essay on 'Buddha and the Occident' in his translation of the *Dhammapada*.

[2] See Rosenberg's *Myth of the Twentieth Century* for the quotations that follow.

would fain have the support of the ancient prestige of Hinduism and Buddhism. The affinity that unites the new German faith and the old Indian one actually consists in the fact that both are in essence religions of self-deification; but the self of the modern Teuton seeking to rebuild the dynamism of 'the Nordic racial soul' is far different from that of the sages of the Upanishads or of Buddha giving his last charge to Ananda, 'Be thou a refuge unto thyself; betake thyself to no external refuge.' It is true that one Indian Scripture, the *Bhagavadgita*, was promulgated on a battlefield and is a call in one aspect of it to heroic action. That, no doubt, is why Rosenberg's chief disciple, J. W. Hauer, considers the Gita the Bible of the Indo-Germanic race. He accords to it this place because it issues a summons—not to reflection as most Indian Scriptures do—but to 'the Deed demanded of us, that by action we may master the riddle of life.' [1]

We must not tarry too long on this strange collocation of two temperaments, racially akin indeed, but in their history and in the fruits in character that their history has produced, so widely diverse. This modest share that ancient Indian culture may be having in the revival of the German spirit is interesting chiefly as emphasizing the fact that the deities that a single race may create in its own image at different times and in different circumstances may be widely different from each other. It may, however, be of more profit to us to consider how and why another branch of the same Indo-European family, the Anglo-Saxons, is to-day in the person of some of its distinguished children turning towards the East and hoping to find there the guidance that it needs. In the case of Germany, the circumstances that have created the worship of race need not be discussed here. It is enough to quote Rosenberg's own account of its genesis. 'Those fallen in the War,' he says, 'are the victims of the catastrophic end of an epoch . . . but the martyrs of a new faith.' In Great Britain and America the same catastrophe had, as was natural, different consequences, though consequences no less tragic. Their effect was not in this case political, nor was the attempt made to recreate a nation. Rather the catastrophe of the War had the effect, for many who experienced its anguish, of destroying the façade of the religious and moral values of the past. That being so, there were those who heard the challenge—'In thine own soul build it up again,' and it is not surprising that not a few turned for help to such impressive efforts of the human spirit to save itself as are to be found in the Indian philosophy of the Vedanta as well as in the Buddha's resolute endeavour to solve in very different fashion the mystery of life and its sorrows.

One group in Great Britain that found themselves in that case was gathered round a man whom they recognized as possessing some of the qualities of genius—D. H. Lawrence. In this man we see the unhappiness of this period writ large, and the spectacle, it is evident, deeply affected his friends. Many of those who watched his struggles would, no doubt, agree with one of the clearest sighted of them, Katherine Mansfield, that Lawrence's clue to the mystery of life, 'his tortured, satanic, demon love,' was 'all wrong.' He does not admit, as far as I am aware, any affinity in his outlook with Oriental thought; he seems, indeed, to have deliberately passed India by on a voyage to Australia because he feared to find there displayed those consequences from his doctrine that he was aware of within himself. His friend, Middleton Murry, indeed, declares that he avoided India because India might have understood him too well. If what Lawrence sought was to submerge himself, as one of his interpreters, Mr. Fausset, says, 'in the dark tides of primordial instinct,' [1] then it is true that such primitivism is exhibited in all its appalling consequences across the plains of India.

But the failure of Lawrence has its relation to the subject of our present study because of its revelation of the tragic frustration which in him was all the more tragic because 'the forces' (to quote again the same interpreter) 'that met in conflict in him were abnormally intense.' Perhaps it was because Lawrence was manifestly 'a disintegrated man' that so many in his circle have sought—and in more than one instance have sought in Eastern religions—some way by which to recover wholeness, to reach, at least, what one of them, Aldous Huxley, calls 'the fragmentary outlines of a synthesis.' 'I do think,' (to call Katherine Mansfield again as a witness to the deep sense of this need) 'one must (we must) have some big thing to live by, and one reason for the great poverty of Art is that artists have got no religion, and they are, in the words of the Bible, sheep without a shepherd. . . . One can't drift, and everybody nearly is drifting nowadays.' Where, then, were they to drop anchor?

[1] See J. W. Hauer's study of the *Bhagavadgita* entitled *Eine Indo-arische Metaphysik des Kampfes und der Tat.*

[1] This quotation from H. I'A. Fausset, and others that follow, are from his book, *A Modern Prelude*, and those from Katherine Mansfield are from the second volume of her *Letters*.

Two of those who felt this need and who in such straits betook themselves to the Oriental teachers are H. I'A. Fausset and Aldous Huxley. The former tells us in his spiritual autobiography—*A Modern Prelude*—how the influence of Lawrence 'forced the issue' and enabled him to pass beyond him and to hope to reach 'creative harmony with all and everything.' Mr. Fausset describes what the East gave him in these words: 'At the heart of the Vedanta I discovered the reconciliation of the One and the Many, the absolute and the relative, for which I had been seeking. . . . It was a guide-book to true liberation, not from life, but from the partial self. It provided a practical itinerary for those who would tread the right path through the vale of soul-making.' Similarly, Mr. Aldous Huxley seems to have been drawn to the Vedantic system because he desired to find a meaning for the universe and could not live without some kind of metaphysic. He believes that 'a philosophy of meaninglessness is accepted only at the suggestion of the passions,' and he finds that the 'metaphysical theories' of Sankara are trees that bear better fruit than 'the metaphysical theories' of Luther and Augustine.[1]

It is not my aim to criticise, or even to examine closely, the views of those who have betaken themselves to the wisdom of the East as these two men of letters have. Mr. Aldous Huxley's views have already been ably examined in a recent article in THE EXPOSITORY TIMES. What we are here considering is the fact of such a resort to Eastern thought and the reasons for it. Mr. Fausset and Mr. Huxley are agreed that one advantage of the Vedantic ideology is that it does not direct its worship to a personal deity. Mr. Fausset claims that the Eastern sages have the advantage of being 'disinterested artists,' not 'interested theologians' like their Western counterparts. It would be truer to describe the Christian 'sage' as primarily a worshipper than as either an artist or a philosopher. This difference may explain why Mr. Fausset does not feel the need of such a personal centre to his universe as the Christian gospel reveals. He is looking for something else. Mr. Huxley is willing to recognize the value of theism for those of weaker capacity, but he himself prefers the company, not of those of 'viscerotonic habit' but of such a philosopher as Sankara. As a matter of fact, however, Sankara combined in his person 'the rational idealist' and the devout theist, contemplating Brahman on the one hand as the sole reality, and bowing in the temple of Siva on the other, as a concession to the world of māyā. As regards the fruits from the metaphysical theories of this architect of Vedantic monism, one can see them in India as Mr. Huxley himself saw them in Benares, of which he was moved to write in his *Jesting Pilate*, 'If I were an Indian millionaire I would leave all my money for the endowment of an Atheist Mission.'

What really attracts Mr. Huxley to Hinduism is the doctrine of non-attachment, but he does not seem to have realized the fact that for the Hindu philosopher this means non-attachment no less to the good than to the evil. Neither belongs to his world of reality, and to live in that world is, in consequence, to be outside the whole life of moral effort. 'Virtue,' Mr. Huxley writes, 'is the essential preliminary to the mystical experience.' If he is referring to the experience of Vedantic mysticism then virtue is of value to it only in the sense that to mistake a rope for a snake is of value as leading one to walk with caution. The 'neti, neti' of Yajnavalkya cannot be equated with the 'Nescio, nescio' of St. Bernard. The one gazes into nothingness; the other stands before the revelation of the divine love, crying, 'O altitudo.'

No doubt one thing that attracts the disintegrated man of the West is the imposing synthesis that the Indian philosopher provides. That designation does not, of course, apply to Buddha, for he, as far as we can discern his personality, was no philosopher. He found peace only when he ceased troubling about the universe and set himself with extraordinary strength of heart and will to cultivate his garden. But the synthesis of the Indian philosophers gives no one an 'end' to live for. Katherine Mansfield was surely right. 'One can't drift.' It is not a map but a pilot that we need most of all. D. H. Lawrence wanted apparently a meaningless world ('cosmic pointlessness') and he got it with its consequence in the rootlessness and dissatisfaction of his life. The meaning of the universe must convey at the same time a purpose and imply accordingly a supreme Purposer.

What has been said may suggest some ways in which the East draws restless and drifting men of the West into its net. There are other and less exalted reasons that draw others. One such is the lure of another kind of 'mysticism,' the kind that is occult and mysterious and sometimes disgusting. Vachell Lindsay, who sums this kind up as 'Mumbo-Jumbo' and sees it emerging from the jungles of the Congo, bids us beware of it for—he says—'Mumbo-Jumbo will hoodoo you.' No thoughtful Oriental will desire that his religion should be the

[1] The quotations from Aldous Huxley are mainly from his *Ends and Means*.

source of supply of 'these creepy things,' as Vivekananda scornfully describes them. To many that is what the word Yoga suggests, whereas it really is an elaborate discipline by means of which a man may endeavour to lift himself to some region more real than that of illusion. The labours of India in self-deification have been unequalled surely by any other race. If any people could have scaled Olympus it would have been they. No wonder they have drawn men's eyes and still draw them when men give serious thought to the problem of how they can extricate themselves from the slough of human sorrow and human ignorance. As we have seen in the case of the two whose views of the wisdom of the East we have been considering, men of the finest quality and the utmost sincerity have experienced this attraction. A third who could certainly be so described is the Irish poet 'A. E.', a man who drank deeply at the springs of Oriental wisdom, but who, to his own deep disappointment, failed to attain by its help the happiness he sought and remained to the end a figure of pathetic wistfulness.

Three outstanding personalities of America have also felt in greater or less degree the fascination of Oriental speculations, but of the three, two escaped with no more than the smell of the fire upon their garments. These two are T. S. Eliot, whose *Waste Land* bears distinct traces of its author having passed through an Indian period, and Paul Elmer More, that gracious scholar, student both of Greek and of Sanscrit, who, as he tells us in the beautiful narrative of his spiritual pilgrimage published after his death, 'never quite succumbed to the insidious spell' of the Vedanta. He and Professor Irving Babbitt, loyal comrades and friends, differed in this that while Babbitt remained outside the Christian Church, a follower rather of the Buddha than of the Christ, his friend walked, though with many questionings, in humble faith in Christ 'to the end that is no end,' 'assured,' as he adds, 'that I shall meet the great Lord of life, and, falling before Him, tell my gratitude for all He has done, and implore pardon for all I have left undone.'

What 'the poor earth's dying race' needs, and has always known that it needs, is what may be called in a single word salvation. The East and the West, in the aspect in which we have been viewing them, are seen offering to us one or other of two widely different schemes of deliverance. That which the East exhibits to us is in its various forms—if we leave Islam out of account—a pattern woven of human dreams and desires and deep and subtle insights, always, however sublimated, the product of man's own thinking. As Mr. Fausset says of the Vedanta, so we can say of them all, that they are webs 'which a God-intoxicated spirit has spun, like some inspired spider out of itself.' The message of the West, if we may thus designate what claims so high an ultimate origin, is affirmed to be 'not after man but by the revelation of Jesus Christ.' Between these a choice has to be made and is being made. From the days at least of Plato the wise have felt that the perilous seas of human life can be crossed in safety by no coracle of man's building, but only if there should come down for him from above, as it were, a divine argosy, a Word of God and that not merely a Word of revelation, but also (since we men are what we are) a Word of redemption.

Literature.

THE PHARISEES.

The twentieth century has witnessed striking developments in many sides of Biblical studies, and not least in the interpretation of Israel's history. It is now recognized that the nation was at no time a homogeneous whole, but that from first to last it contained elements which could always be contrasted with one another, and were sometimes in bitter conflict. For a number of years it has been realized in this country that we have to consider the interaction of two orders of society, that of the nomad Aramæan and that of the settled Palestinian. More recently, American scholars have adopted the same line of approach, and we now have a fresh account of the history from the pen of a distinguished American Jew, Dr. Louis Finkelstein, under the title *The Pharisees: The Sociological Background of their Faith* (Jewish Publication Society of America, Philadelphia; 2 vols., $2.50 per vol.).

The book, however, is far more than an account

of a single Jewish sect. Nearly three hundred pages, it is true, are devoted to a description of Pharisaic doctrine, and of various lines of division within the party. But with p. 292 begins a genuine history of Israel from the social and economic point of view, starting with the prophetic movement. Dr. Finkelstein differs from his predecessors, both English and American, in admitting three main classes, and not two. We have the aristocracy of Jerusalem, the agricultural peasantry, and the plebeians, who included not only the poorer citizens, but also the groups which maintained the nomad tradition. Great stress is laid on the attitude of these groups towards war; the peasantry were blindly militaristic, the aristocracy equally fond of war, but with a keener appreciation of its dangers, and the plebeians consistently pacifist. The conflict between the two social types continued throughout the whole history of Israel, down to the fall of the second Temple, when the pacifist party alone survived. Repeated changes took place, for example, during the Exile and the second-century persecutions, but there always appeared the same fundamental line of division. If the pacifist party proved victorious, it soon formed a right and a left wing, and the old conflict was renewed, till it ended with the disappearance of Israel as a political entity.

Our Biblical literature everywhere exhibits these various types; all are represented. The Book of Job, for instance, is a piece of plebeian philosophy; the majority of the prophets are on the same side. Priestly and Levitical tendencies illustrate the same line of division; Psalms and Proverbs contain both patrician and plebeian elements. Sometimes material has been modified; for example, the Cain-Abel story originally told of a nomad (Kenite) victory over the agricultural Abel. Dr. Finkelstein's greatest literary hero is Second Isaiah, to whom he ascribes the whole of Is 40–66, regarding him as a Palestinian prophet who lived through the exultation of the Return and the disillusionment of the early reconstruction days.

Detailed criticism is impossible, but enough has been said to show how interesting and challenging the whole is. The deeper religious aspect of the endless conflict finds little place in this book—probably the omission was intentional. The most convincing part of the work (apart from the earlier chapters on Pharisaic doctrine) is that which deals with the post-exilic age. In the earlier portions of the history we have the impression that the whole is too 'sophisticated,' and that the author has read back into a society, whose political theory was embryonic, a point of view consciously adopted only by a far more developed people. But, even if this be a fair judgment, the book is stimulating and scholarly, and may seriously affect future studies in Old Testament history.

BIBLICAL ARCHÆOLOGY: ITS USE AND ABUSE.

Within recent years many books unfortunately have appeared on Biblical archæology from the Fundamentalist point of view. These seek to use modern discoveries to support traditional views of the Bible and to censure the Higher Criticism. This volume, *Biblical Archæology: Its Use and Abuse* (James Clarke; 3s. 6d. net), by the Rev. George H. Richardson, Ph.D., Sc.D., Rector of Oswaldkirk, York, a scientist well known for his archæological scholarship, has been issued in condemnation of this tendency, and, although it has faults in its ultra-radicalism of treatment, it is a book of great value to all Biblical students. It is taken for granted by certain types of mind that modern excavation and research support of necessity the Fundamentalist views of the Bible, including such things as verbal inspiration and historical accuracy. Those who adopt this position do not distinguish, as Dr. Richardson shows, between an illustration and a confirmation (or 'proof'), and in their too eager efforts to defend the Scriptures they are sometimes deliberately misleading. Their disapproval of all Higher Criticism, which after all is a necessary study dealing with the date and literary nature of the books of the Bible, is unreasonable, for so far as the Biblical records are a human production (*i.e.* apart from the truth they contain) they are surely open to the critical examination of scholars, and the same methods of scrutiny must be applied to them as are applied to all ancient records. The idea, too, that archæologists and Higher Critics are sworn enemies is, to say the least, absurd, for some of the world's foremost archæologists are among the Higher Critics. All this Dr. Richardson points out in clear-cut incisive language, and it would be well that it should be taken to heart.

It needs to be stated, however, that the earlier date of the Exodus (*c.* 1445 B.C.), as well as the identity of Amraphel with Hammurabi (Gn 14), are not theories of the Fundamentalists any more than of the Higher Critics, though the author associates them entirely with the former, and in his desire to expose Fundamentalism even devotes several pages to combating these theories. Many of the most advanced Higher Critics and most

prominent Old Testament students are convinced that the earlier date of the Exodus is the correct one, and the usual trite objections urged against it in the volume have been repeatedly answered by outstanding scholars who are by no means Fundamentalists. Similarly, Dr. Richardson's methods of calculating Biblical chronology will not be accepted by all scholars. In answering Fundamentalism there is no need to advance other views, equally unreasonable. But, leaving aside these aspects of the volume, the author's efforts to bring about a proper mental attitude among the upholders of traditionalism deserve every success. The Bible does not need any unworthy defence, and Dr. Richardson has done well in drawing attention to this fact. The book ought to have a wide circulation.

MYSTICAL THEOLOGY.

An interesting and attractive volume has been issued by Mr. Stephen Hobhouse, M.A., under the title, *Selected Mystical Writings of William Law* (Daniel; 8s. 6d. net). The volume contains more than the title promises. It not only contains Selections from the work of 'our great English prose mystic,' but is also supplied with informative and useful notes, with quotations from the literature of mysticism; and more than that, the book is enriched with twenty-four short Studies of subjects treated in William Law's mystical writings and in those also of his teacher, Jacob Boehme, 'the greatest mystical writer produced by the Reformation,' and one who exercised a great influence on the English thinker.

Though William Law is widely known for his 'Serious Call,' it is in his later works that his characteristic mystical theology is to be found. And in the Selections which Mr. Hobhouse, who had already enriched the bibliography of mysticism with studies of William Law and Jacob Boehme, has so carefully and lovingly chosen, the endeavour is made 'to emphasize Law's treatment of the indwelling Christ in the soul, of His "atoning" life and death, of the wrathless love of God, and the profound doctrine of His "wrath" as suggested to him by Jacob Boehme.'

In the valuable Studies appended to the Selections Mr. Hobhouse seeks among other things to assess the debt of William Law to Jacob Boehme, whom Law himself speaks of as 'the heavenly, illuminated, and blessed.' It has been generally thought that the characteristic features of Law's later writings were almost entirely derived from those of the German mystic. But in Mr. Hobhouse's view the extent of Boehme's influence upon Law has been exaggerated. Many of the ideas and doctrines attributed to Boehme are in essence part of a great tradition which can be traced through the course of Christian doctrinal and mystical writings. William Law was rightly compared long ago to 'a mystical bee . . . whose works are like so many honey-combs by him assiduously collected, formed, digested, and filled during a long life out of all the spiritual writers or mystic flowers, ancient and modern.'

We are indebted to Mr. Hobhouse for producing this volume, and for raising many points for further study and research. The spirit of the whole book is well expressed in the concluding words of the Introduction, in which the author trusts that the reading of the book 'will increase that faith in the reality of our unseen life in God, which alone can give meaning and permanence to our existence; will nourish a confident hope for the future of all mankind in spite of the dangers and disasters of the present time; and will enlarge the love, which, springing (perhaps unconsciously) from such faith and such hope, wins its abundant reward in losing itself to find itself again in the fuller life of the many and in the unity of the all-embracing Good.'

'Of the making of books on psychology there seems to be no end,' writes Dr. Richard D. Hollington in the Introduction to *Psychology Serving Religion* (Abingdon Press; $2.00), and proceeds to add another. Its publishers claim that it is 'the first attempt to relate genetic psychology to religion in a comprehensive and systematic way.' This is an obvious overstatement, but the book certainly justifies its description as a practical guide to life adjustments. It is not a psychology of religion, but rather an attempt to use the findings of psychology in the service of practical needs. Its main divisions are Normal Adjustment, Maladjustment, and Readjustment, and under each heading we have a competent account of the matter and method of modern psychology with very definite hints on their application to the problems of ordinary people.

The book is on the same lines as the Rev. J. A. C. Murray's 'Introduction to a Christian Psycho-Therapy,' reviewed in these columns recently, one difference being that in the American book there is a very considerable amount of advice given to pastors and 'counsellors' for their conduct in handling 'cases.' Whether this is sufficient equip-

ment for such delicate and critical work is another matter. But the book before us certainly contains a great deal of knowledge and a great deal of common sense which are put at the disposal of those who are in the position of guides and helpers of others. It is a sound book, based on good authorities, and full of useful counsel.

In an attempt to do something for those whose knowledge of Church History is a blank from the Acts of the Apostles to the Reformation, Caroline M. Duncan-Jones has issued *An Outline of Church History from the Acts of the Apostles to the Reformation* (Allen & Unwin; 4s. 6d. net). She has acted merely as editress. The little book consists of twelve chapters, each by a distinguished scholar. Dr. Paul Levertoff writes on 'The Infant Church'; Cyril Bailey on 'The Background of Early Christianity'; F. N. Davey on 'The Early Church and Messianic Teaching'; C. H. Dodd on 'St. Paul and the Gentile Churches'; Dr. A. E. J. Rawlinson on 'Empire and Church'; Dr. N. Micklem on 'The Persecutions' and on 'Constantine'; Canon Raven on 'Church Growth and Leadership' and on 'Church Councils'; E. F. Jacob on 'St. Augustine' and on 'The Church and the Goths'; E. G. Selwyn on 'East and West.' Every chapter is well done and will repay reading. Yet the book, though unexceptionable in every part, can scarcely be considered satisfactory for the professed object. From St. Augustine to the Reformation measures a thousand years and more; we have only two chapters on that vast period. The type of reader in view will be puzzled to know why a Reformation was necessary.

The Rise and Growth of the Congress in India, by C. F. Andrews and Girija Mukerji (Allen & Unwin; 7s. 6d. net), is a handy volume, outlining the march of events in India from 1833 to 1920; all set down, somewhat dogmatically at times, as seen from the standpoint of the authors.

And if there are those who, if asked to name a really Christlike man, would at once write C. F. Andrews, there are others to whom he seems an irritating person, with a mind almost as opinionative and unfair as is that of his friend Gandhi.

No doubt both sides will see the man they think he is in this new book.

In any case, it is a handy volume, born out of an immense knowledge and a heartfelt love of India.

Two books have appeared simultaneously on the Christian attitude to war, the one from the pacifist side, the other from the non-pacifist. The former is *A Catholic Looks at War*, by Natalie Victor (James Clarke; 2s. 6d. net). It is a very able statement of the pacifist case, passionately earnest and quite uncompromising so far as war is concerned. There is nothing particularly novel in her ideas except the fact that the writer is a Catholic (of the Anglican persuasion). This is her special contribution. To a Catholic all the world is sacramental, all things and all people. Also, his life is centred on the Altar and on the perpetual sacrifice. And, finally, he above all knows what real penitence implies in a social reference. All these Catholic facts make it sheerly impossible for a Catholic to take part in killing his fellow-men. Whatever we may think of this particular point, the book itself is one that challenges the Christian to think out the implications of his faith.

The other book, *Christian Non-Pacifism: A Study of the Mind of Christ Concerning War* (Blackwood; 3s. 6d. net), is a rarity. The pacifists have produced a large literature, but the other side has written very little. The present book, from the pen of the Rev. John Muir, B.D., Hon.C.F., a minister of the Church of Scotland, is therefore all the more interesting. It is an exceedingly able work—fair, competent, and thorough. He takes up the pacifist arguments one by one and gives his reasoned answer to them. Was it, for example, a sin for the Abyssinians to resist the Italian invasion by force? Was it a sin for the Dutch to resist Philip of Spain? These are pointed questions, but they are not the substance of Mr. Muir's book. He frankly examines the teaching and example of our Lord, and finds his real ground in these.

We have had pleasure in receiving a copy of the second edition of Claude Houghton's *The Kingdoms of the Spirit* (Daniel; 5s. net), a work by a versatile author who is perhaps best known for his Plays, and the first edition of which (published some fourteen years ago) we commended for its high literary quality and its deep and sensitive spirituality. The 'Kingdoms' in which it moves are those of Self, Belief, Vision, Law, Imagination, The Miraculous, The Invisible, and Love.

The Last Word in Prophecy, by Mr. C. E. Douglas (Faith Press; 18s. net), is a laborious and remarkable book. It is declared in the sub-title to be 'a study of the revelation of St. John the Divine,' but it is very much more than that. The writer has made a painstaking study of apocalyptic literature

and prophetic symbolism. He has dipped deeply into astrology and the religio-scientific concepts of the ancient world, and he brings an enormous mass of curious and interesting lore to bear upon the elucidation of the visions and symbols of the Apocalypse. One of the chief merits of his work is that he shows how the leading apocalyptic ideas run through the whole of prophecy and have affinities with corresponding ideas in the religion of Babylon. The book runs to over six hundred closely printed pages, and it is not to be thought that in so huge a mass of material all the judgments expressed and the theories advanced should meet with acceptance, but no serious and critical student of the Apocalypse can afford to neglect this book. Of the religious value of the Apocalypse the writer has the highest estimate. 'Whatever the date and whatever the immediate objective of *Revelation*, it is certainly the most wonderful book ever written, and the place which it holds in Christian devotion is thoroughly justified. Except in the actual words of our Saviour, nowhere else is there such a message of hope—nowhere such an assurance of faith—nowhere such a message of calm confidence in That which lies behind. It is the Voice of Time echoing the Eternal Gospel, the Vision of the New Creation thrusting through the Old, the Watchman's cry at the rising of the bright, the Morning Star.'

When Lord Gifford in 1887 bequeathed money for the endowment of the now famous Gifford Lectures in the four Scottish Universities he defined his purpose as being 'the promoting, advancing, teaching, and diffusing of the study of natural theology, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation.' This purpose has been very variously interpreted, and by none more surprisingly than by Karl Barth in his lectures delivered in Aberdeen University in 1937–1938 on *The Knowledge of God and the Service of God* (Hodder & Stoughton; 12s. 6d. net). When Professor Pfleiderer, one of the first Gifford lecturers in Edinburgh, delivered a serious attack on the Christian faith, it was declared to be an intolerable situation that in the Christian Universities of Scotland there should be a lectureship under which it was competent to attack the Christian Faith, but not to defend it, and a formidable reply to Pfleiderer was made in lectures by Principal Rainy, Professors Marcus Dods, Charteris, and Orr.

Karl Barth had gone to the opposite extreme. He is the last man in the world to 'advance, teach, and diffuse' natural religion, for he has no belief in its possibility. He justifies his Gifford Lectures by the curious argument that the so-called natural religion exists only as a negation of revealed religion, and may therefore be stimulated to new activity when brought face to face with a challenging exposition of its opposite. Accordingly he chose for the subject of his Lectures the Scottish Confession of 1560. In expounding it he gives a powerful and illuminating presentation of the Reformed Faith. The older generation in Scotland, brought up on the Shorter Catechism, may find here little that is positively new, but in sharp contrast to the general trend of modern thought it contains much that is wholesome and invigorating. It will hardly be denied that the Church of to-day could do with a little more iron in its blood, and perhaps also an infusion of what Dr. Marcus Dods was wont to call 'bone-producing Calvinism,' and these Lectures are well fitted to supply it.

A useful Introduction to Christian Ethics comes from the pen of the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, Sydney. It is entitled *Perfect Freedom* (a title which is a warning against a legalistic conception of Christian conduct), and is published at the moderate price of 5s. by the Inter-Varsity Fellowship of Evangelical Unions, London. Appended to the book is a series of Questions designed in particular for use in study circles.

The introductory chapters deal with the history of Natural Ethics and with the psychological and philosophical problems involved. Then comes the more specifically Christian treatment of the subject under discussion. The distinctive claims of Christian Ethics are considered, and the moral life is expounded from the Christian standpoint in its personal and social manifestations.

Throughout the work the authority of the Bible is stoutly affirmed and the evangelical note clearly sounded. There is also evidence throughout of careful study and close thinking. But a more arresting arrangement of the material would be desirable, and a crisper and more arresting literary style. None the less the book is well worthy the attention of the Christian preacher or teacher. In these days it is particularly important that the Christian moral message should be commended with force and intelligence.

It is refreshing to find a Professor in Yale Divinity School, or any Professor, kicking up his heels as it were in a serious work. The book is *The Acts of the Apostles in Present-Day Preaching* (John M'Callum;

6s. net), and the Professor is Dr. Halford E. Luccock. The publishers really anticipate our frivolous remark on the jacket of the book when they say that 'Dr. Luccock uses the Book of Acts as a springboard from which he leaps across nineteen hundred years into the midst of our own confused and complex world.' But the book is a most interesting and suggestive one. The writer goes over Acts page by page, selects striking phrases and gives his exposition even more striking headings. For the text, 'By Many Proofs,' the heading is 'Bulletins All Day.' For 'The Upper Chamber' the heading is 'Above the Street Level.' 'Up in the Attic,' 'Multiply by Ten,' 'The Art of Standing Up' are others. What is set down under these heads is good and helpful. And we would suggest to hard-pressed ministers that they might get many an excellent suggestion for a children's sermon out of this book, and for other sermons as well.

Christ and the Created, by Mr. Samuel Gorman (Marshall, Morgan & Scott; 2s. 6d. net), is an exposition of 'Christ's creed concerning the creature known as man.' It deals in a simple and Biblical way with the Christian doctrine of man in his sinfulness, his regeneration and his new life in Christ. While there is nothing very fresh or arresting in its pages it contains much that is sound and Scriptural, expressed with simplicity and persuasiveness.

The Oxford Clarendon Press has done a great service to religious education by their issue first of all of the Clarendon Bible, and then of the School Clarendon Bible. The previous volumes of this latter series have already proved themselves in use. There are no better books for the middle school in existence, we should say. And now St. Mark and St. Luke have been followed by *The Gospel according to Saint Matthew in the R.V.* (Milford; 2s. 6d. net). This is in the capable hands of Miss B. K. Rattey, S.Th. No one who has read Miss Rattey's book on the making of the Gospels will be surprised to find that her new work is as competent, as well-informed, and as clearly and simply written. The Introduction contains all we need to know of the structure of the Gospels and of St. Matthew in particular, the last of the completed documents. The order of composition, Miss Rattey thinks, is as follows: Q, Proto-Luke, Mark, Luke (A.D. 75), and last of all Matthew (A.D. 75–85). It should be added that the notes are clear and helpful, and that the volume is enriched by some beautiful and illuminating photographs and a good map.

Students of modern eschatology will be interested in Dr. Charles G. Trumbull's *Prophecy's Light on To-day* (Oliphants; 3s. 6d. net). The author is a Fundamentalist well known in America through the 'Sunday School Times,' and his work may fairly be regarded as characteristic of his school. It is a statement of belief in the speedy return of our Lord, and presents all the characteristics which we have learnt to associate with such statements. We have the doctrine of the verbal infallibility of Scripture, the narrowing down of prophecy to specific prediction, instead of its expansion into an expression of eternal and universal truth as revealed by God to man. All the evils which are to usher in the Second Coming are rampant in the world to an unprecedented degree—a position with which many readers will sympathize, even if they question its historical accuracy. Frequent appeal is made to other writers, friendly and hostile, and the daily press is often cited as evidence of fact. Dr. Trumbull, however, even when he is attacking Modernism and Higher Criticism (which last he does not in the least understand), never descends to mere abuse, and always makes his reader feel that these things cause him more pain than anger. It must be freely recognized that his attitude and his convictions are based on a very deep and real love of his Lord, and an enthusiasm for the Kingdom, and even those who cannot accept his views will admit that this is one of the best of recent books on the subject, and that the Fundamentalist-Adventist position may never be better stated than it is here.

We have had a number of good books in the 'Needs of To-day' series, but none better than, perhaps none so good as, the latest, with the curious title: *Can Human Nature be Improved?*, by the Rev. F. E. England, Ph.D., M.A., B.D. (Rich & Cowan; 3s. 6d. net). We did not expect much from such a title, and we were agreeably surprised by the range, interest, and ability everywhere apparent in the book. It is really a popular treatment of the deliverances of modern psychology in its application to human beings and their needs. Indeed, it is not psychology only that is drawn upon but up-to-date physiology, sociology and, if not theology, at least vital religion. It is a rich book, full of interesting and important facts and discussions. It is interesting and important, for example, that two present-day writers, both competent, are very doubtful about sterilization and especially sceptical of its utility, in view of ascertained facts.

Dr. England discusses human nature, physical,

mental and moral, its characteristics and limitations, its development, its problems, and its possible improvement through psycho-therapy, through spiritual healing and through a living faith. His aim may be said to be to show us the real facts about ourselves so that from that start we may go on to better things. All sorts of problems are canvassed—heredity, adolescence, maladjustments, social conflicts and others. And on all he has wise things to say. Indeed, it would be difficult to name a wiser book. We commend it especially to ministers, for it is full of guidance for pastoral work and of subjects for the pulpit.

An admirable little book on the findings of New Testament criticism has been written by the Rev. Dorothy F. Wilson, M.A., B.Litt., who is known best for her popular book on 'Child Psychology and Religious Education.' It is called *The Gospel Sources: Some Results of Modern Scholarship* (S.C.M.; 2s. net). It is largely based on the late Canon Streeter's great book, 'The Four Gospels.' Indeed, it is for the most part a popularizing of Streeter's views. And this gives a particular value to the book. Dr. Streeter was in the main stream of New Testament criticism, but he had original views also, in regard to St. Luke, for example, and as a result this small book gives us a fair account of the making of the Gospels generally, and of Canon Streeter's own contribution as well. It is, as we should expect, very well done, and Miss Wilson has done a real service in this matter to the general reader.

The enterprising editor of the Student Christian Movement Press is issuing a series of 'Crisis' booklets, the object of which is to help the average citizen, and especially the Christian citizen, to clear his mind about the issues involved in the present situation. The first two to reach us are, *The Crisis and the Christian*, by the Principal of Mansfield College, Oxford, Dr. Nathaniel Micklem, and *The Crisis and Democracy*, by Mr. Eric Fenn, Assistant General Secretary of the 1937 Conference on Church, Community, and State (S.C.M.; 1s. net each). Anything Dr. Micklem has to say on such a subject will receive respectful attention, because of his great ability and his high character. His booklet is an earnest plea for repentance and faith, and is written in a fine spirit. It will certainly compel its readers to face the truth about themselves, which is probably the beginning of better things for more than themselves.

Mr. Fenn's book has also a fine spirit animating it and a passion for social righteousness which arouse our sympathy. It will not be received, however, with the same humility as Dr. Micklem produces in us. There are numerous statements in it which will at least arouse discussion. Here are one or two. The peace won at Munich was based on a defeat for the Western democracies *as decisive as if they had been defeated in war* (italics ours). We have publicly affirmed that democracy is no longer for us a thing worth fighting for. 'It may be that here we have decided, and that henceforth we belong to the Rome-Berlin axis and not to the democratic bloc.' And 'as long as our immigration regulations are as rigid as they are we remain as a nation morally bankrupt.' This is pretty strong meat, and will be found quite indigestible by many whose general sympathies would be with the writer in his plea for national integrity and social soundness. It is a pity the vigour of his language had not been slightly modified.

A second edition has just been issued of *The Jew and His Neighbour: A Study of the Causes of Anti-Semitism*, by Mr. James Parkes, M.A., D.Phil. (S.C.M.; 3s. 6d. net). The treatment of the Jews from the time of the Diaspora is described in detail. And then in a series of vivid chapters the author discusses the religious, economic, political, and racial elements in anti-Semitism. In an extraordinarily interesting analysis we have an account of the causes of German anti-Jewish feeling. It is based on two grounds, one the identification of the Jews everywhere with democratic and even revolutionary parties; and the other, the existence of a Jewish 'race' or 'blood' antipathetic to the Aryan. These are the sources of Hitler's anti-Jewish movement. The Jew is a Bolshevik and the Jew is an alien. And in addition, the Jew had obtained a strangle-hold on German finance and the German press and education. Dr. Parkes discusses all the questions that are at present before the world, and above all, What is to be done with the Jew? And how is anti-Semitism to be ended? The book is the product of much research, and is itself a profoundly interesting and valuable contribution to a world-problem.

Modern, not Modernist.

By the Reverend Alfred E. Garvie, M.A., D.D., D.Th., London.

It is as impossible, as it is undesirable, to isolate any religion, even the Christian, from the other interests and activities of man, and to protect its doctrine and practice against the influence of the contemporary environment. Although the Christian religion is concerned with the eternal and infinite reality of God, yet it relates that reality to man in time and space; the content of the revelation may be supra-historical as is its source, but its mode as for man, affected by and effecting history, must be historical. Hence the theology, which interprets, defends, and commends the revelation to be intelligible and convincing must be 'modern,' that is, dependent on and adapted to its own time and place in its presentation. We cannot be saved from the present dangers, difficulties, or distresses of the Christian faith by a return to Calvin or Luther, although a study of them may make the modern theologian more competent in knowledge and judgment for his task. He betrays his trust, if he is only a 'traditionalist,' repeating what has been handed down to him in the creeds, the confessions, or the systems of the past, without such critical scrutiny as will enable him to retain from his inheritance what he can with sincerity and candour confess as his personal conviction.

That there was last century a widespreading and deep-rooted change, which we should not be exaggerating if we described as a theological revolution, can only be denied by those who have no ears to hear, and no mind to understand. Through that revolution I have in personal experience thought, suffered, and lived. It is not my purpose here to describe the change in the contents of Christian doctrine, but I shall discuss the influences which have wrought the change.

I. (1) The nineteenth century was indeed a 'wonderful century' in scientific discovery and resultant mechanical inventions; these inventions in contributing to human welfare made science popular, and gave it confidence in itself and authority in general thinking. An erroneous dogma of verbal inspiration, and of the general authority of the Holy Scriptures led the Church unwisely, and much to its own discredit, to oppose the conclusions of science as contrary to the teaching of the Scriptures. Attempts were made to reconcile Genesis and geology; the days in Gn 1 might be a 'thousand years,' for with God a thousand years are as one day. With the Darwinian hypothesis of man's animal descent, and the theory of evolution there could, however, be no compromise; and both were denounced in sermons and books as damnable heresy. But, just as in the fable, the barking of the dog did not stop the shining of the moon, after some controversy, not marked on either side by either courtesy or charity, the Church retreated and left the field to science. By this withdrawal of a large field of knowledge the authority of the Bible has been restricted; and the doctrine of its inspiration modified. Theologians have learned to accommodate themselves to the new situation, and, while still insisting on the truth of God as Creator, have left to science the description of the mode of Creation. Many informed and intelligent believers have been relieved of mental confusion and conflict, and saved from distress of soul, or even abandonment of faith, by this defeat of erroneous dogmatism.

(2) To the Christian reason and conscience, as it was developing, we may confidently hold under the guidance of the Spirit, there was much to offend in the Old Testament religion and morals, and the tortuous efforts of apologists were not successful in removing the offence. The breach in the solid wall of futile defence of Biblical infallibility, made by science, was widened in moral and religious interests. How welcome, then, to many baffled minds and bewildered hearts was the Higher Criticism, which by evidence derived from the Bible itself by accurate and extensive scrutiny turned the Bible itself into a witness against this dogmatic error. The term 'criticism' suggested censure, not unbiased judgment, and the term 'higher,' a claim to superiority by its exponents, and full advantage was taken by the opponents of the movement of the impression thus made on the uninstructed. That critics differ in their conclusions, and even change their minds, is no disproof of the soundness of the method of exact observation and tested inference—the method of science, which has achieved such discoveries, applied, *mutatis mutandis*, in another sphere. Another defeat of the Church has been a gain for the Christian religion, relieving faith of the incubus on reason and conscience which this erroneous dogmatism was imposing.

(3) A complementary, though not so immediately obvious, influence has been the comparative

study of religions. When it came to be more generally known that other religions also had their Sacred Scriptures, and that similar claims of verbal inspiration were in some cases made for them, the Bible was taken out of its isolation, and its claims, as well as those of other Scriptures, came to be more closely scrutinized, if intellectual consistency was to be maintained. Not all Christian theologians have allowed themselves to be so influenced. I know one estimable missionary who applies these modern methods to the Koran but insists on leaving the Bible untouched by them. Having pursued the comparative study of religions for a number of years, I have come to the conclusion that religion is universal in mankind and necessary to manhood; that Christianity must not be isolated from all other religions as alone true and all others false; that the unprejudiced comparison does not rob the Christian faith of its uniqueness as the sole revelation of the God, Father of all, who is reconciling the world unto Himself in Christ the Son, and realizing that reconciliation by His Spirit in men; but that the Christian theologian must place the revelation which he is interpreting in the wider context of God's revelation of Himself in Nature and history and the other religions of the world.

(4) The œcumenical creeds, which we may highly esteem as for their own era 'modern,' but which we cannot now accept as an adequate and authoritative interpretation of the Christian faith for all times, employ the categories of Greek philosophy; and it is not an adequate defence to claim that these are permanent. Certainly the category of substance and accident is permanent, and our thought cannot dispense with it, but it is not adequate, because it does not differentiate material and personal substance, as ancient thought had no adequate conception of personality; and for the doctrine of the Trinity or the Incarnation such a conception is indispensable for the thought of to-day. As used in the doctrine of the Trinity the word *person* is misleading, and has resulted in a popular tritheism, which obscures the essential Christian monotheism. The term *substance*, used to express the unity of the persons, perpetuates a static and not dynamic conception of God essential for our modern theism. In the doctrine of Christ the term 'person' needs to get a far fuller connotation than its ancient use gives, and that would demand a far closer relation of the two natures (a term which need not be altered) than the four adverbs of the creed of Chalcedon would allow. That our Lord was divine, that He was human, and that He was One, is the permanent truth which must at all costs be maintained as essential to Christian faith, although modern philosophy may supply us with the more adequate categories.

II. In all my endeavours to restate the Gospel for to-day I have been affected by all these influences, and have in all sincerity accepted, and in all candour expressed, whatever modifications of the inherited theology of the Church new knowledge and fresh judgment might demand. But I disclaim being a *modernist*, for those who are boastfully displaying that label are either altogether rejecting truths which I believe belong to the permanent deposit of the Faith, or are so modifying the statement of them as to put them beyond recognition for the ordinary believer. To oppose modernism to the 'traditional' theology is by the adjective applied to beg the question, for many who refuse to call themselves modernists do not accept an unexamined tradition on authority, but have tested, and have proved the worth of what they have retained in just as modern a spirit and by just as modern methods as the modernists claim to be their monopoly. Before dealing with some specific instances of the differences, a divergence in method may be discussed. The 'religious historical' school in Germany added to the criticism (literary and historical) of the documents, two other principles—correlation and comparison—and used them in such a way as to lead to conclusions which criticism alone would not have reached. The one principle—correlation—was derived from science, and the other—comparison—from the study of other religions, although of course neither principle belongs exclusively to either sphere, but the difference is one of emphasis. Both principles are necessary and legitimate, and only their unqualified application calls for criticism. Each of these may now be examined.

(1) Although science disclaims the metaphysical conception of cause as productive power, yet its whole procedure depends on correlation of antecedent and consequent, and wherever possible their quantitative equivalence. We must not say that motion produces heat, but that heat follows motion, and their quantitative relation can be determined. In human history such sequence can be observed, although it is not so uniform, and the correlation can never be so exact. The determinist challenges the witness of self-consciousness to personal liberty, and correlates actions to motives; but he cannot unerringly predict what action will be, as he has no infallible knowledge of all motives. There is, however, sufficient uniformity in human conduct to

justify generalizations about cause and effect (to use the common terms) which have a more or less degree of probability. The historian is entirely justified in explaining events by examining their antecedent conditions, in sacred no less than in secular history. But if, as has already been indicated, the revelation of the infinite and eternal reality in time and space has a supra-historical as well as a historical character, he is not entitled on the principle of correlation to rule out as impossible or even incredible events, for which there is as adequate evidence as he would ordinarily accept, because he cannot explain them in the ordinary way. It is not credulity to hold the convictions that God who is over all, as well as in and through all, may for the fulfilment of His own purpose of saving men in a world which sin has disordered, act in and through Nature or men in a way which the order of Nature and history cannot explain, so far as that order is known to us. God as above all may have reserves which allow Him an initiative congruous with His character and purpose. The evidence for any alleged miracle needs to be rigorously scrutinized and this congruity must be seriously considered before acceptance of miracle; but it is not for the historians as such with this principle of correlation to rule it out of impartial considerations.

(2) When we compare men with one another, the resemblances in their influence on our conception or estimate of manhood will probably outweigh the differences; but we should misunderstand and do wrong to a man if we ignored the differences, and regarded him as only a man in the crowd. We do recognize exceptional men, geniuses, who rise above and reach beyond the common level of human capacity and achievement. As God reveals Himself to men through men, may not the men whom He chooses and endows as His organs possess what even geniuses in other spheres do not, a consciousness of an immediate contact and an intimate communion with God, a receptivity for and responsiveness to God, that justifies their certainty that their message came from God, and their confidence in bidding men heed and obey. If God willed to complete His Creation by a manifestation and a communication as certain and complete as the conditions of His own Creation allowed, are we warranted in reducing the Incarnate Word to the measure of an ordinary man, real as His manhood was?

(3) To the direct challenge of both these principles, when applied in an unqualified way, some more general considerations may be added. (*a*) Theology is compelled to recognize the divine transcendence; the infinite and eternal reality is not exhausted in any or all of the phases or the stages of the finite and temporal actuality of Nature and history. We must ascribe to God reserves of wisdom, goodness, and power beyond all already manifested. God is immanent in the world, but cannot be measured by that immanence. (*b*) The theory of evolution is now generally accepted, and in the theistic interpretation it witnesses to the progressive manifestation, matter, life, mind, personality, at each stage something above and beyond the already existent. Even non-theistic philosophy speaks of *creative* in *emergent* evolution. Who can say that Nature and history, as ordinarily known, are and must be final? (*c*) The author or the artist tries to put as much of himself into the product of his activity as his medium will allow. May we not dare to believe that God so desired to express Himself in His Creation as fully as the limitations and conditions of created existence allowed; and thus the *Word* became *flesh*, the person in whom the *transcendent* was revealed beyond and above the existent *immanent* activity? (*d*) Explain it as we may, there is the mystery of pain and sin; for the relief of the one and the remedy of the other may not demands be made (and met) in the reserves of God, for which in a painless and sinless world there might have been no need? To redeem mankind from sin, and reconcile men unto Himself, it is not unreasonable to believe that in the fullness of the time God sent His Son to be Saviour. This brief indication of a Christian philosophy must here suffice to show that to be 'modern' in the four respects described in the first section, is not necessarily to be bound by an unqualified application of the two principles of the religious-historical school, discussed in the second section. In the third section, to which I pass, I give only two illustrations from 'modernist' practice which I feel justified in rejecting, while remaining 'modern.'

III. (1) The principle of *comparison* leads many *modernists* to reject what they call the 'traditional' doctrine of the person of Christ, and so to insist on the real humanity as to reduce Him to the measure of ordinary manhood. His uniqueness may be asserted; but the confession of His divinity is at once neutralized by claiming divinity for all men; and the difference of nature the creeds assert is made a difference of degree. I am as zealous to maintain the real humanity as any modernist, and yet decline to make ordinary manhood the measure of that reality. God made man in His image and likeness, but He did not make him *god*. Divine

nature has perfections human nature lacks, and human nature limitations which cannot be ascribed to divine nature. God is *capax finiti*: He can manifest and communicate Himself as man; man is *capax infiniti*: he can receive and respond to the manifestations and communications; the Word can become flesh, and flesh the Word. But adding a word to sharpen one of Paul's contrasts in order to apply it here; the earthen vessel is not identical with, although it contains and conveys the heavenly treasure. God is not man, nor man God, although their affinity allows a community in the one personal unity of the Incarnate Word. The *Kenosis* of God in the earthly life of Jesus in order to the *Plerosis* of the heavenly reign of Christ our Lord we must affirm; but not seek to minimize the mystery of the divine condescension in an illegitimate exaltation of man as divine. We must by all means suspend judgment on any feature of the earthly life of Jesus, where the evidence is inadequate, or reject anything which adequate evidence contradicts; we must be *critical*, but also watchful not to allow any assumption, such as this principle of *comparison*, to vitiate an unprejudicial and impartial scrutiny of the evidence. My criticism of the modernist is that he is not critical enough in his own assumptions. It is reasonable to believe in the grounds briefly indicated in the last section, that the redemption of man from sin and his reconciliation to God in Christ marks a new stage in God's creative activity, above and beyond the human, and that Christ the Incarnate Word is the premise, the pattern, and the power of that process of new creation, by which sinful men are being transformed, changed into His likeness, not to become divine, as He was, but perfectly human, and thus fully real.

(2) One of the gains of modern scholarship is that our increased knowledge of the historical environment in the Apostolic Age enables us to interpret the contents of the New Testament with an adequacy and accuracy hitherto impossible, although we must never claim infallibility for our judgments. The principle of *correlation* is justified as such. We can understand the teaching of Jesus, if we recognize its antecedents in the Old Testament, or in contemporary Judaism; light is thrown on some of the ideas He used by examining the Aramaic equivalents of the Greek terms in the New Testament. Paul and John (to use the traditional name without committal to the tradition of authorship) were affected by their Hellenistic environment, Jewish as modified by Gentile thought. Scholars are by no means unanimous as to the extent of that influence. It is not quite so certain, as modernists often assume, that Paul's doctrine of the Atonement was derived from the mystery cults of paganism, or that John's doctrine of the Logos was drawn from Greek philosophy and carried with it all the connotation of the term there. Admitting as fully as the evidence demands that in the formulations of doctrine the Hellenistic environment exercised an influence, although the extent of it may be disputed, to trace the source of the terms used is not itself a justification for assigning no more value to their doctrine than to this source. To describe the Pauline and Johannine teaching as a first-century theosophy is to ignore what was the very core of their teaching, the reality which was the object of their faith, and which in their teaching they were attempting to make intelligible. Unless they were deceivers or self-deceived their doctrine rested on their experience of the saving grace of the Risen and Living Lord. Was the Christ with whom Paul was crucified unto sin, and rose again in newness of life unto God, an illusion? Did the Master, who abode in John the disciple and in whom he abode, bringing forth the fruit of his 'spiritual Gospel,' not exist at all except as a fond memory? As regards the 'empty tomb' there may be suspense of judgment among Christian believers, and to base the belief in the Resurrection upon it is a blunder in Christian apologetics. As to the nature of the body in which Christ appeared, we speculate in vain. But to affirm that the Christian faith produced the fact, and not that the fact restored and sustained the faith, is to build the Christian Church on sand and not on rock. Paul and John were interpreting the true experience of the divine reality in Christ, and that faith still endures invincible.

The Growth of the Resurrection Faith.

I.

By Professor G. H. C. Macgregor, D.Litt., D.D., University of Glasgow.

The faith in the Resurrection is the foundation on which the whole structure of primitive Christianity is built. It is so historically, so that the very existence of the Christian Church will always be the foremost 'proof' of the fact of the Resurrection. And the Resurrection is also central for Christian dòctrine, the basic belief on which every other belief ultimately rests, apart from which every Christian promise is potential rather than actual. 'If Christ be not risen from the dead,' says Paul, 'then is our preaching vain, and your faith is also vain.'

For example, Jesus is proclaimed in the New Testament as the promised Messiah. But only in virtue of the Resurrection does He attain to the fullness of the Messianic dignity.—That is the view of the most primitive stratum of Acts: 'This Jesus hath God raised up,' says Peter at Pentecost, and 'hath made that same Jesus, whom ye have crucified, both Lord and Christ' (Ac $2^{32.\ 36}$). And Paul agrees that Christ is 'marked out as Son of God by the resurrection from the dead' (Ro 1^{4}); it was the Resurrection which put God's seal on Christ's Sonship.

Or consider the problem of Christ's death. In the Marcan tradition, except two or three times and then merely allusively (*e.g.* Mk $2^{19f.}$ 3^{6}), the death is scarcely mentioned without an almost automatic reference to resurrection and exaltation to glory. It is by His death that Christ saves: but in the earliest tradition the death considered alone has small place in the plan of salvation. It would in fact be nothing but an incomprehensible scandal apart from the Resurrection, by which Christ was rehabilitated after His ignominious condemnation; and it is Christ vindicated by the Resurrection rather than Christ hanged on the tree, who has power to save: 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins' (Ac $5^{30f.}$). In Ro $10^{8.\ 9}$ Paul, quoting what has been called the primitive Apostolic 'kerygma,' or to use his own words, 'the word of faith, which we preach,' defines it thus: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' It is faith in the Resurrection that saves. Indeed for Paul, justification, redemption, sanctification are obviously possible only through the Resurrection; for saving faith resolves itself into the mystical union with Christ dead *and raised*. 'If Christ be not raised . . . ye are yet in your sins' (1 Co 15^{17}). And for John the death is redemptive chiefly as the necessary means whereby the divine 'life' may be released from the shackles of the flesh and shed abroad as the Spirit of the Risen Christ.

In the earliest thought, then, it is the Resurrection alone which seals Jesus' Messiahship, fits Him for his rôle of Redeemer, and enables Him to pour out the Spirit which seals for men the forgiveness of sins. To preach the gospel was to bear witness to the Resurrection: 'This Jesus hath God raised up, whereof we all are witnesses' (Ac 2^{32}).

But what is implied by 'Resurrection'?—What conception lies behind the triumphant cry, 'Christ is risen!'? The theory of traditional theology has, of course, been that of a bodily resurrection, in the sense that the same physical body which was laid in the grave came forth and appeared to the disciples during a period variously, but quite definitely, limited. The thread of life is picked up and resumed for a time, as in the case presumably of Lazarus and others whom Christ 'raised,' the period being terminated by the Ascension. This conception is quite clearly present in parts of the New Testament, particularly in the Synoptic Gospels, and may be called for convenience, the idea of 'reanimation.' But side by side with it is another and quite inconsistent conception, according to which the Risen Christ is a purely spiritual and 'glorified' Being, who in virtue of the Resurrection has been exalted forthwith to the right hand of God, whence He manifests Himself to believers, as Mark puts it (16^{12}), 'in another form.' The Resurrection is not the resumption, even for a brief period, of the material life which was interrupted by the drama of Calvary: it is Christ's entry into final divine glory. This we may call the idea of 'glorification.'

Now it is obviously of the greatest importance

to determine which of these two conceptions is primary and basic to the Christian faith. Our earliest and only first-hand witness is Paul in 1 Co 15. The bearing of the passage on the historical evidence for the Resurrection we leave over for the moment. Meantime we note there is no hint whatever that Paul implies by the Resurrection of Jesus the reanimation of the identical body in which He was 'crucified, dead, and buried.' The evidence is all to the contrary; for Paul draws the clearest possible parallel between Jesus' Resurrection and that of believers in general. The former is the guarantee of the latter, for Christ is the 'first fruits' of the general harvest. We are, therefore, certainly justified in applying to the Resurrection 'body' of Jesus what Paul says of the body of the dead who are raised. For Him, as for them, the Resurrection is the transformation of a σῶμα ψυχικόν into a σῶμα πνευματικόν, not, of course, in the sense that the risen body is 'pure spirit' (that would be impossible to Paul's Hebrew anthropology), but in the sense that He is now endowed with a body whose attributes are utterly different from those of a material organism.

This is clearly the idea, not of 'reanimation,' but of 'glorification.' And this 'glorification' would appear to be identical in time with the Resurrection; for Paul, neither here nor elsewhere, knows anything of an 'ascension' as an event separate from the Resurrection—as if yet another change were necessary before Christ was finally glorified. Paul's vision of Jesus on the Damascus road is not differentiated in any way either from those of the Eleven before the 'Ascension,' or from his own later vision mentioned in 2 Co 12^{1}. The Jesus who showed Himself to the disciples in Galilee, no less than He who appeared to Paul, was for Paul the Christ glorified, as He would ever be in Heaven. There was complete personal identity between this Being and the Jesus whose body was laid in the tomb. But this body had already undergone the transformation through which the bodies of all the elect were finally to pass (1 Co 15^{51}).

The real significance of the Resurrection for Paul is seen in the fact that time and again he practically identifies the Risen Lord, at least in His activity, with the Holy Spirit. It has even been suggested that, when Paul says that Jesus was 'seen of above five hundred brethren at once,' he is, in fact, referring to the same experience which is elsewhere described as the pouring out of the Holy Spirit at Pentecost. At any rate, this gift of the Spirit fulfils for the author of Acts the function of the Risen Christ for Paul: it ordains to the task of missionary witness.

This identification, both in time and in significance, of the Resurrection with ascension, exaltation, glory, the effusion of the Spirit, runs through the whole New Testament. Note, for example, this from the primitive stratum of Acts: 'This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear' (Ac $2^{32f.}$, immediately after the Pentecost story). Resurrection in itself implies both exaltation and the giving of the Spirit. Similarly Paul, perhaps quoting here another primitive Apostolic formula, closely identifies resurrection and exaltation to heaven: 'It is Christ Jesus, he who died, yea rather who is risen again, who is at the right hand of God' (Ro 8^{34}). So, too, in 1 Peter resurrection and exaltation are virtually one: 'Baptism also doth now save us . . . by the resurrection of Jesus Christ: who is gone into heaven and is at the right hand of God' ($3^{21f.}$). The same idea appears in the record of Jesus' words to the penitent thief, '*To-day* shalt thou be with me in paradise,' where the victory over death appears as an immediate passage to heaven (Lk 23^{43}). Finally, throughout the Fourth Gospel, with the exception of a few 'concessions' to the more popular and materialistic viewpoint, death, resurrection, ascension, the gift of the Spirit are so to speak almost 'telescoped' into one single moment of glorification. Put side by side two verses such as these: 'Jesus knew that his hour was come that he should depart out of the world unto the Father' (13^{1}); and this, 'Jesus said, The hour is come: glorify thy Son' (17^{1}). The hour of death is itself the hour of 'glorification.' We realize that no place is left for the thought of an interval during which Jesus first lies in the tomb, and is then for a season reanimated before a final glorification. The most interesting exception is 20^{17}, where Jesus says to Mary: 'Touch me not; for I am not yet ascended to my Father.' But even here the idea seems to be that familiar communion with the Risen Christ is to be realized, not by handling a revivified body, but only through the gift of His Spirit: and, as John says elsewhere, 'the Holy Spirit was not yet given; because Jesus was not yet glorified' (7^{39}). The significance for John of the Resurrection is that it seals Christ's entry into heavenly glory, whence He sheds forth His spiritual power. In the latest Gospel the circle has come back full upon itself, and we are again at the primitive viewpoint. For,

as C. H. Dodd says, summing up his study of primitive Apostolic preaching: 'The more we try to penetrate in imagination to the state of mind of the first Christians in the earliest days, the more are we driven to think of resurrection, exaltation, and second advent as being, in their belief, inseparable parts of a single divine event' (*The Apostolic Preaching and its Developments*, 68).

It is in the Gospels, particularly the Synoptics, that we find the more materialistic concept of 'reanimation.' Jesus in virtue of the Resurrection resumes for a season His earthly, physical life. He has a real body and can say to His disciples: 'It is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have' (Lk 24^{39}). To show that this is no phantom, Luke even insists that Jesus 'did eat before them' (24^{43}), while in Ac 1^{3} it is stated that Jesus during the 'forty days' gave 'many infallible proofs' of His Resurrection. We seem to hear the physician's characteristic scepticism as to the 'reality' of anything save flesh and blood! So, too, in the Appendix (21^{12}) of the Fourth Gospel the Risen Jesus says, 'Come and dine,' though it is not expressly stated that He Himself ate. In ch. 20 Thomas is invited to place his hand in the wound in Jesus' side (20^{27}), though even here one feels that the tradition behind the narrative is in harmony with the Gospel as a whole, and conceives the Risen Christ as a purely spiritual Being; for Thomas does not accept the invitation, and Jesus says: 'Blessed are they that have *not* seen, and yet have believed.'

From this more materialistic viewpoint two consequences follow. The first is the idea of an interval, whether it be forty days or less, during which Jesus resumed a terrestrial existence, and which is followed by the 'Ascension.' It was thus felt easier to explain why it was that the appearances of the Risen Christ had ultimately ceased: they had been confined to this interval period. This doctrine of a separate Ascension quickly became orthodox, but it seems foreign to the primitive tradition, and traces of the earlier viewpoint long remained, for example, in the Gospel of Peter, where the angel says to Mary Magdalene: 'He is risen and returned to that place whence he came.' And even when this idea is present of a period of transition between the earthly and the heavenly life, the appearances are still isolated occurrences. It is only much later, for example, in the 'Epistle of the Apostles' (*c.* 160), that we have an attempt to give a continuous story of the activities of the reanimated Jesus from the tomb to the Ascension. The second new idea is the distinction made between two types of Christophany, the 'real' appearances granted only to the Eleven during the intermediate period, and the later ecstatic visions of the glorified Christ, among which the author of Acts, unlike Paul himself, would appear to class the Apostle's experience on the Damascus road. Paul sees a light and hears a voice, but there is no definite suggestion of an objective appearance of the Risen Jesus.

Now, which is the more primitive form of resurrection belief, 'glorification' or 'reanimation'? There seem at least three good reasons for giving precedence to the more spiritual conception. Firstly, it is vouched for by Paul in one of the earliest New Testament documents, 1 Corinthians, whereas the idea of 'reanimation' is found only in writings which, at any rate in their present form, are distinctly later. Secondly, the spiritual conception constantly appears, both in Paul and elsewhere, without any materialistic alloy, whereas there is no account of the Resurrection, either in the New Testament or in the non-canonical writings, where the idea of 'reanimation' is not to some extent modified by details suggested by the more spiritual point of view. During the walk to Emmaus an apparently material Jesus appears and vanishes mysteriously (Mk 16^{12}, repeating the same tradition, says He appeared 'in another form'). In Lk 24^{37} it is expressly stated that the disciples thought He was 'a spirit,' though the rest of this section is noticeably materialistic; while in Jn 20 the Christ whom Thomas is asked to handle has already passed through closed doors. Even the description in the same chapter of the empty tomb (which is, as we shall see, always associated with the idea of 'reanimation') has features which suggest 'glorification': the picture of 'the linen clothes lying' and the napkin 'twirled in a place by itself' seems intended to suggest that the physical body had been transformed into a spiritual and glorified body, leaving the wrappings undisturbed. Now we may suppose either that these two divergent conceptions of the Resurrection existed at first as two parallel and independent conceptions, which were later somewhat awkwardly combined; or that originally there was one simple, homogeneous conception, to which divergent and inconsistent embellishments were subsequently added. I prefer the latter supposition, and believe that the original conception was the more spiritual one. For, thirdly, it seems fairly evident that the more materialistic features are later additions due to apologetic motives. They are so many replies to popular objections to belief in the Resurrection.

They illustrate a growing tendency to make faith more and more concrete.—On the other hand, it would be very difficult to suppose that apologists would have made the gospel more difficult of acceptance by a popular audience by sublimating and spiritualizing their presentation of an originally materialistic Resurrection story. As Dr. Montefiore puts it: 'In the earliest stage the risen body was not the material body. It is the glorified body which is manifested to those to whom the vision is vouchsafed. . . . But enemies said that the visions were merely imaginary: they were hallucinations. . . . Hence came about the materialization of the visions. It was no apparition. The risen Jesus had a real body . . . He was the very same Jesus who had died upon the cross and been put into the tomb' (*Synoptic Gospels*, i., 405).

Faith in the Risen Christ was thus at first a simple affirmation of His exaltation to the rank of Messiah and Lord, and was quite independent of any stress upon the material reanimation of the body. This is a secondary emphasis born of the necessity of apologetics. It was only later that the material side of the Resurrection became in itself an object of belief, and was constituted the chief proof or 'sign' of the verity of the Christian faith. Note, for example, Matthew's adaptation of 'the sign of the prophet Jonas,' which in Mark has no reference to the Resurrection (Mt $12^{39f.}$).

(*To be continued.*)

In the Study.

Virginibus Puerisque.

The Good Day.

By the Reverend D. M. Wilson, M.A., Stromness.

'Be courteous.'—1 P 3^{8}.

When people meet they wish one another 'Good morning,' 'Good afternoon,' or 'Good evening,' according to the time of day. These are all various forms of 'Good day.' It is a splendid thing that there is a word of greeting which every one can use, and which is suitable and right for all occasions. We can all be courteous, and the pleasant word 'Good day' is one of the best and most useful words in our language. It is the word with which we greet our friends, and, even though we are just passing in the street, it is the happy pass-word. It is the word, too, which makes friends for us, and keeps friends for us.

There is a little village in Italy that stands on a mountainside, and near the centre of that village you can see a white stone in a wall and read 'Good morning, good people,' written, of course, in Italian. And the meaning of it is that more than six hundred years ago a great and good man called St. Francis used these words as he passed along the streets. With a smile he gave the villagers this greeting and they have never forgotten that first salute—'Good morning, good people.'

It is also the word for the home. We should be as polite to our own family as we are to strangers. Some boys and girls forget this. They are pleasant outside, but they are not so pleasant in their own homes. Let us be courteous and kind to our own people above all, for they are our very best friends, and deserve nothing but the very best from us. Such words as 'Good morning,' 'Good night,' and 'Please,' and 'Thank you,' help to make the happy home. These are 'Good-day' words in the home.

It is a fine thing to be courteous in manner and polite in speech: to know all the pleasant words of 'Good day,' and to practise them. But far better than the words of 'Good day' is the spirit of 'Good day.' And this can be ours. When we are thoughtful, kind, and unselfish towards other people, we have this spirit; and it spreads pleasure and happiness around us. Saying 'Good day' to others is very nice, but how very much better if you can help them and cheer their hearts by your own kind, friendly spirit.

Once long ago there was a girl called Pippa who had the 'Good-day' spirit. She was only a poor girl, but she had the pure, happy heart which meets the world with a song.

As Pippa passed through the village in the bright morning, people heard her song with its glad and beautiful message:

God's in his heaven—
All's right with the world!

and it cheered many hearts. It made them remember the goodness and loving-kindness of God, the Heavenly Father. As they thought of Him, gladness and joy came into their hearts, and they felt a new desire to please God in all their ways. Pippa was helping to make the world a happier and better place. She brought the spirit of 'Good day' to others. Here is the finest thing which you or any one can do: you can so speak, so act, so live, that your life is like a song which brings courage and cheer into the hearts of others. This is the spirit which Christ wants us all to have. When He was on earth He went about doing good. His heart was so full of goodness and love that His presence brought courage and help to everybody. He had the perfect 'Good-day' spirit, and He wants to fill our hearts with this spirit. If we ask Him, He will make all our days good, good for ourselves and good for others.

The story of Pippa and her song was told by the poet, Robert Browning. He was a faithful disciple of Jesus and had the 'Good-day' spirit of the Master. Here is a lovely thing which his sister said about him:

> His tongue which like a stream could run
> Smooth music from the roughest stone,
> And every morning with Good day
> Make each day good.

May it be said of you that 'Every morning with good day' you 'Make each day good.'

Insulators and Conductors.

By the Reverend D. A. Sutherland, M.A., Killermont, Glasgow.

'If we walk in the light . . . we have fellowship.'—1 Jn 1[7].

I want to tell you this morning something about a substance called selenium. To look at a piece of this selenium you might think it was a bit of grey stone with a shiny surface; if you can think of a piece of coal and imagine it grey and not black, then that is what selenium looks like.

Selenium has a peculiar habit. It behaves in a strange way. This stuff that looks like a bit of shiny slate will not let electricity pass through it—if you keep it in the dark! I wonder if you know what we call a thing that doesn't let electricity pass through it? We call it an insulator. Well, as long as this selenium is in the dark it is an insulator. But if you take a torch, just a small pocket torch, and shine the beam of light upon it, then the electricity passes through and it becomes a conductor, that is the name we give to anything that allows electricity to pass through it. Shine the beam of light on this selenium and the current passes through—switch out the light and no electricity passes. So you see the substance changes its nature when the light is shining upon it. If we can find a brighter light than that of a torch to shine upon it, then we can make more electricity pass through. The brighter the light the more electricity there passes through.

Scientists use this selenium to measure the brightness of the stars. It doesn't take a great big piece to do this, only a tiny bit is used. They let the light from the stars fall upon it and then they measure how much electricity passes through, by this means they are able to say that such and such a star is brighter than another. There are many more inventions that use a little piece of this selenium, but they are too many for me to tell you about them at present.

In God's world of human beings you and I are just like little pieces of this selenium. For Jesus said, 'I am the light of the world'; and if we don't let the light of Jesus shine on us, but stay in the darkness, then we will be insulators—no currents of love will flow through us, the world will know nothing of Jesus through us. But if we let the light of Jesus fall upon us we become conductors, that love and kindness and happy fellowship may flow through us into the world. And we can help on that work by telling others all about Him and changing them by His light from insulators into conductors.

The Christian Year.

Sexagesima.

The Revelation of God in Jesus Christ.

'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.'—He 1[1, 2] (R.V.).

It belongs to the nature of God to reveal Himself, and this revelation takes many forms. God expresses Himself in the order and beauty of the natural world, in the mind of man, in the stirrings of conscience, and in all those movements of the spiritual heart of humanity which make men feel that they belong to eternity as well as time. As we survey the process of evolution we see that this revelation is progressive. More of God is revealed in the later stages of the development than in the earlier. The process is crowned by the appearance

of personality. A person at his best, a person striving to be true to his highest possibilities is the clearest index of the character of God.

But within this larger revelation is, so the Christian believes, a revelation of a more special kind, connected with a particular people, the Hebrews, and with a particular historical figure, Jesus Christ. Has modern criticism rendered that traditional belief untenable? Is the belief incongruous with what we know about this earth and its history? Surely not; on the contrary, the Christian belief, viewed in its broad outlines, harmonizes wonderfully with what we know of God's general method of operation. If all the lower stages of evolution have led up to the appearance of personality, and if personality is always 'in the making,' with capacities for future growth to which we can set no limit, a revelation of God in and through a Perfect Person would not seem unreasonable. Again, if we grant that there was a special revelation, we can see, as we study the Bible which records that revelation, that it was not made all at once, but was progressive.

We are confronted with certain facts, which call for an explanation. The facts, briefly put, are these: We find a certain nation developing a religious consciousness and a religious experience of a very remarkable kind. What explanation can be given of this fact? The Hebrews said that God was specially teaching them; they used the word 'revelation' to account for their knowledge of God. Were they the victims of a vast self-deception which persisted through centuries of their history? If we concede the existence of a God who can fairly be described in personal terms, a God who is carrying out a purpose, or many purposes, in the universe, can we deny Him the power to select a special race to be the channel through which a revelation should be given, clearer in kind than the revelation of Himself given in other nations? Selective action is characteristic of human personality; is it to be denied to God? There are many difficulties connected with the idea of a special revelation; but so remarkable was the religious achievement of the Hebrews that we cannot dispense with the thought, if we are to attempt any explanation at all of Hebrew religion.

But there is another fact connected with the religious experience of this race which is even more striking. Hebrew religion looked forward; it was a religion of expectation. This note of hope and expectancy sounds out most clearly in the prophets. It was not given to the prophets to predict in detail a distant future, nor had any of them a vision of Jesus Christ; but it was given to them to proclaim the coming, through the redemptive action of God, of a kingdom of love and peace and righteousness; and to some of them to see an ideal figure, whom they named Messiah, as ruler of that kingdom, in whom the gracious purposes of God should be gathered up and consummated. The spiritual heart of Messianic prophecy finds its consummation in the Person and work of Jesus.

Attempts have been made to show that in the Gospels we have an idealized construction of His Person designed to make it correspond with the Messianic hope; and that, because Jesus thought of Himself as Messiah, it was natural that those who wrote His life should 'write it up' in Messianic terms. The futility of these attempts is patent. In the first place, though it is true that Jesus thought of Himself as Messiah, He filled Messiahship with a new meaning. A Messiah who was to suffer and be crucified was not the Messiah for whom the Jews were looking.

In the second place, though He claimed to fulfil the past, He treated it with sovereign freedom; setting aside the Mosaic law in the interests of a higher morality, selecting from the past of prophecy those abiding spiritual elements which conformed to His conception of Himself and His work. In the third place, this ideal construction theory breaks down when it is brought face to face with the facts. Does the narrative in the first three Gospels read as if it were the work of writers who were inventing?

The whole of Christian experience is a commentary upon the amazing personality of Jesus; and, unless we are to set it all aside as delusion, we have to admit that no attempts to explain away the general impression which we receive from a study of His character in the Gospels, that here was One who can be construed only in terms of Godhead, are successful.

Christian faith has always given to Jesus the value of God. Moved by love for men, wishing to help them, wishing to give them a supreme revelation of Himself through the highest medium available, that of personality, God Himself, and no less a Being, became a human person. This is what Christianity affirms.

Think of the wonder of such a revelation! That God in love for men should stoop to become man is the most amazing fact in the universe. But note how the wonder fades from the revelation, if we take any lower estimate of Jesus.

There is all the difference in the world between saying that God selected one of human race to be His agent in redemption, and saying that God came Himself into human life. The one view

teaches indeed that God is Love, but the other shows us a Love so profound and tender that it stoops to bear the burden of human sin and suffering. How different, again, is the meaning we attach to the word 'Saviour' on the rival views! On the theory that Christ was a specially endowed man can we say with confidence that He is 'mighty to save'? May there not be limits to His power? Those who have experienced Christ's power, who have entered even a little way into the meaning of the Cross, and felt the compelling force of His Person, will unhesitatingly say with St. Thomas, 'my Lord and my God.'

This redemptive act of God by which He Himself became man challenges us from many sides and in many ways. Here let us take one aspect of the challenge, its call to us to consider the value of our own personality. It is a help in an hour of temptation to pause and ask, 'Can I, being what I am, and wearing the human nature which Christ wore, do this?' True self-respect has as its corollary respect for the personality of others. However low down a man may have sunk, he has an inner sanctuary of personality which must be reverenced.

The Christian motive of love really means such sympathetic respect for the inner self of a brother man as will issue in the desire to help him in the highest ways. That which underlies all our attempts to reform the social and economic order is the recognition of the sacredness of human personality.

Let us think of ourselves as raw material which God can fashion into wondrous shapes of grace and beauty. Let us dwell on our possibilities of growth in character and service. Let us fix our eyes on Jesus Christ as the pattern after which we have to grow, remembering that He is power as well as pattern, and so can reinforce our trembling purpose. And always let us remember that our true self is the self which aspires, which sees the vision of higher things, which feels the restlessness of a divine discontent and reaches out after God. Personality is intrinsically sacred because it is the abiding-place of the Spirit of God.[1]

QUINQUAGESIMA.

Sleeping Beauty.

'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'—Eph 5^{14} (R.V.).

When, in 1922, Mr. Rudyard Kipling received a Doctorate of Letters from the University of Paris, he delivered a lecture on Fairy Tales; declaring that by its Fairy Tales the character of a nation could be gauged. We might go further, and see in these wonderful fancies, which enchanted our childhood and still hold us in thrall, the clearest exposition of the deepest instincts of all mankind. Fairy Tales are so ancient, so universal, and so lasting, that they must be the response to some strong and natural craving in the human heart. They also reveal what that craving is. It is a craving for the world to be indwelt by the Presence of God; though crudely expressed by these imaginings of wonderful little folk possessing magic gifts.

Let us take the story of Briar Rose, or Sleeping Beauty, which is really a heathen Book of Revelation. It described the fate of pagan deities at the hands of Christianity, and foretold some day the resurrection of pagan religion which now lay passive and dormant beneath the heel of the Church. 'The old gods are not dead, they are asleep.' So the half-converted peasants of Western Europe muttered to each other, and whispered to their baptized children. And, indeed, they have been proved to be right. For after a lapse of over a thousand years, pagan deities like Thor and Woden, who had slept forgotten in the days of our week, have awakened to life in this twentieth century to give to Germany a racial culture and religion.

There are literally thousands of the Sleeping Beauty class of fairy tale. They are to be found in all Teutonic, Scandinavian, and Slavonic countries. And in them all there are three chief features which reveal the deep-hidden meaning which they enshrine.

1. *The first characteristic is the Sleeper,* doomed to oblivion until the Deliverer shall appear.

Sometimes the Sleeper is a Warrior God: and herdsmen wandering into caves after lost cattle have blundered into a vast underground chamber, and beheld a red-bearded king with his armed warriors asleep upon their sleeping steeds. Or, sometimes, it is an Enchanted Princess sleeping within her rampart of thorns, or the fastness of a magic castle. But whether Sleeping Hero or Sleeping Beauty, the hidden meaning is the same. The Sleepers are pagan deities driven underground by Christianity; but not dead, and destined to rise again.

2. *The second characteristic of the story of Sleeping Beauty, and its like, is the Deliverer.*

The awakening of the Sleeper is always at cost to the Deliverer. With Briar Rose there was the wall of tearing thorns. In other tales, such as 'Fearless Johnny,' intrepid courage and the utmost endurance alone can bring deliverance. It is a striking feature, for it seems to show that in their contact with Christianity even defiant pagans fell under the spell

[1] V. F. Storr, *The Living God,* 112.

of the Thorn-crowned Saviour and His Sacrifice for man's salvation. With the result that they looked (as it were) for a Christ to save them from Christianity. But besides the deliverance in general which can only be effected at cost, there is some particular performance, required in each of these myths, to awaken the Sleeper, and it invariably points to a revival of paganism. What appears to be a mere jingle of words to break the magic spell, is really an old heathen incantation.

3. *There is a third characteristic found in the majority of fairy stories of the Sleeping Beauty type.* There is the special day on which alone the deliverance can be accomplished—namely, on Midsummer Day or May Day.

In such fancies the old myths spoke truer than they knew. For, even as the days of the week are still named after heathen deities, so the Maypole and all the customs associated with Midsummer or St. John's Eve are relics of religious celebrations on these great pagan feast days. It may, therefore, truly be said that on such festivals the banished deities of bygone ages reawaken and appear on earth once more.

Now, bearing these characteristic features of Sleeping Beauty in mind, there comes to us from out the dead past a message that is vital to the Church in its work abroad and at home, and also to all of its members.

(1) *First as regards the work of the Church Overseas.* The very fact of such tales as Sleeping Beauty is an appeal from ourselves before we were Christian, how *not* to bring the gospel to non-Christian lands to-day. There are two methods of missionary effort. The one is that of Condemnation, the other is Ministerial: and remember, our Saviour came not to judge the world but to save the world. The former method, of Condemnation, denounces all heathen beliefs as wicked and superstitious. The Ministerial method, on the other hand, accepts all that is true in man's ignorant groping after God; and then, like St. Paul at Athens, reveals Christ Jesus as the Unknown God, the full satisfaction for longing and searching hearts.

As the story of Sleeping Beauty warns us, the method of Condemnation is in part to fail. Fifteen centuries ago Christianity swept through Western Europe with all the prestige of Roman civilization behind it. So were the old gods driven out of barbarian lands! But they still lived on, hidden in barbarian hearts. Missions to-day can repeat the mistake by arousing racial pride and loyalty against an English Christ. The destruction of superstition can be left to the spread of Western education. But it is for the Church, with her ministerial vocation, to fill the empty void in westernized but still pagan lands with the Love of Him who is the Desire of all nations, and who sums up in His own Person all the hopes and beliefs of every race.

(2) *Secondly, the same truth applies to Evangelism at home.*

Eighty per cent. of the masses of our people still stand outside organized religion. The Church repels them. But the Person of Christ holds for them (as with our pagan forefathers) a wonderful and magnetic attraction. As long as the Church is associated in the popular mind with pageantry, privilege, and pretentiousness, it can make no appeal. Humility and Service, Love and Sacrifice, alone can awaken for Christ that passionate longing in English hearts for a higher life.

(3) *But, in conclusion, what of ourselves?*

What, so far, has our religion accomplished for us? As with the Nature deities of bygone times, has it only driven underground our natural instincts—pride, selfishness, greed, and lust? Is our religion a sad thing: a matter of dull duty and the repression of what we secretly enjoy? Or, have we experienced the result of real consecration, and discovered all our natural instincts amazingly free to find their glorious fulfilment in the romance and satisfaction of devotion to Christ? It is pitiful how many Christians miss the mark. They put the natural man to sleep; but never allow the spiritual man to live at all.

Then how may we find deliverance, for we are not mere passive agents like Sleeping Beauty?

Assuredly the Saviour is ever knocking at our castle door, and tearing His hands on the briars that forbid His approach. But yet we have to awaken ourselves, and discover His presence. 'Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.'

In many fairy tales the Enchanted Princess appears to some mortal, and with suppliant tears informs him how she may be freed. It is by some task to be performed *without once looking back.* But the would-be deliverer looks back; when the Princess vanishes wailing, 'Lost, lost, for ever lost.' At times, the Sleeping Angel in our heart stirs in its sleep and calls to be set free. That is our chance! Let us seize it in God's name! Go straight forward! Continue instant in prayer! Persevere unfaltering in the path of duty! Obey, without reserve, the direction of the Holy Spirit! *And never look back!* For then the sleeper shall awake. Your dead self shall live. And Christ shall shine upon thee.[1]

[1] C. M. Chavasse, *Christ and Fairies*, 22.

First Sunday in Lent.

The Faithfulness of God.

'God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'—1 Co 10^{13}.

In thinking about temptation, by much the most important thing is to secure that all the vital factors are kept in sight. Why is it that the spectacle of a man's soul on trial leaves us excited but not solemnized, profoundly moved but not purified by emotion? Because we regard it only as a drama. Now the dramatic faculty is an ineradicable part of human nature, but it cannot do the work of faith in addition to its own. And the difference, for our present purpose, may be put thus: that the dramatic instinct is occupied with temptation merely as a process within the human mind, or between man and man; but religion looks deeper, and sees God. Then the one question worth asking about temptation becomes: Where is God's place in it, what is His attitude toward it? That is the point on which the Bible fixes, and on which the text has something to say which it is worth while to consider.

1. First, *there is a limit beyond which temptation is unbearable.* 'God,' says the Apostle, 'will not suffer you to be tempted above that ye are able.' Add a few more miles to the velocity of the hurricane tearing through the forest, and on every side the giant trunks come crashing down. So, too, there may come a limit of endurance, an insupportable tension, in a man's conflict with evil.

'If you play with temptation,' said Mary Slessor, 'don't ask God to help you.' If we head straight into evil, with eyes fast shut and fingers stopping our ears, any one can tell what will happen.

What is the practical inference, now that the fact of a limit has been ascertained? Just the homely thought, that no one can tell where the limit is, therefore experiments are foolish. If we set out to try and discover the exact line, we may succeed, but remember it will be because already we have crossed it and got on the wrong side. The line is visible only as we look back. To try how long we can bear an evil influence without yielding is to play with fire.

If the limits of safety are concealed, let that fact counsel us not rashly to tamper with these inflammable natures we carry about the world. Beware how we manufacture temptations for ourselves. What would be thought of the navigator who knows there is a line of reefs jutting out near the harbour mouth, and yet tries how close he can hug the shore without running his vessel on the rocks? There are people, for example, who fancy they can safely indulge in strong drink, because they only take a little; but most of their friends know they are taking a good deal more to-day than they took five years ago. Better a little wholesome asceticism, in which none of us is likely to exceed, than the method, exploded a thousand times over, of gambling on our powers of self-recovery.

2. Look next at the truth that *temptation is under God's control.* That obviously is implied in the promise of the text, that He will adjust our trial to our strength. It will not be permitted to come to us at the wrong moment, or without preparation.

Sometimes after a fall we speak in our despondency as if temptation had been sent upon us precisely when we were weakest, and as though, if only we had been allowed to arrange our own lives, we could have gained a much sounder discipline of character without the needless dangers we had undergone. But is not that unwisdom? We quarrel with life because of its risks; but would any one listen to the soldier who, after defeat, complained of having been sent into danger? There is no comfort to be had from poor excuses; there is comfort and exulting power to be drawn from the certainty that a loving God's ruling hand is over all. Temptation lies in His will; and it may be candour will force from every one of us the confession that in the crisis of moral struggle God never abandoned us but when we ourselves wished Him to depart.

But the Divine control is not negative merely, in the sense that temptation will not be allowed to go too far; it is positive, because through its instrumentality God confers invaluable gifts not to be had in any other way. How can we imagine real discipline of character could be attained, except by means of—amongst other things—temptation?

Temptation, like the comets that flash across our sky, trails behind it a bright retinue of blessings. Sometimes it breaks in upon complacent peace; sometimes it rebukes neglect of prayer; sometimes it pricks the bubble of self-righteousness; sometimes it makes Christ more precious and therefore more near—and if it does any of these things, we shall not find it very terrible in retrospect, and the hall-mark of a Father's loving purpose will stand out clearly. Trust God; He will never let you be tempted beyond what you can stand.

3. *Something will be done to help us.* 'He will with the temptation make a way of escape.'

Temptation, that is to say, is inevitable in itself;

it is part of man's life. What then? Does it just work itself out, in obedience to cold, rigid laws, with a dumb, heartless universe looking on? Not so. There is a way of escape, furnished by God Himself.

What is more, the Apostle hints that the temptation and the escape correspond to each other. As he puts it here, it is *the* way of escape—one that matches the difficulty and presents itself along with it. If we are tortured with an evil imagination, there is a method in which that very imagination can be sublimated, as people say to-day—that is, switched off, to nobler objects. If our besetting sin is selfishness, we can somehow get out into the bigger world of sympathy. If it is hasty temper, then the quick feeling and ardent energies can spend themselves elsewhere without doing damage. God's plan never is to exterminate the mutinous instinct, but to find it better work.

A way of escape—is there one of us who does not feel how that makes a revolutionizing change in the position? What is it breaks down so many of the tempted, and flings them, bruised and faint, under the grinding heel of sin? Just the sad persuasion that the struggle can only end one way; that they have been caught and caged and fettered by circumstance, till escape is unthinkable. Let the man see a wide gateway anywhere and hope that brings triumph will lift its head again.

The one question a tempted man has to answer is this: When God points the way out, shall I obey loyally, and take it? Sometimes it costs pain; are we ready to pay the price? Often the sacrifice God asks of us is to put our pride in our pocket and take to flight.

4. Lastly, the whole experience lies under the *faithfulness of God*.

People often ask the question, or catch it up from other lips: Does it matter what a man believes? There is no difficulty about answering that. In the hour of temptation, in the very throes of it, nothing except what he believes will matter in the least. And the centre and pivot of all will be what he believes about God. Let the constant love of that strong Friend be assured, and the whole balance of life and hope is redressed, and light hangs over the coming years. 'Nature never did betray the heart that loved her,' the poet tells us; and in a still deeper sense, if Christ is true, we can rest troubled and tossed hearts, and feeble volitions, and haunting memories, upon the strong love of a faithful Creator.

Go down to some great dock of our seaport towns and watch the astounding sight 'of a man setting the strength of his two arms against the whole weight of ocean when he closes the dock gates. How can any one man stand up against the great sea and defy it like that? Because behind him there is the whole science of engineering,' and it is all enlisted on his side. So when the surge of evil is coming in upon us, to sweep us away in failure, all the power of a faithful God is at our disposal, and in His strength we can thrust back the tide. Let us claim that power. God is putting it into our hands, for escape and victory and joy.[1]

Second Sunday in Lent.

Preparation for Privilege: A Pre-Communion Sermon.

'And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.'—Lk 22^{10}.

We may perhaps come to our Holy Communion with more prepared minds and hearts if we give a little thought to a certain man who did not himself cross the threshold of the Upper Room long ago, but whose office and honour it was to conduct the friends of Jesus thither.

We may be prompted by our thought of him to reconstruct, in imagination, one of the unwritten episodes which lie behind the story of the Last Supper. There was in that city a servant of a certain householder, and that day he was probably a much surprised man. His master had laid on him an unfamiliar task, and one which was embarrassing in its unusualness. At the proper hour, as evening fell, he was to betake himself, carrying a pitcher to the well where the women drew water, and from thence he was to return to his master's house. This, therefore, he did, and there might have been seen that evening the unusual sight of one man, among many women, carrying home a pitcher of water. 'A servant knoweth not what his lord doeth,' and it is doubtful that this man knew the significance and purpose of what he did that eventide. There were reasons why he should not know that he and his action were for a secret sign agreed upon by his master and a Friend.

Here, then, is a humble, nameless, and probably entirely unconscious figure, in a memorable series of events. There are many such nameless and almost ghostly figures in the crowded gallery of the New Testament, and among them is this nameless servant with the pitcher of water. We see him for a moment and then he is lost. He was probably

[1] H. R. Mackintosh, *Sermons*, 189.

unaware that he had done more than fulfil an order. Yet through twenty centuries and on to the end of time, he will be remembered as the guide of those who entered the sacred fellowship of the Holy Supper.

Now what should hinder that this man should not be to us exactly what Jesus planned that he should be to the disciples, namely, a sign and a guide? He is a fitting symbol of certain qualities which take us as safely and quietly into spiritual privilege as he himself led the disciples. There are qualities of mind and dispositions of the spirit, which, if we follow the way of them, will bring us, not unpreparedly into the presence and fellowship of our Lord.

Obedience is the first of them all. 'At the hour I tell thee,' said the master of this servant, 'go and then return,' and prompt to the moment was the obedience. No servant upon whom his master could not utterly rely, would have been sent upon an errand whose issues all depended upon a meticulous obedience.

It is along that same path that we too come most securely to the fellowship of Jesus. 'Ye call me Master and Lord and ye do well,' and until we learn to call Him Master and Lord, accepting all the implications thereof, our confession of Him will never be anything but the shallow compliment which He is not open to receive. 'Ye are my friends if ye do the things I command you.' So spake Jesus, laying upon us an obedience if we would enter into His friendship and saviourhood.

Not without insight and truth did a philosopher teacher of our time find this the heart of religion, as a Christian understands it, and declare that Christianity is a great and commanding Loyalty. Let it be known to us, however it may judge us, here is the preparation for privilege. It is not doctrinal but practical, and the Supper of the Lord; not any other occasion of spiritual fellowship, can ever mean so much to us, nor give so much to us, nor bring us so near the heart of our Lord, as when we come saying, even though it be whispered out of a deep consciousness of things left undone and obedience flawed in the attempting, 'I delight to do thy will.' For 'One is our Master!'

As obedience is first, *Humility* is the second quality which makes this man a symbol and a guide. To do the thing laid upon him in a public place, before the glances of the merely curious, and disregardful of many a sneer at the sight of a man doing what was regarded as no work to give a man, was this man's calling that day. Doubtless he was self-conscious, but he did his work with precision, and, if it laid on him some slur, he had the humility which made no demur, offered no explanations, but left the responsibility upon the master to whom it properly belonged. We are astray if we regard humility as simply one of the Christian graces. It is the rootage of all the graces, and basal to the Christian character. Lacking it we may have all virtues and in the sum become the finished Pharisee. Certainly it is the lowly mind that has intimacy with Jesus.

'Learn of me, for I am lowly,' He said to all His scholars. That is why an ancient Saxon version of the Beatitudes opens with this unexpected translation, 'Then drew near unto Him, His learning Knights,' for the beginning of knighthood in the days of chivalry was an act of lowliness and the end of it also.

You will mark though that it is no cringing and crouching demeanour and none of the shuffling that suggests a lost self-respect that deserves the name of this quality of the soul called Humility. No man ever carried a pitcher of water in the Orient way, save with a lifted head, a straight back, and a free step. But it means a lowly heart, ready to accept things without self-importance, and a modest mind ready to hear and willing to trust.

Jesus Christ's poor man of this Beatitude is not to be known by his circumstances. He may be high or low in his rank; he may have many possessions or none at all, but he is a man who feels the deficiency of his own nature, his insufficiency of himself and the all-sufficiency of God's grace. He has 'got off' from himself, which is the meaning of the Master's word, 'deny thyself.' Jesus Christ's poor man is not discovered by his circumstances but by his soul. He is a man who has made two discoveries. He knows himself as sinful and weak. But he knows too that he is nevertheless permitted to serve a great Master. Acting on these two discoveries, he puts self where it should be and walks in lowliness. And just as hunger may be trusted to make straight going for bread and thirst for the spring, so this quality goes by instinct and affinity to the intimacy of Jesus.

Finally, there is *Faith* of which this man is also a symbol, and without which neither he nor we can come so much as to the threshold of spiritual privilege. That this servant went that night in faith is clear because he cannot have seen the full purpose of the thing he was told to do. Probably he felt that there was more in it than he had been told about, and that his unusual task was not simply a caprice of his master or meant simply to put on him a humiliation. But the meaning of

it was his master's concern and it was his to do the thing given him.

Most of us have to face and deal with events, conditions, circumstances in life to whose meaning we have no clue. The unexplained, the apparently purposeless, the difficult and embarrassing experiences have a large place in life with most of us. Our attitude to all this aspect of life and experience largely determines our mind about other things. There is a way of taking all this without resentment or demur or even comment. There is a serene and quiet acceptance which in default of explanations, simply goes on to do the plain thing seen to be right, even if it has to be done in the dark. It is the way of faith. It takes the path indicated, content to await explanation, content even to do without this altogether, in the belief that God's purposes cannot be evil or cruel, and that even if there is no obvious blessing for itself, in what is so obscurely happening, there may even be some good coming out of it for others, and some guidance to them given through us, who ourselves have to go so blindly.

This way of taking life leads with great directness into the secret of the Lord. It was a way known well to Jesus, for He walked along stretches of that road Himself. In a dark day faith was the only guide, and He trod in that way, until it came out at last in the daylight of God. So be it with us who are much harassed by the inexplicable and upon whom the strangeness and sometimes the purposelessness of things weighs not a little.

We will say, 'Man in the shadow, bearing thy pitcher, I will follow thee. I do not see thy face, but I know that thou art Obedience, Humility, and Faith'—these three. I will walk in their ways for they are sure guides. And unlike that servant of the householder, they do not stay behind, in the outer place, but enter with me into the Chamber furnished.[1]

THIRD SUNDAY IN LENT.

The God of Light.

'Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'—Mt 5^{14-16}.

There are few things in the world that give us all more pleasure than light. The brightness of the morning sun; the lights and shadows changing on sea or hillside or meadow, as the clouds race through the sky; the gorgeous colours of a winter sunset; and at night the sparkle of the stars—yes, there's not an hour of the day or night, not a season of the year, when we are without cause for thanking God for light. And our use of the word 'darkness' tells the same tale; we associate it with dungeons, with deeds of wickedness, with ages of history when men have lived in ignorance and fear. So, too, with blindness, which is the loss of the power to see the light. No poem in our language is more moving than Milton's sonnet on his blindness, no story more moving than Kipling's novel, *The Light that Failed*. When, therefore, our Lord tells His disciples that they are the light of the world, and charges them—and us—to go through life as bearers of light, He is giving us a very high calling; one that will be of inestimable value to our generation, if we discharge it aright; one that will enrich and sweeten life for all around us.

One of the best kinds of light that men can offer to the world is the light of reason or knowledge. The point is worth emphasizing at a time when the discovery of the vast distances of the universe revealed by modern astronomy has led many people to speak of man as though he were a mere pigmy, a triviality, almost an irrelevance in the world. For man's greatness has never consisted in his physical size, but in the reach and quality of his mind; and the greater the measured distances of the universe, the more you *exalt* the status of the human mind, which is able to measure such things; the more wonderful man becomes; the more probable, I would add, that, if God were anywhere to become incarnate in His universe, it should be on this earth where man dwells.

And yet the light of reason is not the only light we have. I think we all know very well that knowledge—in the sense of science or the exact knowledge of measurable things—is not the chief thing in life. That kind of knowledge does not, in fact, touch the best things at all: goodness, beauty, love—these things are not measured, but appreciated. The light of reason, indeed, is a very good example of what our Lord spoke of—a light within us that may become darkness. For instance, if we survey the face of mankind to-day, it is not among the barbarians of Bokhara or the untutored savages of Patagonia that we hear most of war, hatred, cruelty, oppression—but among precisely those nations where scientific knowledge has been brought to the highest capacity. This means that the light of reason needs to be controlled by another. You might call it the light of character, or the light of friendship—according as you are thinking of a

[1] T. Yates, in A. A. Lee, *A Happy Warrior: Thomas Yates, D.D.*, 177.

man by himself or in relation to others. The point is that man not only knows, but also lives, laughs, and loves; and his love and his laughter are as much part of his light shining in the world as is his knowledge.

The light of reason, and the light of character or love—these are two lights we are to bear and keep bright, as we go through life. But they are not enough. You remember that inscription on Nurse Cavell's statue in London—'Patriotism is not enough'; and what is true of patriotism is true also of all merely human loyalties. 'If in this life only we have hope in Christ,' says St. Paul, 'we are of all men most miserable.' For Christianity itself, if it contents itself with admiration of Christ's character, and never rises to a living faith in Him can bring us little more than disillusionment, frustration, and sorrow.

At Dijon, the ancient capital of Burgundy, there is a masterpiece by Rude, the great French sculptor of about a century ago. It is called 'Napoleon awakening to Immortality.' Napoleon, the man of destiny, who exploited, if any man ever did, the potentialities of human influence on his generation, lies recumbent on a couch. The head is slightly raised, as though he were waking from sleep; and on his face there is a strange expression—part pride, part disillusionment, part surprise—as though he were beginning to ask, 'Is there, after all, something greater than I? Is there a world I have not conquered?' The spiritual light is dawning for him—the light of faith, which is the best and brightest of all the lights you can take with you into the world.

There are difficulties no doubt. It is not merely the cost in self-discipline and sacrifice. More daunting is the fact that the affairs of this world are so absorbing and exciting in themselves that they leave little room for thoughts of anything beyond; religion gets crowded out; the light of faith is muffled, and we go through life like a policeman with a dark lantern, with our light turned inwards instead of outwards, and often never notice when it goes out altogether. And then there is the natural shrinking that the best of men have from seeming to be more religious than they feel they are. But do not despise the day of small things: even a little faith is a great thing, and a thing to be prized and used.

After all we are not alone—we belong to the people of the larger hope, whose minds and ambitions are not limited to this earth we see, but have been enlarged for ever by the resurrection of Jesus Christ from the dead, so as to take in that unseen, spiritual order, that realm of the Love of God, to which prayer and sacrament give access. Your faith may be only of candle power; but if it be true that we are always taking with us our past into our future, there it is of infinite importance.

The story is told of Stonewall Jackson, the great Confederate Commander in the American Civil War, that as he lay dying in the little house near the Rappahannock River his unconsciousness was broken at times by uttered memories of his campaigns. 'Order A. P. Hill,' he said, 'to prepare for action! Pass the infantry to the front! Tell Major Hawks——' and then followed silence; but, a little while after, he said quietly and clearly, 'Let us cross over the river and rest under the shade of the trees,' and with those words he died. May God grant that we may so cross the river, with such duty done, such a good fight fought, the lamp of faith so trimmed, that we may deserve, by God's mercy, to 'rest under the shade of the trees.' [1]

[1] E. G. Selwyn, *The White Horseman*, 167.

Great Texts Reconsidered.

By the Reverend J. Y. Campbell, M.A., Kilmacolm.

'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.'—Ro 1^{18}.

Every single phrase in this verse raises a problem of interpretation, but the chief difficulty is that of determining just how the verse as a whole is related to its context, or, what is really the same thing, just how the wrath of God is revealed. Most recent commentators make a break between v.^{17} and v.^{18}. The main theme of the epistle is stated in v.^{17}—in the gospel God's righteousness is revealed. Then Paul goes on to show first the

necessity for such a revelation. Apart from it we would know only God's wrath against the impiety and wickedness of men; hitherto only that has been revealed. How the wrath has been revealed is then explained in vv.[19-32], and especially in vv.[24-32]; it is manifested in the progressive moral degradation of mankind, for God punishes sinners by suffering them to become more sinful still. Thus vv.[19-32] are the development and explication of v.[18]; they tell us just how God's wrath is revealed.

Now that sin leads to sin is a well-known fact of experience, and this may well be regarded as at least part of the punishment of sin. But for the unrepentant sinner (who is surely most in need of punishment) it is no punishment at all; and it is a strange kind of punishment whose effect is only to make wickedness abound the more.

In any case, this is not what Paul says, but something very different—that idolatry leads to immorality. This, too, is a well-known fact of experience, and it was a commonplace of Jewish apologetic (see, *e.g.*, *The Wisdom of Solomon*, ch. 14 ff., which may well have been in Paul's mind as he was writing this passage). He does not even say explicitly that immorality is the punishment of idolatry, though when he says, three times over, that because of their idolatry God gave men up (παρέδωκεν) to uncleanness of all sorts, he may perhaps mean this. Nor does he so much as suggest any punishment of this sort for the uncleanness, the immorality, itself. He does quite explicitly say that there is a punishment of a different kind for such immorality (and so for the idolatry of which it is the consequence)—'it is the ordinance of God,' as even pagans know, 'that they that practise such things are worthy of death' (v.[32]).

So far Paul has plainly been thinking chiefly of 'sinners of the Gentiles,' though he does not say so explicitly; now he turns to the Jews. Though they are not idolaters, they 'practise the same things' (2[1]), and so cannot hope to 'escape the judgment of God' (2[3]). All who sin are 'treasuring up for themselves wrath in the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his works . . . wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; . . . for there is no respect of persons with God' (2[5. 6. 8. 9. 11]).

Sinners are 'treasuring up for themselves wrath in the day of wrath,' but that day has not yet come. So far from the wrath of God being now manifest in the moral degradation of mankind, this is still a time in which God is manifesting, not His wrath, but 'the riches of his goodness and forbearance and long-suffering' (2[4]); if his wrath is 'revealed' it is as something that will come, in the day of wrath, not as something which has already come.

In vv.[19-32], then, Paul is not explaining how the wrath of God has come upon wicked men, so that it can already be seen in operation; in the whole passage, down to 3[20], he is showing why that wrath must come, and (but for the gospel) come upon all men without exception. It will come, of course, in 'the day of wrath,' which is also the day of the 'revelation of the righteous judgment of God,' 'the day when God shall judge the secrets of men according to my gospel by Jesus Christ' (2[5. 16]). Whatever may be the exact meaning of the words last quoted, this at least is clear, that 'the judgment to come' was in some way a part of Paul's gospel (cf. Ac 24[25]). The gospel revealed the wrath of God as well as His righteousness, and so it is most natural to suppose that it is of this revelation, made in the gospel itself, that Paul is thinking in 1[18], as indeed the close parallelism between v.[17] and v.[18], which is plainly deliberate, suggests.

This parallelism also suggests that we ought not to make a break after v.[17] and begin a new paragraph with v.[18]. But what is the exact connexion between the two verses? Paul asserts that in the gospel there is revealed 'God's righteousness.' There has been much argument as to whether this means God's own inherent righteousness, or a righteousness which He makes available for men. If we have to choose between these two meanings, we must certainly choose the latter (cf. Ph 3[9]). But do we have to choose? May not Paul have meant both things at once? Is not just this clearly implied in 3[26]—'that he might himself be righteous (δίκαιος) and the "righteous-maker" (δικαιῶν) of him that hath faith in Jesus' (τὸν ἐκ πίστεως Ἰησοῦ—a phrase which defies exact translation, but which plainly refers the reader back to the ἐκ πίστεως of 1[17])? It is evident that Paul was much exercised by the problem how God could 'make righteous' the sinner and still be righteous Himself ('Judex damnatur, cum nocens absolvitur'). When he asserted that in the gospel God's 'righteousness' is revealed, Jewish opponents (who are evidently in his mind throughout this whole passage) would certainly retort, 'God's *righteousness*? A very strange kind of righteousness, surely.' 'Yes,' Paul replies, 'His righteousness, *for* there is revealed in this very gospel His wrath against all ungodliness and unrighteousness of men.' Later he turns their

own objection against his Jewish opponents. 'You suggest that God's righteousness would be shown in the punishment of sinners. Yet you admit that actually He displays long-suffering forbearance, rather than strict justice, towards sinners, and "passes over" sins. If that were God's last word, where, then, would be His righteousness? My gospel is really a demonstration of His righteousness' ($3^{25.\ 26}$). Bousset has remarked on the 'unresolved tension' between faith in God's compassion and faith in His righteousness, in the Judaism of this period (see *Die Religion des Judentums*[3], 384).

This interpretation is, I believe, confirmed by a careful study of the language of v.[18] itself.

The particle γάρ frequently serves only to indicate a transition of some kind in a discussion, but it is difficult to believe that it does no more than that here. For in the immediate context γάρ occurs no fewer than six times, in six successive sentences. In the other five instances it is clearly 'causal,' which strongly suggests that it is also causal here, especially since there is, as already noted, a deliberate parallelism between v.[17] and v.[18]. But γάρ causal often refers to an idea implied, rather than stated, in what precedes. It has been suggested above that it does so here.

God's wrath, like His righteousness, is said to be 'revealed' (ἀποκαλύπτεται). Once again the parallelism between v.[17] and v.[18] suggests that ἀποκαλύπτεται has the same meaning in both. The revelation given in the gospel is a supernatural revelation of truth which we could not have learned by the efforts of our own minds. But if the wrath of God is to be seen in the progressive moral degradation of sinful humanity, that is a truth which we can recognize for ourselves; that is to say, it is not 'revelation' in the strict sense at all. Now whenever the words ἀποκαλύπτειν and ἀποκάλυψις are used by Paul (or for that matter by any other New Testament writer) they refer either to an eschatological happening, a manifestation at the end of the world or in the day of judgment or in the world to come (2 Th 1^{7} $2^{3.\ 6.\ 8}$, 1 Co 1^{7} 3^{13}, Ro 2^{5} $8^{18.\ 19}$), or to the revelation by God directly of something which we could not find out for ourselves, to 'revelation' in the strict sense. When Paul refers to 'revelation' in the looser sense he uses φανεροῦν, a more general term, which may refer (as in his usage ἀποκαλύπτειν does not) to *both* kinds of 'revelation'; he uses it here in v.[19], of 'what can be known of God' by all men, quite apart from any special revelation. Sometimes a special revelation makes known beforehand what will finally be manifested, for all to see, at or after the end of the world (*e.g.* 1 Co $2^{9.\ 10}$). So here, the wrath which will come upon those that obey not the truth, at the day of judgment, is revealed beforehand, and this can only be in the gospel itself. The use of the present tense (ἀποκαλύπτεται) where the aorist might have been used, as in 1 Co 2^{10} and Eph 3^{5}, ought not to cause any difficulty; the revelation is being made continuously, as men hear and respond to the preaching of the gospel.

If what is now revealed is that the wrath of God *will* come, in the day of judgment and wrath, it is plain that 'wrath' means that 'tribulation and anguish' which will come 'upon every soul of man that worketh evil' (2^{9}), and not anger which God feels towards evil-doers. The conception of 'the wrath of God' is part of the Jewish heritage of Christianity. There can be no question that in many passages in the Old Testament the wrath, or anger, of God is to be understood quite literally. Sometimes Jehovah is said to be 'wroth' when He hears something that displeases Him (*e.g.*, Dt 1^{34}, Ps $78^{21.\ 59}$); His anger is said to 'blaze' (*e.g.* Ex 22^{24}, $32^{10\ ff.}$), just as Samson's anger does (Jg 14^{19}). But His anger was an inference from the misfortunes which came upon men; these were regarded as the manifestations of His anger. So even in the earliest documents we find statements like, 'Thou didst send forth thy wrath; it consumed them as stubble' (Ex 15^{7}—perhaps the earliest mention of the wrath of God in the Old Testament). Here the wrath is plainly not so much the anger felt by God as the manifestation of it in the disaster which overtook the Egyptians at the Red Sea. This is even more clearly indicated in Nu 16^{46}, 'The wrath has gone forth from Jehovah; the plague has begun.' In the Psalm already quoted, although God is said, twice over, to be wroth, His 'fierce anger, wrath, fury, and trouble' are called 'messengers of woe' (78^{49}; cf. v.[31], 'the anger of God went up against them, and slew the stoutest of them, and smote down the young men of Israel'). God's wrath, that is, is conceived objectively, separated from God Himself, and almost personified. Occasionally it is 'wrath from Jehovah' (Zec 7^{12}, 2 Ch 19^{2}); frequently 'wrath' (not 'the wrath' as in Nu 16^{46}, quoted above) means the wrath of God (Nu 18^{5}, Jos 9^{20} 22^{20}, 1 Ch 27^{24}, etc.). Any day on which misfortune sent by God comes upon an individual or a people is 'a day of wrath,' or 'a day of Jehovah's wrath' (*e.g.* Pr 11^{4}, La $2^{1.\ 21.\ 22}$), but 'the day of Jehovah,' foretold by prophets from Amos on, when God would vindicate His righteousness against evil-

doers, is pre-eminently 'the day of Jehovah's wrath' (Ezk 7^{19}, Zeph 1^{18}); 'that day (the great day of Jehovah) is a day of wrath, a day of trouble and distress' (Zeph 1^{15}. Hebrew idiom, of course, does not distinguish between 'a day of wrath' and 'the day of wrath'). As the difficulty which is the main theme of the book of Job, that good men suffer misfortune no less, if not indeed more, than evil men do, was increasingly felt, there was a tendency to confine God's 'wrath' to that great day of the Lord. Such misfortunes as befall men meantime, and especially such as befall His faithful people, are evidence of His mercy rather than of His wrath, for their purpose is to turn men from their sins (*e.g.* Ecclus $18^{13.\ 14}$, 'the mercy of the Lord is upon all flesh, reproving and chastening and teaching. . . . He hath mercy on them that accept chastening'; 2 Macc $6^{12\text{-}16}$, Wisd 12—a specially interesting passage, which throws some light on Ro 2^4 and 3^{25}, Pss of Sol 10, 13). And as the day of the Lord became more and more a purely eschatological conception, so, too, did the 'wrath' itself (*e.g.* 1 Enoch 55^3, $91^{7.\ 9}$). In 1 Macc 1^{64} and 3^8, however, it is not only quite uneschatological, but seems to have lost all connexion with wrongdoing on the part of those who suffer it, since it is on the faithful in Israel that the wrath (the persecution of Antiochus) falls.

Paul simply took over from Judaism this objective and eschatological conception of the wrath of God. He uses ἡ ὀργὴ τοῦ θεοῦ, ὀργὴ θεοῦ, ἡ ὀργή, and ὀργή, without distinction of meaning, just as the Greek Old Testament does. But he never speaks, as the Old Testament does, of God as being angry, nor is there any passage in his letters in which it is necessary to take 'wrath' to mean a feeling of anger on God's part. Did he, then, reject the notion that God is angry with sinful men? All that we can safely say is that there is no clear evidence that he accepted it. He certainly cannot have rejected the idea that God's holy love must react against the sin of men, and since we must speak of God κατὰ ἄνθρωπον, in human fashion, what better word have we for that reaction than wrath or anger? Nor can we be quite certain that Paul always thought of 'wrath' eschatologically, though it seems very likely that even in Ro $13^{4.\ 5}$ the punishment of evil-doers by the civil magistrate is regarded as a foretaste and warning of the wrath which will come upon them at the day of judgment. It is enough for our present purpose to point out that in 1 Th 1^{10} 'wrath' is plainly eschatological—'Jesus, who rescues us from the coming wrath' (ἐκ τῆς ὀργῆς τῆς ἐρχομένης)—and that this is the conception which best fits the context in Ro 1^{18}.

In strict grammar, the phrase ἀπ' οὐρανοῦ should be taken with the verb, ἀποκαλύπτεται. There is no difficulty about this; such a 'supernatural revelation' as is given in the gospel, since it comes directly from God, comes from heaven. The phrase would be much less natural (though not impossible) if the reference were to a revelation of the wrath of God in the progressive moral degradation of sinful humanity. But it may be suspected that Paul used the phrase because he was thinking of the wrath itself as coming from heaven, just as He who saves from it comes from heaven (1 Th 1^{10} 4^{16}).

The distinction between 'ungodliness' or impiety (ἀσέβεια) and 'unrighteousness' or injustice (ἀδικία) was a familiar one; Xenophon, for example, speaks of 'impiety with regard to gods, injustice with regard to men' (περὶ μὲν θεοὺς ἀσέβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν). But ἀδικία is the more general term, and might include ἀσέβεια, as doubtless it does in the phrase, ἐν ἀδικίᾳ, which here follows immediately. (It may be of interest to note that in Jer 30 [LXX 37] ^{23} the Greek version says that the wrath of the Lord will come ἐπ' ἀσεβεῖς, where the Hebrew has simply 'the wicked'.) 'Of men' is probably added to point the contrast with the righteousness *of God* of which Paul has just spoken; it is at any rate impossible to argue that the absence of the article indicates that he was thinking only of the Gentiles here, and not of men generally—that would be better indicated by the presence of the article.

The last clause in the verse suggests what is really the gravamen of Paul's accusation against sinful humanity—they are without excuse in their sinning, for they know, or at any rate they might have known, better. κατέχειν means either to hold back, check, restrain, detain, or (with the 'perfective' sense of the preposition) to hold fast, enjoy possession of, occupy, retain; Paul uses it, in other passages, in both senses. Plainly the second meaning does not fit the context here. How can men be said to hold fast, retain, the truth (much less to enjoy possession of it), when they have become 'vain in their reasonings,' and 'their senseless heart' has been 'darkened' (v.^{21})? What they do is to hold it back, restrain it, prevent it from having its due influence upon their conduct—which, of course, they could not do if they had no knowledge of it at all. 'The truth' here, as in 2^8, is best taken to mean religious and moral truth generally, the opposite of which is ἀδικία in the

wider sense in which ἀσέβεια is included (cf. 1 Co 13[6]). If there is any reference at all to the gospel, the truth as it is in Jesus (Eph 4[21]—note the context there) it is only in so far as this is the perfect form of the truth. It makes no real difference to the meaning whether ἐν ἀδικίᾳ is taken instrumentally or locally; in either case it is by wickedness that the truth is hindered. To take the phrase as simply equivalent to ἀδίκως is to ignore the opposition between ἀδικία and ἀλήθεια.

A clause introduced by διότι, such as immediately follows, gives the answer to a possible question beginning, Why? For what reason? Usually there is no difficulty whatever in knowing just what question is thus answered, but that is not so here. Some interpreters connect the διότι clause with the words which immediately precede it. But the fact that what may be known of God *is* known to men is not the reason why they hold down the truth in wickedness; it might be a reason for asserting that it is wickedness on their part to do so, but διότι introduces (usually, at least) a reason for something which is asserted, not a reason which justifies the assertion of it. Nor is this knowledge of God a reason why the wrath of God should be *revealed*. The only possibility which remains is that it is the reason why there is wrath at all; if men had had no knowledge of God, there would be no reason for wrath. This reason, however, is not completely stated in this clause, and so διότι is repeated in v.[21]. If vv.[19. 20] were omitted, they would not be missed—the wrath of God goes out against the impiety and injustice of men because, *although they knew God*, they did not glorify Him as God. So vv.[19-23] tell us, not how God's wrath is manifested, but why that wrath exists at all. This fits in with, and so far confirms, the interpretation of v.[18] which is given above.

Contributions and Comments.

Luke xvii. 21:

ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

In The Expository Times for July 1938 I tried to show that no clear case for ἐντός = 'among' has yet been produced from the classical and later Greek literature, or from the Papyri. It remains to consider the evidence of the LXX and the other versions of the Greek Old Testament.

I.

For an alleged use of ἐντός = 'among,' 'in the midst of,' E. A. Abbott (*The Son of Man*, 3343 e) quotes two passages from Aquila, and B. S. Easton (*American Journal of Theology*, xvi. 276 ff.) three passages from Symmachus.

These passages are:

Aquila:

Ex 17[7], Is the Lord among us? Aquila, ἐντός; LXX, ἐν; Theod., ἐν μέσῳ ἡμῶν.

Ex 34[9], Let the Lord go in the midst of us. Aquila, ἐντός; LXX, μετά; Symm. and Theod., ἐν μέσῳ ἡμῶν.

Symmachus:

La 1[3], ἐντὸς τῶν θλιβόντων αὐτήν. LXX, ἀνάμεσον.

Ps 87[6], ἐντὸς νεκρῶν ἀφεθείς (ἐλεύθερος). LXX and Aquila, ἐν.

Ps 140[5], ἐντὸς τῶν κακίων αὐτῶν. LXX, Aquila, Theod., ἐν.

Before considering the passages, a distinction made by Easton must be noticed. Concerning the use of ἐντός before plural nouns he writes as follows: 'When the members of the plural group are separated objects, the prepositional force may still be directed towards the group as a whole, but then in English "within" cannot normally be used in translation, and instead, "in the midst of" (or "among") is employed.' For the use of ἐντός in this way he quotes Xen. *Anab.* 1. 10. 3, and the three passages from Symmachus quoted above. Now the evidence does not bear out this rule; nor indeed should we expect it to do so, seeing that the suffix -τος gives the compound ἐν-τος the special sense of 'inside' or 'within,' while the plain sense 'in' or 'among' is readily expressed by the common ἐν. I tried to show in the July number that the right translation

of ἐντός αὐτῶν in *Anab.* 1. 10. 3 is 'within their lines,' and quoted there some of the parallel expressions, *e.g.* ἐντὸς τῶν τοιχῶν, which are not uncommon in classical Greek. And for the normal use of ἐντός with 'the separated objects of a plural group' in Symmachus, it is only necessary to quote Ps 72^{21} ἐντὸς τῶν νεφρῶν μου, and Mic $5^{6(5)}$ ἐντὸς πυλῶν αὐτῆς. It will, I hope, be seen that neither in La 1^{3} nor in Ps 87^{6} nor in Ps 140^{5} can any justification be found for the translation of ἐντός by 'among' in Lk 17^{21}. But first for the two passages which Abbott quotes from Aquila, Ex 17^{7} and 34^{9}.

It is a commonplace that Aquila's style is marked by an excessive literalism. 'He carries Hebraism to an extreme, turning the Hebrew literally into Greek in defiance of Greek idiom,' says Kenyon. It is therefore probable that ἐντός in these two passages is due simply to fidelity to the Hebrew בקרב which can mean 'within' as well as 'among,' and that he interpreted 'us' as 'our congregation.' Job 2^{8}, ἐντὸς τῆς σποδοῦ, is another example of Aquila's literalism, and, though the text which lay behind this is uncertain (LXX has ἐπὶ τῆς κοπρίας), he clearly meant—what is quite true—that when a penitent sits in the dust he is so much in amongst it that he is *inside* it.

Turning now to Easton's three Symmachus passages, it must be pointed out at once that Ps 140^{5} is extraordinarily corrupt in the Hebrew, and that Ps 87^{6} is by no means free from obscurity; and that it becomes a question whether Ps 140^{5}, at any rate, can fairly be quoted for the present purpose. La 1^{3}, however, is quite straightforward, and for the sake of argument it may be assumed that the prepositional phrases in Pss 140^{5} and 87^{6} are equally clear. I wish to make two suggestions in regard to these phrases: (i) that the full sense of the preposition is still present, though faintly, in all of them; and (ii) that they all belong, however, to a special class of expression, in which the meanings of 'within' and 'among,' in Greek as in English, are almost interchangeable.

(i) It is not far-fetched to suppose that in writing ἐντὸς τῶν θλιβόντων αὐτήν in La 1^{3}, Symmachus was thinking of Judah as swallowed up, hidden, *within* the land or the nation of her oppressors; the parallelism with the previous line, 'She dwelleth among the heathen' suggests this. So, too, in Ps 87^{6} ἐντὸς νεκρῶν means, I think, 'within the circle of the dead'; and if ἐντὸς τῶν κακίων αὐτῶν in Ps 140^{5} means anything it will probably mean 'within the sphere of their wickedness.' Symmachus' version of Ezk 1^{16} requires the same sort of interpretation: here he reads ἐντὸς τοῦ τροχοῦ as against ἐν τροχῷ (LXX) and ἐν μεσῷ τῷ τροχῷ (Aquila, Theod.), thus stressing more explicitly than the other versions the fact that one wheel was *inside* another. Similarly, too, Mic $5^{6(5)}$ ἐντὸς πυλῶν αὐτῆς (Theod., ἐν πυλαῖς αὐτῆς).

It is not inconsistent with what has just been said to allow that in these examples the senses 'within' and 'among' very closely approximate. This happens also in English, where, for instance, something which is normally said to be '*amongst* the trees' may also be said to be '*within* the trees.' But the fact of this close approximation in meaning which occurs in special cases is quite irrelevant for the interpretation of Lk 17^{21}, where the senses of 'within' and 'among' quite obviously do not approximate at all, and where, on the contrary, it is of the first importance to distinguish between them.

I conclude therefore that, though in each of the examples quoted above the original sense of ἐντός is still maintained, the prepositional phrases do come closely to approximate to the meaning of ἐν; but that this has not the slightest bearing on the meaning of ἐντὸς ὑμῶν in Lk 17^{21}.

II.

In the fragmentary remains of Aquila, Symmachus, and Theodotion, ἐντὸς is used twenty times, according to Hatch and Redpath. Of these, nine have already been mentioned and discussed, namely, Ex 17^{7} 34^{9}, Job 2^{8}, Aquila: La 1^{3}, Ps 87^{6} 140^{5} 72^{21}, Ezk 1^{16}, and Mic. $5^{6(5)}$, Symmachus.

There remain:

Aquila:

Ezk 28^{16} τὸ ἐντός σου (=Symm.; LXX, τὰ ταμιεῖα σου).

Theodotion:

Dn 10^{16} ἐστράφη τὰ ἐντός μου.

Symmachus:

Ps 38^{4} ἡ καρδία μου ἐντός μου (=LXX).

48^{12} τὰ ἐντὸς τῶν οἰκιῶν αὐτῶν (LXX simply οἰκίαι αὐτῶν).

65^{11} εἰσήγαγες ἡμᾶς ἐντὸς πολιορκίας (LXX εἰς τὴν παγίδα).

Is 16^{11} τὰ ἐντός μου (=LXX).
Jer $31(38)^{20}$ τά ἐντός μου.
Ezk 3^{24} ἐντὸς τοῦ οἴκου σου (LXX ἐν μέσῳ).
28^{16} τὸ ἐντός σου (=Aquila, above).
Mic 6^{14} τὰ ἐντός σου
Hab 3^{2} ἐντὸς τῶν ἐνιαυτῶν } LXX has a different text.

It will be noted that in none of the eleven instances quoted above can there be any doubt about the meaning of ἐντός as='within.'

III.

Leaving the second-century versions we come to the infinitely more important LXX. Here ἐντός is used seven times, the eighth instance given by Hatch and Redpath being only the reading of A and therefore ruled out for the present purpose (Job 18^{19} ἀλλ' ἐν τοῖς αὐτοῦ ζήσονται ἕτεροι, where A reads ἐντός for ἐν τοῖς).

The seven are:

Ps 38^{4} ἡ καρδία μου ἐντός μου.
102^{1} πάντα τὰ ἐντός μου.
108^{22} ἡ καρδία μου . . . ἐντός μου.
Ca 3^{10} ἐποίησεν ἐντὸς αὐτοῦ λιθόστρωτον (Solomon's φορεῖον).
Sir 19^{26} τὰ ἐντός αὐτοῦ.
Is 16^{11} τὰ ἐντός μου.
1 Macc 4^{48} τὰ ἐντὸς τοῦ οἴκου.

Now in five out of these seven instances (and in all, the use of ἐντός is perfectly normal) the reference is to the inward parts of a man, as the seat of his rational and emotional being. Moreover, in each case ἐντός is constructed with the personal pronoun. [The same reference and the same construction is found seven times in the other versions.] St. Luke's writing, as is well known, was profoundly influenced by the LXX. It may therefore be suggested (though very tentatively) that, in writing ἐντὸς ὑμῶν in 17^{21}, the associations of phrases like πάντα τὰ ἐντός μου, ἡ καρδία μου ἐντός μου were not entirely absent from his mind.

This survey of the use of ἐντός in all varieties of Greek literature has shown, I think, that, of the examples hitherto adduced, only in Symmachus' version of La 1^{3}, Ps 87^{6} 140^{5}, is there any plausibility for the view that ἐντός can be used as a synonym for ἐν. In regard to these passages, I tried to show that, though very closely approximating in meaning, the two prepositions were still not synonymous; and that these three passages belong to a special class, in which, in English as well as in Greek, 'within' and 'among' are practically interchangeable, and that therefore they have no bearing upon the interpretation of such passages as Lk 17^{21}. Finally, I called attention to the usage of the LXX, not only to its universal use of ἐντός ='within,' but also to its special use of ἐντός in reference to the 'inward parts,' and suggested that this special use may have influenced St. Luke when he wrote ἐντὸς ὑμῶν. The importance of the LXX in forming the style of St. Luke needs no further emphasis.

I am aware that these arguments are unlikely to convince those whose general theory of the Gospel eschatology compels them to believe that ἐντὸς ὑμῶν must mean 'in your midst.' It is not however within the compass of this note to deal with any aspect of the passage other than the purely linguistic question of the meaning of ἐντός.

Finally: it is sometimes urged that the reading of certain of the Syriac versions ('amongst you') strongly supports the translation 'in your midst.' The 'intra' of the Latins is also sometimes claimed as a support for this view. But the Syriac versions only show that the translators felt the same difficulty about the interpretation of the passage as is felt by many moderns: these versions furnish no linguistic argument for ἐντός='amongst.' On the contrary, the Diatessaron reads 'within your heart' (F. C. Burkitt, *Evangelion da Mepharreshe*, ii. 198, 298). Moreover, Origen, Cyril of Jerusalem, and Gregory of Nyssa also favour 'within.' As for 'intra' an interesting view of its meaning is given by Tertullian, *adv. Marcion* 4^{35}, where, in a discussion of Lk 17^{21}, he quotes Dt 30^{11-14} as illustrating a possible interpretation of the passage.

P. M. S. Allen.

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The Interpretation of Luke xvii. 21.

One of my colleagues, with a long and active interest in the Greek New Testament, has recently asked my opinion of Mr. P. M. S. Allen's interpretation of the Greek text of Lk 17^{21} in The Expository Times for July (1938), pp. 476–477. I have put my reply in writing, and am now sending it to you for such use, if any, as you may care to make of it.

Mr. Allen insists that the verse means, and can only mean, 'The kingdom of God is within you' (*i.e.* in your hearts)—the 'you' being general and indefinite, and not referring particularly to the Pharisees who had raised the question (v.[20]) that Jesus is answering. He, therefore, on the basis of established Greek usage (as he conceives it), rejects any alternative rendering of the ἐντός, such as 'among' (which, Dalman says, is the Syriac), or 'in the midst of' (R.V., margin). His interpretation is, of course, quite congenial to some modern understanding of 'the kingdom of God'; and, as far as this verse is concerned, it relieves Jesus of the supposed odium of sharing contemporary apocalyptic conceptions of the kingdom. He seems to me, however, to be in error, not only on historical and exegetical grounds, which he largely ignores, but on the very linguistic grounds on which he bases his interpretation. Following his example, I confine myself to them, and concentrate attention upon his insistence that, according to Greek usage, ἐντὸς ὑμῶν must mean 'within you,' in the sense of 'in your hearts.' That is the essence, perhaps the motive, of his interpretation; and I think that that can be shown to be erroneous without going outside of the examples that he himself cites to support it.

He has so strongly stressed the meaning of the single word ἐντός, which is, of course, central in the problem, that he seems to have overlooked the effect of the dependent Genitive on the meaning of the phrase in which the ἐντός occurs. Certainly ἐντός means 'within,' 'inside of,' as Mr. Allen states; and I should raise no objection to the proposition that 'within' is its nearest English equivalent. But it indicates only a general relation, *within*, as against *without*, certain limits: it implies nothing as to the nature of those limits, or the site of the *inwardness* that it describes. Mr. Allen cites the Homeric ἐντὸς τοῦ τείχεος (or -ων), 'within the wall,' (or walls); but he naturally does not take that phrase to mean 'within the wall' *itself* (like a secret chamber in the wall), but 'within (the circuit of) the wall' a limit-relation satisfied by any number of points. And we may compare the equally familiar, and equally indefinite, temporal phrase (not cited by Mr. Allen), ἐντὸς τοῦ χρόνου 'within the time' (G. & H., *Oxyrhynchus Papyri* 724, 729: both about the middle of the second century A.D.). In the same collection, and of the same period, we have ἐντὸς Ἐπεὶφ δεκάτης, '*before Epeiph 10th*' (*i.e.* 4th July), of the year specified (728,15); where ἐντός still has the *within* idea, though it is rendered '*before*' by the editors. It is exactly equivalent to our '*by or before*' in our agreements to discharge a certain obligation 'by or before' a certain date. Probably no one would render that phrase '*within 4th July*'; and the presence of the δεκάτης blocks the possibility of rendering it 'within (the month of) July.'

Thus the exact meaning of ἐντός in any given case—the site and sort of '*withinness*' that is intended—must be determined from the dependent Genitive and the context of the phrase: it is not determined by the ἐντός alone, because that word contains a variable, as well as a constant, element. And it may be bluntly said (1) that a stereotyped rendering of ἐντός by '*within*,' which Mr. Allen so strongly insists on, is not adequate to represent all the shades of meaning of the word; (2) that even when '*within*' is the correct and idiomatic rendering, the '*within*' itself has different meanings, from which the correct one must be chosen in each case; and (3) that this '*within*' MUST HAVE the meaning 'within the heart' only when the dependent Genitive is *in the singular number*, as in the ἐντός μου of the LXX of Psalms 38 (39)[4]; 102 (103)[1]; and 108 (109)[22]. When the dependent Genitive is *in the plural number*, the phrase may mean '*within the group*' designated by the Genitive: it need not mean, and sometimes (even commonly) cannot mean, *inside of any member or members* (individually) of that group.

Three of Mr. Allen's prime examples support these propositions. Thus, (*a*) he cites Xenophon *Hell.* 2, 3, 19, and says that 'ἐντὸς τούτων means "inside that number," that is, within it,' and enforces this patently correct interpretation by quoting G. M. Edwards' rendering, 'inside this charmed circle.' Here ἐντὸς τούτων cannot possibly mean —as Mr. Allen fully recognizes—'in their hearts': it must mean '*within the group*' (of the three thousand), and refers to the possibility that there may be bad men 'within them,' or, more idiomatically, 'among them, in their midst.' '*Within*' here is a purely artificial rendering, mistakenly supposed to support the desired interpretation of the Lucan verse. Neither Mr. Allen nor Mr. Edwards says '*within them*': they alleviate the awkwardness of the '*within*' by representing the τούτων by 'number,' or 'circle.' If they would render the τούτων literally, they would naturally and correctly say '*among them*.' (*b*) Similarly, in the reference to Xenophon's *Anabasis*, 1, 10, 3, Mr. Allen says that 'ἐντὸς αὐτῶν means "within their position" (as shown by Field), "within their own lines."' But it can no more mean '*within their hearts*' than in the preceding case. (*c*) He cites, also, Thucydides 7, 5, 3, and rightly understands it of 'camp followers placed inside a reserve of troops'—and that is *one group within another*: the porters are certainly not '*within the hearts*' of the fighting men. (We may contrast this with the citation from Plato's *Laws*, 789 A, where the phrase ἐντὸς τῶν μητέρων is specifically defined in the context of 'unborn babes, still within their mothers' wombs').

These examples, his own, quite destroy the validity of Mr. Allen's interpretation. On his own showing, they do not describe anything *within an individual*, but they describe *certain groups as within other groups*; while his interpretation gets nowhere unless he can show that the ἐντὸς ὑμῶν of the Lucan verse means '*within your hearts*,' as he says. The citation from Plato is the only one relevant to his purpose; but its meaning is clearly shown not by the ἐντός phrase, but by the context; and divided examples only leave Luke's meaning in the uncertainty which it is Mr. Allen's object to remove. It is, however, surprising, in the light of his own citations, that Mr. Allen did not present the possibility (or probability) that in Luke also we have a case of *a group within a group*: the *kingdom-group* (whether the kingdom be apocalyptically conceived or not) within the *you-group* to which Jesus' words were addressed.

For this idea, in non-apocalyptic form, we may compare the words of Jesus in Mk 4^{11}: 'To you (ὑμῖν) has been given the mystery of the kingdom of God; but to those without (τοῖς ἔξω) all things are done in parables.' Here we have an inner group of the disciples of Jesus *within* an outer group (specifically so-called) of unbelieving Jews, in the same way as, in the Thucydides citation, we have the porters *within* the soldiers. And we may compare, also, Jesus' words in Lk 11^{20} (and in Mt 12^{28}, with 'Spirit of God' instead of the Lucan 'finger of God'), where He says to those who charged Him with casting out demons by Beelzebub: 'But if I by the finger of God cast out demons, *then is the kingdom of God come unto you*'—where the verb here rendered 'is come' is ἔφθασεν ('has come'), indicating the then presence of the kingdom of God, as shown by the presence of his 'finger,' or 'spirit,' in the casting out of demons.

We cannot read the apocalyptic element out of the teaching of Jesus without doing violence both to Gospel criticism and to historic probability, though (as I think) the apocalyptic did not cover the whole range of his thought on the subject of the kingdom. Probably, Mr. Allen's passage, in the light of the context, is apocalyptic. The alternative interpretation is the *group-within-group* —(which may or may not be apocalyptic)—and not the rendering of ἐντὸς ὑμῶν as '*within your hearts*,' which lacks both parallels and probability.

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Entre Nous.

Thomas Yates.

A biography of Dr. Yates has been expected for some time and it is now in our hands. There is only one criticism to make and that is that it is not longer. The decision was come to that a Memoir followed by some of Dr. Yates's sermons should take the place of a full length biography. It has been written by the Rev. A. A. Lee, a close friend of Dr. Yates, and there could have been no better choice. As Mr. Lee tells us, what Parker, Spurgeon, MacLaren, and Alexander Whyte were to an older generation, R. J. Campbell and Thomas Yates were in an outstanding way to his generation. Yates, 'youthful, radiant, happy, full of the joy of life, with an eloquence and humour that made him irresistible, stirred within me desires and decisions that made the Christian ministry a great calling of God.'

During thirty years Thomas Yates kept his spell over him.

Yates was born in a Wesleyan home, his father and mother being fine, godly people. His mother exercised a great influence over him, and he relied upon her judgment. When as a boy he spoke to his mother of his desire to become a minister, she said that 'that was decided long before you were born, my boy.' His own views on guidance are given at some length:

'I do not hold any doctrine of the guidance of God, which excludes or discourages the uses of reason and judgment. I should count such passiveness and vacancy an offence against high gifts of God to man—intended for consecrated uses. Yet it is simply true for me to say that in the critical and determining choices of my own life and ministry I have always had a sense of detachment as though I had myself little to do with the decision made.

'Each recurring occasion demanded grave and prayerful consideration, but the decision was not finally open to argument. How this comes to the mind and spirit I cannot tell. It is one of the secret things which belong unto God and which lie between God and a man's own soul. Its weight and finality cannot be explained and conveyed to others. Many will understand it at once without any explaining and justifying. Many will not understand it at all. It can only be stated and left.

'This was how I ever became a minister of the Gospel and the Church at all. It is a wonder to me still, to reflect that I do not remember a time when I was not aware that this was what I was to be. I knew it even in and through some years of resentment and revolt. I knew it when I perversely fought it. The storm of revolt fell away and in the calm the thing was still there as it had been always. My roots were somehow twined inextricably about this vocation. I can only think that God had to do with it all before I was born.

'I know well that there are most faithful ministries which have never had behind them this sense of unescapable compulsion. But I am glad that it has been so with me, because I have needed it for anchorage. I have needed often to go back and make sure of these old and secure moorings.'

Born in a Wesleyan home, it was natural that Yates should pass into the Wesleyan ministry. After his theological course at Didsbury, where he was much influenced by Dr. J. H. Moulton, he went to Belfast, where the great Grosvenor Methodist Hall was soon filled by thousands who listened to him eagerly morning and evening. But there was something in the itinerant ministry which he shrank from. The spirit of Congregationalism suited him better, and he accepted a call to Clifton Park Church in Belfast. After Belfast there came several years in Liverpool, and then twenty-one years' ministry at Kensington. This was followed in turn by a few years of collaboration with Dr. J. D. Jones at Bournemouth. But London had cast its spell on him and he went back again, this time to St. Aubyn's Church, Norwood.

The Memoir contains a number of tributes from Dr. Yates's friends—he had a genius for friendship. Generous, sincere, natural, full of humour, and a brilliant talker, how could it have been otherwise? One writes that in his Norwood days Dr. Yates took him to the 'Cheshire Cheese' that 'I might see the room where the great Dr. Samuel Johnson, Oliver Goldsmith, Sir Joshua Reynolds and others were wont to meet for conversation. Turning to me in that room, he said: "Isn't it a pity we were born too late for converse with those men?" I felt then that Dr. Yates would have been "mightily at home" in that circle. He would not have been the least brilliant talker in that company.'

In his preaching he made full use of his gifts. 'Thomas Yates,' says Dr. A. C. Hill, 'preached with a display of talent and hallowed artistry which was hardly equalled and certainly not surpassed by any man then occupying a pulpit in Britain.' Sir Edward Russell, then editor of the *Liverpool Daily Post*, spoke of 'almost every sentence graced by some nice fruitfulness of expression.'

Dr. Yates contributed, always with willingness, for that was characteristic of him, not a few sermons to this magazine, so that it is hardly necessary to attempt here any description of his matter and style. And yet a number of interesting points are made in the Memoir that we would fain allude to. One friend asked Dr. Yates how he had cultivated his pulpit style, and he replied that for years he had given his days and nights to the study of Edmund Burke's speeches. Dr. Yates delighted in the epigram and the polished phrase and created many phrases—'Reveal to us the treasures of the trodden ways.' 'Save us from being unfulfilled prophecies!'

He had man's doubts and difficulties much in his mind in his preaching and 'running through all his sermons there was a great and positive Gospel.'

The sub-title of the Memoir is *A Happy Warrior*, taken from Dr. J. D. Jones's tribute to him. (Independent Press; 5s. net.)

'He was deeply Christian—but not a gloomy Christian. The joy of the Lord was his strength. When I think of him—this consecrated man, who was yet so full of gaiety and fun—these lines of Wordsworth come back to mind:

> This is the happy Warrior; this is He
> That every Man in arms should wish to be.'

Beauty.

In *The British Weekly* Ilico's subject this week is Beauty. We take the liberty of quoting one paragraph:

'How elusive is this thing that we call Beauty! It is not in me, and it is not in things, and I think it cannot be in any ultimate relation between me and things; for things are always created, limited, changing, imperfect things, and Beauty brings with her the suggestion, the very breath, of the infinite and eternal and all that things are not. I put it to you that the handiwork of God is like a code through which He speaks to us. Beauty is not in us nor ultimately in the code, but in the message, infinite, beyond words, that it conveys. The winter morning is not a sacrament, but sacramental; as the apostle says, it "declares His eternal power and Godhead." Beauty is a private, secret word, never quite the same, I think, to any two of us; it is strictly personal; it is not *in* things, but *through* things; it is the Eternal brought to us in the vessel of the transient.'

Religious Teaching in the Universities.

Sir Charles Grant Robertson, speaking on 2nd January at a meeting organized by the Institute of Christian Education, pleaded for specialized religious training in all Universities, and also religious teaching as part of the general culture of a University course. He put forward the following practical proposals:

1. Every University should have a Faculty of Theology (interdenominational). This would provide an official recognition of the subject which would be of immense importance, and would have an indirect leavening effect on all other subjects.

2. Since elementary instruction in any subject is not the function of the University, the roots of the difficulty lie in the teaching of religion in the schools: when this is put right there will be an increasing demand to continue in the Universities what has been begun in the schools.

3. In every Faculty of Arts there ought to be adequate facilities for an undergraduate to combine, if he wishes, Biblical studies with other subjects of his course, and this would involve the provision of trained teachers.

4. The prevailing attitude concerning the importance of religious studies must be altered, that is to say, a demand must be created before the Universities can be expected to supply teaching in the subject. This implies the necessity to convince a sceptical and indifferent generation that religion is an essential element in any education worth the name.

5. There ought to be some centre in every University for undergraduate voluntary religious activity, such as that supplied by the Student Christian Movement.

It is easy enough to make a depressing analysis of the situation, but there is surely one very encouraging feature. The intellectual and moral anarchy of the post-war period has spent its force. In the battering chaos of the world to-day there is increasing recognition that the confident secular answers to the perplexities of life are not really answers at all. The forces of the Time-Spirit can be brought to the side of religion, and in that movement the Universities, if we choose, can play a decisive part.

'And the mirage shall become a pool.'

Dr. Herbert H. Farmer has contributed one of his suggestive studies to *The Christian World* of 12th January. And this is his chosen text.

'There are mirages which become pools of water, and there are mirages which do not become pools of water, but fade into the heat and sterility of the desert. The mirages which become pools of water, the illusions which are fruitful and enriching, are for those who, in the prophet's words, are treading the highway, that highway over which the unclean do not pass.

'Turning to the sphere of the specifically Christian life, many illustrations spring to the mind. It is illuminating, for example, to study the mirages of the first followers of Jesus Christ in New Testament days. Thus it was thought at first that Christ required of them the strict observance of the Jewish law. Only on that basis could they conceive Him as the heaven-sent Saviour, could they adore Him. It was mirage, of course, but because there was a certain right relationship of their minds to Christ it was a mirage which became a pool. It served them in their Christian life in a number of ways. It gave the new movement time to grow and become strong before it was called upon to meet the challenge of the Jewish persecution; it established at the heart of the Christian tradition a deep sense of moral order and obligation which guarded it from the danger of ever becoming a merely enthusiastic and self-cultivating pietism; above all, it taught those who at length were freed from it a much deeper understanding of what the gospel essentially is and how irreconcilably opposed it is to all mere legalism. Perhaps only those can understand grace who have sought with all their heart to be legally righteous before God. For them the mirage does indeed become a wonderful pool of truth. Yet there were those for whom it never became a pool. The Judaizing party in the Early Church, as Paul's epistles show, remained a disturbing factor for many years. Perhaps we may infer from the fact that they made themselves such a nuisance to the Apostle that they were rather unpleasantly self-assertive people, and in that see a hint of the reason why they never moved forward to a truer understanding of the gospel of Christ.

'There must be few people who have achieved anything approaching a mature prayer-life, who have not at some time rested on wrong ideas about the ways of God's providence; later they have come to a truer understanding of those ways, in some measure through the discipline of the prayer-life itself. Yet they would probably never have started to pray at all, still less continued in prayer, had they not at first believed these things which they now reject.

'Mirage then is a most valuable, if not an indispensable, element in the spiritual pilgrimage of the soul. This means more than that we learn from our mistakes. It means that there are in a sense mistakes which we need to make. Certainly much more important than avoiding mistake and illusion is to have that inner attitude which alone can keep such mistake and illusion from becoming destructive phantasies and obsessions—to be one of those who tread the highway and for whom mirages do become pools.'

Christ and Fairies.

Christ and Fairies is, surprisingly enough, a small volume, not of children's sermons but of sermons for grown-ups. For each of ten fairy tales the Master of St. Peter's Hall, Oxford, finds a text. In 'The Christian Year' this month, we have given 'Sleeping Beauty' in shortened form.

'Fairy Tales,' Mr. Chavasse says, 'voice that hunger and thirst in man after God, to satisfy which the Son of God became the Son of Man.' They embody the first gropings of child races after God; and articulate man's earliest belief that there were invisible and spiritual agencies active in this visible and material world. They express a deep human craving—a two-fold need:

(1) The need of man for a Power greater than his own to help him.
(2) The need of man for Romance in life, to to make it worth living

and so the malicious saying that Christ has banished fairies is not true. He came not to destroy but to fulfil all that for which fairies stand.

All fancies die
If Jesus never lived.
For living fancies need to be
The symbols of a Truth.

Lord Jesus, live for me,
Open my eyes to see
Thy face.
So by Thy grace
Shall all the world be peopled
By bright forms.
The wind of many voices,
In its storms,
Shall speak of Giant powers.
The many coloured flowers
Shall hold their lips up for a kiss.
O live for me, Thou sinless One.
Cleanse Thou for me
The earth and sea.
Sweep all the clouds from off
The sky.
For fancies never, never die
If only Jesus lives.

This is a charming and original book (S.P.C.K.; 2s. 6d. net.)

Ittoën.

One of the many interesting chapters in Mrs. Hogg's *Challenge of the East* (S.P.C.K.; cloth, 3s. 6d. net; paper, 2s. 6d. net) is on the Japanese community founded near Kyoto by Tenko Nishida. In this community of the order of Ittoën—Creative Peace—the people of all classes live together as equals, giving service without thought of reward. They have given up position and wealth, believing that that was the only way to end the struggle for supremacy between class, nation, and race. Tenko founded the order so that efforts for peace-making might not be undermined by insane striving for power. Their endeavour is to stamp out dissatisfaction, envy, and a mania for possessions, and so remove the causes of war.

Another chapter in the Japanese section describes the Orr Christian Mission, where Christian principles in industry are demonstrated. This mission was founded by an American in 1905—Merrill Vories. The first department to be developed was an architectural one. He got in touch with Missionary Boards and put up suitable church buildings; he designed the first modern apartment house in Tokio, business offices, and premises for housing operatives. An eight-hour day was worked and a fair wage paid. Sales departments were next opened, but only articles that were of good value were handled. The workers in the mission are of various nationalities and all differences of race are ignored.

Mrs. Hogg's popularly written book is divided into three parts—Japan, China, and India—for she visited all three in her 'good-will journey.' She was amazingly fortunate in the contacts she was able to make and the first-hand information she gained. The book is necessarily slight and the chapters short, but there is much to stir one to uncomfortable reflection as, for example, the chapter on the Mui-Tsai in Hong-Kong.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor John MacMurray's latest book, *The Clue to History* (S.C.M.; 7s. 6d. net), is a notable one. We have found nothing more stimulating for some time. It opens up wide vistas; it casts light upon dark places. It is the kind of book which lifts one to a mountain-peak from which a wide and varied landscape becomes visible. It explains the past, it illumines the present and indicates a pathway to a hopeful future.

The author warns us that we may find in reading some degree of the difficulty he experienced in writing. He has done his best to make his meaning plain, and what illustration can do has been done. We confess that it is a book which cannot be understood with a rapid glance. It is no book for an odd moment or even a railway journey. It is full of meat; and requires, as it deserves, patient study. It abounds in paradox, at each of which the reader will have to pause a few minutes to get his breath back. That is not a fault, it is one of the many merits of the book.

The main thesis is not unfamiliar. It amounts to this: history is meaningless save as the progress of the working out by men of God's purpose with men, namely, the establishment of a universal family of persons—as Kant put it, a Kingdom of Ends. And progress is measurable in proportion to the extent to which successive periods have contributed to the realization of the Divine purpose.

What is exceptional is our author's development of his thesis, the grasp he evidences of past history and contemporaneous happenings, his insight into and explication of the teaching of Jesus. Light is cast on a great variety of themes—the main differences between Greek, Roman, and Hebrew thought, and the vital significance of the last; the achievement and the failure of the Middle Ages; the place of Monasticism; the struggle between Church and State; the real inner meaning of Hitler's war upon the Jews—those are outstanding, and on every one of them Professor MacMurray casts new light.

Our own perplexity is to select any one item for special notice. Let us with acknowledged arbitrariness take part of what is said about the 'discovery' which Jesus made. Jesus, according to our author, discovered that human life is personal. 'This at least is the form of expression which brings our own way of thinking as near to the heart of the matter as we can get it.' Personality is not individualness, it is what distinguishes human life from all other forms. It makes a difference, not of degree, but of kind. This discovery of Jesus was of course implicit in the Old Testament, and in Judaism had been coming nearer the threshold of consciousness. And this discovery of Jesus transformed human history.

When a man discovers his own essence as a human being, the essence of humanity and, for

the religious consciousness, the nature of God are discovered.

A society which does justice to 'humanity' will do justice to the two concepts of freedom and equality. Our author's account of essential equality is helpful. The equality in view does not abolish, for example, the master-servant relationship. But that exists only in a limited function, and subordination of one man to another does not involve any personal inequality. 'Superiority of function for a particular purpose only becomes a denial of human equality if it is transferred to the personal field.'

Similarly with regard to economic systems. The ideal of equality neither justifies nor condemns any economic system as such. What it condemns is the idea of caste—a ruling class and a working class, an aristocratic class and a class of commoners. Caste is due not to any economic system as such, but to the transference to the personal field of distinctions of function relative to economic purposes. Any economic system can be justified under one condition—'that it actually does work in the interests of all concerned better than any other that is possible.'

Equality is not always realizable. The important thing is that it should be 'intended.' Equality is neither ideal nor fact, it is a principle of human action. 'A society which denies equality is suffering from a general neurosis.' Equality, like freedom, is an immediate corollary of the love which is fundamental—'love is the only possible basis of human unity.' Without that love, freedom and equality, friendship cannot exist. Nor will any society endure which does violence to them. 'Any society of men which is not based on freedom and equality is not a human community. It is a functional organization for a specific purpose which denies the nature of human relationship; and must therefore frustrate itself and in the long run destroy itself.'

The Church Congress was held last year at Bristol in October. The general subject was *The Gospel to this Generation*, and that is the title of the volume containing the papers and addresses given by various distinguished persons, edited by the Rev. Canon Maurice H. Fitzgerald, and published by Messrs. Hodder & Stoughton at the small price of 2s. 6d. net. The distinguished persons referred to above included the two Archbishops, the Dean of St. Paul's, Canon Tissington Tatlow, and two Presbyterians, the Rev. James Reid and Dr. J. H. Oldham. The aim of the Congress, and of this book, was to define the message of Christianity to the world, and to show how the Church can bring this message home to the hearts and minds of men through its teaching and its life.

The Congress was fortunate in having Dr. OLDHAM to deal with the leading theme: 'The Content of the Gospel.' He does not deal with his subject in a conventional way, which would probably have produced little more than a catalogue of doctrines. What he does is, first of all, to look at the contemporary situation and the forces which have made it what it is, and then to ask whether the Church has a crucial and decisive witness to bear—a central testimony which must dominate and vitalize not only all our preaching but the whole life and activity of the Church and its members.

First, then, about the contemporary situation. The key to an understanding of the modern age, we are told by many thinkers, is that man has taken his destiny into his own hands and sought in himself, individually and collectively, the source of all values. The situation which the Church is facing to-day is the outcome of a vast historical experiment. From the time of the Renaissance and the age of discovery Western man has embarked on the illimitable adventure of understanding and mastering the world through the service of his reason and reliance on his own efforts. And the result is an achievement the imposing massiveness of which it requires a stupendous effort of thought and imagination to realize.

The dogmatic atheism of Communism and the idolatrous worship of the nation are only the culminating expressions of a temper and attitude that

have been for centuries the real driving force of the Western world. And the hope of a better world is looked for in man's capacity through knowledge to control and shape the world. The Church is far too little alive to the fact that through the progress of the social sciences, through the increasing correlation of different branches of knowledge and through the growingly efficient organisation of research, man is steadily acquiring a power to mould the lives of human beings which has greater potentialities, for good and for evil, than his control over physical nature.

In comparison with this unhalting, relentless, triumphant, scientific control of life, our methods of religious influence appear antiquated and homespun, as little fitted to survive in face of the masterful scientific direction and organization of life as village industries and crafts in an age of machine production. Science seems to have made God irrelevant to human life. It offers an alternative means of overcoming physical, social, and even moral evil.

But that is only one side of the picture. Notwithstanding these amazing and intoxicating achievements, it is only too evident that all is not well. We find ourselves in a social crisis which threatens the existence of European civilization. Widespread unemployment is destroying the bodies and souls of men. Instead of becoming master of the world, man is in danger of being enslaved to the machines he has invented and of becoming the plaything of the forces he has brought into existence. There is in wide circles a growing sense of the meaninglessness of life. Man has lost his sense of direction. He finds himself sinking in a mass of relativities. It is partly to escape the burden of responsibility that men seek refuge in a blind surrender to the community.

This leads us to the second part of the paper. What has the Church to offer in this situation? Dr. OLDHAM deals with three points. First of all, he points out that by its very existence the Church is committed to a view of the nature of man totally at variance with the assumptions of the self-reliant humanism which has created the modern world, with its splendours, its sickness, and its doubts. In the Christian view man is not the master of his own fate. He is a created and dependent being. His existence, his true nature as man, is based on his relation to God. There is an objective truth and justice to which he is meant to conform, and only through such conformity can he achieve his true manhood. Take away that belief (which is widely denied) and you leave nothing to which final appeal can be made except force, and deprive man of that which makes him distinctively human and has been the spring and inspiration of all his strivings towards a higher life.

Whether this view of man is true or not it is of infinite importance to mankind. It is at the same time a decisive challenge to the assumptions and practical beliefs of modern society. If it were only believed it would create a real revolution in the life of mankind. What really matters, what is fundamentally necessary, is a reorientation of men's lives in the light of their relation to God. This is the first point at which the Christian faith challenges the whole thought and behaviour of contemporary society, that the meaning of man's existence is found in his relation to God.

The second thing of supreme importance to be said about the content of the gospel is that it is a *gospel*. It is not primarily a set of ideas or duties, but the story of something that happened in history, something that because it happened has led to a belief about the nature of reality that is staggering and incredible to the natural reason. It is that God by His own act has created a new order of human life in which men are called to live. The gospel is the announcement of a gift, not the presentation of a demand, and it is vital that that order should always be in our mind when we speak of it—not, in the first place, demand, as we incorrigible English moralists are always making it appear, but *gospel*.

The good news which Jesus proclaimed was that the day of deliverance and redemption—the Kingdom of God—was at hand. Its powers were already operative, though its full realization lay in the future. Two 'moments' in this message were the forgiveness of sins, which is central in the Christian message, and, what is equally important, a

new life, a life of sonship. That is clearly what the gospel means in the New Testament. The early Christians were conscious, like their Master, of the presence and working of supernatural forces. They lived with Christ in heavenly places. The advent of the New Age manifested itself in a new quality of life, the character and meaning of which is love.

This brings us to the third conception in the Christian understanding of life which has immeasurable consequences for the life of our time. It is in the sphere of the relations between persons, and not in the immensities and unfathomable mysteries of Nature, that God makes Himself known. By His grace God has communicated to us a responsible selfhood. And the response which He asks of us is to love and serve Him in other men. This faith, that the end of human existence is a community of love, based on God's creative love to us, has power to redeem our civilization from its menacing one-sidedness and to restore to it health and sanity and a satisfying meaning.

Why, then, if it has this power, does it come about that a message of such profound significance should have so little force and punch and bite? Why do assertions that transform entirely the meaning of human existence, and that should kindle in men's minds the flame of a living hope, leave them in fact so largely unmoved? Why does the world go its way in all the manifold activities of the common life unperturbed and unchallenged by the startling and revolutionary affirmations of Christian faith? Till we have faced these profoundly relevant questions we have not got to the real heart of the subject of the content of the gospel.

The answer to them is twofold. The first answer is suggested by the Pope's question in Browning's 'The Ring and the Book'—'well, is the thing we see salvation?' It is the misfortune of the preacher that he has to deal largely in words. And the temptation is always present to substitute words for realities. The Kingdom of God is a realm of *power*. It brings salvation in this present life. It is the actual experience of victory over sin, failure, weakness, and circumstance. And where this is lacking the gospel is no more than a lovely song. In all effective Christian preaching the note of personal testimony is always present. And our fundamental need in regard to the content of the gospel is to rediscover its meaning in actual experience.

The second reason which makes it difficult for men to-day to take seriously the preaching of the gospel has to do with the whole structure of modern society. It is the contradiction between the affirmations of the Christian faith and the ends, institutions, and practices of the society in which we live, and therefore one thing that is imperative is that we must create a society which is in accordance with the Christian understanding of the meaning and end of man's existence. If we do not, religion will be relegated to a sphere of unreality, unrelated to the actual life which men have to live. In a society which is assuming responsibility for ordering the lives of its members it is vain to proclaim the gospel merely in words. Where doctrine and practice, word and act, are in fundamental contradiction, religion is bound to appear unreal. The Church in modern society is thus faced with an inevitable and inexorable choice. It must either be content to administer the consolation of an other-worldly religion to a small and dwindling minority of the population, or it must gird itself to a bold and energetic effort to transform the institutions and activities of the community in accordance with the Christian understanding of the nature and destiny of man.

It is seven or eight years since Dr. James Mackinnon retired from the Chair of Ecclesiastical History in the University of Edinburgh, but his pen continues to be busy. In the six years before his retirement he published his notable four-volume work on 'Luther and the Reformation,' and in the years that have followed he has given us studies of the Historic Jesus, of the Gospel in the Early Church, of the period from Christ to Constantine, and of Calvin and the Reformation. And now comes a fifth volume, *The Origins of the Reformation* (Longmans; 16s. net). It would be difficult to find a parallel to such an achievement.

The purpose of the volume, of which no higher praise can be given than that it is as learned and scholarly as its predecessors, is 'to unfold the operation of the complex factors in the relevant history of the late mediæval period—political, economic, social, constitutional, intellectual, religious, and moral—in which the origins of the Reformation lie, and without which the mission of Luther and his fellow-reformers in the sixteenth century would hardly have been possible.' 'Without such a preliminary review,' it is added, 'the Reformation cannot be adequately understood or interpreted.'

In the political sphere there is the rise of the national State leading to conflict with the papacy. In the economic sphere the widespread antagonism to the papal fiscal system. In the social sphere the persistent attempt on the part of the masses to secure emancipation from the disabilities of the feudal system. In the constitutional sphere the attempt to limit the power of the Pope by that of the ecclesiastical hierarchy. In the intellectual sphere the transforming influence of the new culture, begotten of the Renascence. Finally, in the sphere of the religious and moral life there is the reaction against the mediæval doctrinal system and the moral declension of the Church which led to the reformation of faith and practice on the models of Scripture and the Early Church.

Such, then, is the scheme of the book; and it would be rewarding to follow Dr. MACKINNON'S exposition along any of the paths he has marked out. It is not that he takes them up singly and pursues them to the end. Rather is it that they are all to be traced throughout the volume. For the volume is arranged more or less on chronological lines. The biographical interest is, however, allowed free scope in the treatment of great figures like Wiclif, Hus, and Savonarola.

But in the concluding chapter there is a brief review of the various factors which operated towards the Reformation, and we shall dwell upon one of them—the religious factor, as expounded by Dr. MACKINNON, who sees in the Reformation the culmination of the individualist tendency which had found expression in the sects and the mystic movement of the late mediæval period.

The sects, like the Lollards and the Hussites, tended to develop the separatist spirit. They sought to live in the simplicity of early Christianity, and were hostile to the secularized ecclesiastical form of religion. They prepared the way for that response of the common people which Luther's evangelical teaching evoked. The Reformation inaugurated by Luther was, in fact, in some respects the continuation and the completion of the dissenting movement led by Wiclif, Hus, and others in the two pre-Reformation centuries.

As for the mystics, they too were inclined to separatism. For the union of the soul with God there was no need of Church, or priest, or sacrament. While Luther was deeply influenced by the mystic movement, which persisted even within the Church despite the condemnation of Eckhart and others, he was not led by it all the way of personal access to God. It was only when he went back to Paul by way of Augustine that he reached the end of his search. Not through Church, priest, or sacrament, as he discovered, but by fiducial faith alone is salvation possible. This was his original, distinctive, epoch-making contribution to the Reformation on the religious side.

Dr. MACKINNON'S own standpoint may be gathered from the words that follow: 'In his cardinal principle of justification by faith alone he dealt a fatal blow to mediæval belief and usage by invalidating the doctrine of salvation in and through the sacerdotal Church, discarding root and branch the principle of salvation by meritorious works, and placing the soul in direct relation to God through personal faith. Moreover, he made a clean breach with the mediæval, ascetic conception of the religious life, and substituted for it the freedom of the Christian man, the human life in accordance with the liberty, if also the moral obligation of the Gospel.'

After Fifty Years.

V. The Background of the Psalms.

By the Reverend Norman H. Snaith, M.A., Wesley College, Headingley.

The last fifty years have seen considerable changes in the methods of approach to the study of the Psalms, and correspondingly important developments in the understanding of them. As a result, the Psalms have never been more appreciated than they are to-day, not only for the evidence they provide concerning Hebrew-Jewish religion, but also for the spiritual strength they impart to every generation.

When the period opened, commentators were still following, though nearing the end of the road, those first editors, the results of whose work are embedded in the very titles of the Psalms themselves. Attention was directed to individual Psalms, and attempts were still being made to find in them references to recorded history. Only to the smallest extent did the search for suitable occasions reach out beyond the Old Testament itself, and then it was to those periods of Jewish history, such as the times of the Persian Ochus or the days of the Hasmoneans, which receive little or no notice there.

In the earliest days, as the titles in the Psalms show, the search necessarily was confined to recorded incidents in the life of David himself, cf. 18, 34, 51, etc. Except for isolated and rare instances, this period extended until Hengstenberg (Eng. Tr., 1846). Since his day, the period has gradually extended, first to include the days of the kingdoms, then to embrace the days of Exile and the time of reconstruction, until Kennett (*Encycl. Brit.*, 11th ed.) would make almost all the Psalms Maccabean, whilst Hitzig (1863–65) and Duhm (1889, 2nd ed. 1922) were prepared to associate some Psalms with Alexander Jannaeus (*c.* 102–76 B.C.). This method was tolerably satisfactory in respect of such Psalms as 46 and 47, which are generally accepted as dating from the invasion of Sennacherib at the end of the eighth century B.C., but its application to such Psalms as 18 and 68 exposed its fundamental weakness. Ps 18 has been ascribed with exemplary definiteness to every generation from David to Simon the Maccabee, and Ps 68 from Joshua to Alexander Jannaeus. The method is largely subjective, and the considerations far too vague.

In 1888 Cheyne published his commentary on *The Book of the Psalms* in one volume. The exegesis belongs to Cheyne's best and most inspiring period. The volume remains still the most satisfactory English commentary on the Psalms. It is a monument of exact scholarship, capable criticism, and bold conclusions. The companion volume is Cheyne's 1891 Bampton Lectures, *The Origin and Religious Contents of the Psalter*. With the traditional method of seeking historical occasions for individual Psalms, he combined an exhaustive literary analysis. In this he followed Ewald (Eng. Tr., 1880), but he made the method his own. Ewald had arranged the Psalms in what he believed to be the correct chronological order. He regarded thirteen Psalms as belonging to David and his time, and a large number of the rest as coming from the times of reconstruction after the Exile. Cheyne went very much further. He admitted one Psalm only (18) to be pre-exilic, and this he allocated to the reign of Josiah. The remainder of the Psalms he ascribed to the post-exilic period, mostly to the Persian and Greek periods, but some thirty to the times of the Maccabees. The story of the study of the Psalms until the end of the century is a series of variations on either side of Cheyne's position. Kautzsch (*Outline of the History of the Literature of the Old Testament*, 1898) allowed some pre-exilic songs and fragments, a few Maccabean Psalms in Books II. and III., and a large number in the last two books of the Psalter. Duhm outdistanced them all. He regarded the majority of the Psalms as Maccabean, and some even as from the first century B.C. On the other side, Delitzsch (Eng. Tr., 1892) assigned nearly fifty Psalms to David, whilst Kirkpatrick (*The Psalms*, 1902, Cambridge Bible for Schools series) considered a large number of Psalms to belong to the time of

David and the days immediately succeeding him. These two commentaries are worth special mention. Delitzsch's work is valuable for his explanations of the meaning of the text arising out of the exact significance of the Hebrew words themselves, and also for his references to early and mediæval Jewish commentators. Kirkpatrick rivals Cheyne in the affection of English students generally, and his commentary (in one volume or in three) should be the continual companion of Cheyne's one volume commentary. S. R. Driver (*Introduction to the Literature of the Old Testament*, 9th ed. 1913) does not willingly regard any Psalms as of early date, and generally adopts a mediating position. Briggs (*Psalms*, ICC, 1906–7) follows Ewald in allocating the majority of the Psalms to the Persian period, though his rigid theory of metre and stanzas led him to make numerous changes in the text and continuously to regard whole lines as interpolations. Baethgen (*Die Psalmen*, 1892, 2nd ed. 1904) is probably the safest of all the commentators of this period, though whether he is on that account right is another question entirely. He represents the same general tendency as W. Robertson Smith (*The Old Testament in the Jewish Church*, 2nd ed. 1892, ch. vii.), and Davison and Davies (*Psalms*, Century Bible, 1906). The position of these scholars is mediating in every way, even to fixing a large number of the Psalms in the middle, and Persian, period. They avoid the more extreme conclusions of Cheyne and Duhm, the conservatism of Kirkpatrick, and the excessive emendations of Briggs and all moderns who emend the text on the basis of their own theories of versification. The weakness of the approach represented by all these scholars is that the determination of the date really rests on the interpretation. Nothing is more precarious than the attempt to fit the Psalms to particular dates in history because of apparent references to be found in them. We know nothing of large tracts of Jewish history, even if we were all agreed on the meaning of the references in the Psalms themselves and, furthermore, the history which we have is so coloured by the events and opinions of later days as to make all conclusions as to dates of Psalms highly problematical.

The net result of all this type of criticism was summed up by Budde (THE EXPOSITORY TIMES, xii. 288): 'The majority of the poems will have passed through a whole series of phases before reaching their present form.' This is the judgment of the thirty-odd years since Budde's article, and it explains in part the wide variations in the judgment of earlier scholars. In any particular Psalm there may be elements from many generations, each age having adapted the song more precisely to its own needs. It may be in some cases that the scholars were all right, though each in respect of his own reference only. As a result of this continual process of revision the Psalter has become a book for every age, and for every man it is the mirror of his own religious experience.

The year 1888 saw the first step along a new avenue in the study of the Psalms, when Smend published an article on the significance of the 'I' of the psalmists (Ueber das 'Ich' der Psalmen, in *ZATW*, viii. 49–117). Actually he was reviving an old, forgotten theory of Rudinger (1580–1), though with new emphasis. Smend claimed that in some eighty Psalms the 'I' was not an individual speaking of his own experience, but was Israel, the church-nation, speaking as a unity. Subsequently he modified his position somewhat under the influence of Cheyne (*Origin of the Psalter*, 1891) and Beer (*Individual- und Gemeinde-Psalmen*, 1894), and this modified judgment held the field for twenty years. It depended ultimately on the generally accepted view that the Psalter was 'the hymn-book of the Second Temple,' not only used as such, but made to be such. Noeldeke (1900) disagreed, as Duhm had done before him, for Duhm had always held that very many of the Psalms were written for, and used for private edification only. In the year 1915, Balla (*Das Ich der Psalmen*) gave a new turn to men's thoughts, when he pleaded most strongly for the individualist point of view. He has been supported by Gunkel (1926), Barnes (1931), Schmidt (1934), Herkenne (1936), and most moderns. H. Wheeler Robinson (in *The Psalmists*, 1926, ed. D. C. Simpson, pp. 82–6) adheres to a collective interpretation on the basis of the idea of 'corporate personality.' This idea is recognized by Mowinckel, who regards the king or other representative as being the mouthpiece of the community. This last suggestion is on the lines of an article by G. B. Gray (*JQR*, vii. (1895), pp. 658–686), in which he held that the 'Royal Psalms,' those Psalms which refer to a king obviously not Jehovah, need not be either pre-exilic or post-Maccabean. The king is an idealization of the people, and just as Israel can, on occasion, be 'the Lord's Anointed,' so also can Israel corporately be the Messianic King. To this general outlook there belong all such conceptions as the 'suffering servant' and the 'Son of Man' (T. W. Manson, *Teaching of Jesus*), and we may expect a gradual return to this point of view in the future.

The most recent tendencies in the study of the

Psalms are in three directions: first, to think in terms of classes of Psalms rather than to look for specific references in individual Psalms; second, to search for similarities in the religion and ritual of neighbouring peoples; third, to examine the Psalms in view of what we know, or can conjecture, of the cultus of the Temple.

The tendency to deal with classes of Psalms reaches its full development in Gunkel (*Old Testament Essays*, 1927, where the thirteenth article is by Gunkel, pp. 118–142). The title of this essay indicates the method, 'The Poetry of the Psalms: its Literary History and its Application to the Dating of the Psalms.' He brings to notice, in the first place, certain songs which are embedded in the Old Testament—the songs in Ex 15, Is 6, and Lamentations. On the basis of these and others, he builds up a scheme of literary development of Hebrew psalmody, regarding these particular songs as fixed historical points. He then proceeds to classify and date the various Psalms according to motif and structure. There are four classes—National Hymns of Praise, Private Hymns of Thanksgiving, National Hymns of Sorrow, and Private Hymns of Sorrow. This is the historical order of the classes, and within the classes, the simpler the structure the earlier the Psalm. Each class has its own set formulæ, and these are the main criteria. Gunkel follows the modern tendency, reversing that of thirty years ago, of dating a Psalm early (pre-exilic) unless there is clear indication otherwise, so that he would date even his latest class before the time of Jeremiah. The general judgment on Gunkel's work is that, whilst undoubtedly he has made a considerable advance in the understanding of the Psalms, his reconstruction of the history of Hebrew psalmody is largely subjective, and his application of it too thorough.

The second movement is represented by Winckler, Zimmern, Jastrow, and Gressmann with respect to Babylonian religion; and by A. M. Blackman with respect to Egyptian religion. It has arisen through the increasing knowledge of the Ancient East which modern archæology has revealed, and may be said to date from the time when, in 1872, George Smith pieced together fragments of clay tablets from the library of Asshur-bani-pal in Nineveh, and read, to his intense delight, the story of a 'Babylonian Noah,' which had obvious affinities with the Hebrew story of the Flood. The more enthusiastic adherents of the 'Pan-Babylonian' school have tended to see all Hebrew religion with Babylonian eyes, with the result that they have sometimes gone perilously near the assumption that what we know to have happened in Babylon must necessarily have happened in Jerusalem also. The more moderate position with respect to Babylonian religion and culture is stated by G. R. Driver (in *The Psalmists*, ed. D. C. Simpson, pp. 109–176). There are undoubted resemblances in form and phrases between Hebrew and Babylonian Psalms. There are elements of that parallelism which is a feature of Hebrew poetry in the Babylonian models also. Similarly, with respect to Egyptian Psalms (see A. M. Blackman, in *The Psalmists*, pp. 177–197), there are undoubted relationships, particularly between, for instance, Ps 104 and Ikhnaton's Famous Hymn to the Sun. The less-advanced opinion is that we have three separate lines of development, going to back a common original culture. There were later contacts because of wars and through trade, but, generally speaking, the developments were independent. An undue emphasis on the similarities causes the student to neglect the fundamental differences, particularly the Hebrew emphasis on monotheism and on those ideas of morality which spring from the work of the Prophets. The high religious tone of Ikhnaton's hymn is unique; in Hebrew psalmody such things are the norm.

The third tendency, namely, to think in terms of the cultus of the Temple, is represented by such attempts as those by Peters, Keet, and Snaith. Peters (*The Psalms as Liturgies*, 1922) ascribes the origin of the Elohist Psalms to the Northern shrines, Asaph to Bethel, and Korah to Dan. Keet (*A Liturgical Study of the Psalter*, 1928) seeks to establish the history of singing and music in Temple and Synagogue, and to fit the Psalms into this framework. The work is parallel to that of Gunkel, but from another point of view. Snaith (*Studies in the Psalter*, 1934) seeks to trace the origin of the modern Sabbath Psalms back into the days of the early Synagogues and the Temple. Attempts have been made by E. G. King (*JTS*, v. 203 ff.), St. John Thackeray (*JTS*, xvi. 177 ff.), and Snaith (*ZATW*, x. 302 ff.) to explain the present order of the Psalms on the basis of an arrangement for a triennial lectionary, parallel with that which we know to have been in existence in Palestine for the Law. See also L. Rabinowitz, 'Does Midrash Tillim Reflect the Triennial Cycle of Psalms?' in *JQR*, xxvi. (1936), 349.

This movement is represented chiefly by Mowinckel. No student of the Psalms has created greater interest and keener discussion than this scholar, who published (1921–4) six volumes of *Psalmenstudien*. The recent discoveries at Ras

Shamra and elsewhere have added fuel to the flame. Mowinckel has built up on all three tendencies, crowning the first two by his devotion to the third, namely, the association of the Psalms with the cultus of the Temple. Indeed, there are only three Psalms (1, 112, 117) which he does not associate definitely and deliberately with the cultus. He deals with the Psalms as did Gunkel, dividing them into classes with fixed ritual formulæ. His two most important volumes are the first two. In the first, he discusses the identity of the 'enemies' of the psalmists. Duhm had seen in them the rivals of the Maccabees, but Mowinckel sought an original in Babylonian sources, and sees in them malicious magicians, working evil spells of trouble and sickness. 'Workers of iniquity' means workers of witchcraft, wizards, sorcerers. The Penitential Psalms are prayers for the breaking of spells and belong to the Temple ritual. They are associated with the ceremonies whereby the Temple-priests and the Temple-prophets unloosed the binding spells of the sorcerers and declared the Oracles of Jehovah. The general judgment would deprecate Mowinckel's interpretation, though it would say that, among the 'enemies' who are to be found in every generation, there were undoubtedly sorcerers in the earlier times.

Most discussion, however, has been raised by Mowinckel's second volume, wherein he deals with the Coronation Psalms. These, primarily, are 47, 93, 95–100, but he has associated many others with them. The Psalms, distinguished by the formulæ 'Jehovah hath become King' and 'Sing ye a new song,' were, he maintains, the apparatus of the great Coronation Feast of Jehovah, when annually in procession and with dramatic ritual He was enthroned as King. The Feast was in September. It was the New Year Feast, the Feast of Tabernacles. The general ritual was similar to that of the *akitu*-festival of Babylon, when Marduk was enthroned by the tutelary deities, and gave judgment for the ensuing year. From this, Mowinckel proceeds to a discussion of the origin of eschatology as springing from the ritual dramatic acts of the cultus. At the basis of this theory is the idea of a general myth-ritual pattern throughout the Near East. It is not enough now, as it may have been for the first critics of Mowinckel's theory, to confine the discussion to the question as to what extent the Babylonian festival was paralleled in Jerusalem. The question is much larger—What exactly was the ritual in Solomon's Temple? If it can be shown that the recent discoveries at Ras Shamra (J. W. Jack, *The Ras Shamra Tablets*, 1935) can be taken as typical of the whole country for the eight hundred years previous to the Exile, then the existence of a Coronation Feast such as Mowinckel proposes can be accepted substantially. The question, however, would still remain as to what extant Psalms, if any, belonged to it. This has not been faced adequately by Mowinckel and his supporters, the tacit assumption being that the Psalms generally are pre-exilic. The statement of the myth-ritual pattern position is to be found in *Myth and Ritual* (ed. S. H. Hooke, 1933), and concerning the New Year Feast in particular, the article in this volume by W. O. E. Oesterley (pp. 122 ff.). A restatement will be found in S. H. Hooke's 1935 Schweich Lectures, *The Origins of Early Semitic Ritual*. The final judgment on Mowinckel's theory must be left until the settlement of the major issue, and there the battle is still joined.

This much may be said concerning the present position of studies of the Psalter. There are two conflicting tendencies at work. One would make all Psalms pre-exilic. Unless the Psalms were almost entirely rewritten, this involves developed religious ideas for pre-exilic times. It insists on the success of the Prophets, making them as much the consummation as the spear-heads of the movement. The other tendency assumes a ritual at Jerusalem similar to that at Ras Shamra. It involves the comparative failure of the pre-exilic Prophets and the sweeping away, in 586 B.C., of a semi-pagan (at least) cultus. Either the number of extant pre-exilic Psalms must be negligible, since the great majority are clearly influenced by the prophetic teaching, or, the original Psalms have been so altered as to make the pre-exilic elements wholly inconspicuous. In this case the word 'pre-exilic' has no meaning.

Recent Trends of Thought on the Atonement.

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It is a most significant and hopeful fact that the trends of thought in recent days show a distinct and definite effort to interpret the Atoning Work of Christ from a more ethical and Christian point of view. Those trends, in general, reveal themselves in two broad principles of interpretation. As against the tendency of many of the older theories—notably that of Anselm—to neglect or ignore the Life of Christ, dwelling almost exclusively on His Death, a decided movement is evident which treats the Life, the Teaching, and the Death of Christ as all aspects of one movement of redemptive grace in the gospel. Few, if any, writers during the last twenty-five years have failed to see the necessity of this, and they have realized the grave difficulties raised by isolating the Death of Christ from His Life. Moreover, the same movement of thought extends beyond the earthly life of Christ, laying emphasis, as Moberly does, on His resurrection and the gift of the Spirit through His death. Further still, there is a tendency to push the meaning and efficacy of Christ's work into the realm of the future life, and to examine the conditions of that life in the light of what we know or believe regarding what Christ has done in His death in its various aspects.

The other principle is that of making the Fatherhood of God, as taught by Jesus, basic in all aspects of the interpretation of the Atonement. Professor Farmer's statement may be taken as typical of this : 'No theory can be entertained that fails to do justice to the love and Fatherhood of God as made known in the Gospels.' Professor Farmer is not alone in taking this position, for such scholars as Moberly, Mozley, Rashdall, Cave, and Macaulay stress the same point.

Another fact may be mentioned here. The effort to interpret the Work of Christ within the schema of His three offices as Prophet, Priest, and King, is practically abandoned in these days. This line of approach was basal to the post-Reformation thinkers, and later it had the sanction of such stalwarts as Schleiermacher and Ritschl. Barth and Brunner have sought to re-establish it in the thought of to-day. Most British thinkers however abandon it, for, as Professor Macaulay points out, it has very grave difficulties, such as the impossibility of keeping the various aspects distinct, the difficulty of keeping the whole movement within such set limits, etc. Dr. Macaulay is led finally to reject it, and few writers in these days attempt to make any real use of the various aspects represented by these three terms.

It has also become evident to students in this field that for some considerable time there has been a movement away from the penal substitution theory. As early as 1910 we find this tendency clear in Dr. Forsyth ; and although Dr. Denney, and later Dr. Mozley, sought to rehabilitate the old theory by stripping it of some of its most objectionable features, yet this trend has not been checked. Barth, however, in recent days has stated the old theory with great clearness and definiteness, and Brunner with only a little less directness. Through their influence the theory is re-establishing itself in certain quarters. But it is scarcely conceivable that it can long maintain its position, especially if it emphasizes some of the cruder aspects of the post-Reformation views, for many of those were manifestly unethical in certain respects, and in others they were false to psychology, to experience, and to Christian truth.

The revolt against this view takes two forms. One is the Moral Influence Theory which we shall consider later. The other is the effort to maintain that the satisfaction rendered by Jesus in His death is moral and not penal. This was the line taken, long ago, by M'Leod Campbell, who made the confession of Christ as representative man the objective satisfaction in the Atonement. Moberly followed this lead, insisting that the penitence and obedience of Christ are the central facts. Professor H. R. Mackintosh laid great stress on the obedience of Christ, whilst others have suggested that the faith of Christ, His acceptance of the will of God, or His readiness to undergo the vicarious sacrifice necessary to redeem men are the basic realities in the situation. Among those who take one or other of these views are Canon Kirk, Professor Grensted, Canon Raven, Bishop Headlam, Dr. Macaulay and others. All agree that God does not need to be reconciled to man, but that the work of Christ in His death made some difference to God.

There are however some more definite trends in recent thought on the question and to those we now turn.

(i) First we note the partial rehabilitation of the Ransom Theory that held so prominent a place in the early centuries of the Church. The theory is stripped

of most of the objectionable features associated with it in the early days, the emphasis being laid on the victory of Christ in His death over the evil forces, the demons and the malignant powers of the world. It is construed thus as the triumph of Christ; the Cross, as in John, is His glorification and enthronement; in it His enemies are subdued and finally conquered. The motive here is that of securing that the final purpose of God shall prevail. It embodies the sense that God cannot tolerate for ever the opposition of the world forces to His will; that He must be master in His own universe by gaining a final victory over evil and all evil forces, and through this to guarantee the victory of good in the world, the elimination of evil in all its forms. Dr. Forsyth had envisaged such a position and stated it with force and precision. But it was the publication of Gustav Aulën's able survey of the question (*Christus Victor*, 1931) that led to its more assured place in modern thought. Aulën rightly insisted that this was the classical and dominant view in the New Testament as witnessed by almost all the writers; that it was the accepted view of the Fathers, though in some cases vitiated by unethical images, etc.; and though it was superseded by the Latin view, it received new life in the teaching of Luther and the Reformers. Moreover, this is the view that fits in best with all the group of facts in relation to the death of our Lord. Something was done in the Cross that assured the final victory of God and His purpose; something that had a bearing on the whole moral universe, defeating the forces that made for disorganization, disintegration and sin, and so making the ultimate goal of God's purpose sure. This view has had a profound influence on the outlook of many modern thinkers. We find echoes of it in the work of Bishop Headlam, Canon Kirk, Principal Cave, and Dr. Macaulay, to name only a few of the more recent writers. The view has much to commend it, for it yields illumination on many aspects of the question.

(ii) On the other side, there is, in certain quarters, a strong movement away from the idea of an objective element in the Atonement, and from anything in the nature of a satisfaction made to God in the death of Jesus. The Cross, on this theory, is purely a revelation of the love of God. All that is needed to bring man to God is to create the spirit of penitence in the sinner. This is best done by a revelation of vicarious sacrifice and love, and this is what the Cross was meant to do. Through the illumination wrought in the death of Jesus and the penitence that ensues, men come into union with God and are reconciled to Him. This was the view of Abelard, though he also held other views that cannot be reconciled with this. In modern times the view is associated with the name of Horace Bushnell, but in recent days it has been revived with great skill and scholarship by Dr. Hastings Rashdall.[1] He emphasizes the revelation made in the teaching and the life of Jesus. This was meant to bring men to penitence, and the Cross is but the fuller revelation of the principles there laid down, the actualization of the moral ideal as taught by Jesus. No satisfaction was needed by God; all that was necessary was a penitent spirit in man and the Cross was the best means of producing this. Dr. Rashdall argues ably for this position, but in many aspects he fails to convince. As Canon Kirk insists, he does not take account of the moral disorganization at the heart of the universe, or of the necessities that lie in the natural fitness of things. This is the modern form of the Moral Influence Theory. It has many able advocates in America, and is strikingly stated by Principal Franks (*The Dale Lectures on The Atonement*) although with some marked differences from Dr. Rashdall. Franks tries to argue for his view on purely rational grounds, as Anselm did, but it is the Abelardian theory that he advocates, seeking thus, as he says, to combine the method of Anselm with the principle of Abelard. Others, such as Halliday and Stevens, state this view with more or less clearness. Canon Kirk has criticised the theory on psychological grounds, saying that it gives an undue advantage to men of large imaginative powers and emotional reactions as against the more phlegmatic type. It thus involves a measure of injustice in that it favours emotion rather than moral earnestness and effort. It is difficult to answer Canon Kirk's criticism at this point.

(iii) There is evident also a tendency to revert to the idea of sacrifice—more especially the idea underlying the Old Testament sacrifices—in the effort to interpret the death of Christ. Some thinkers emphasize the expiatory character of these sacrifices, others dwell on their spiritual meaning, whilst others stress the fact that sacrifices were God's appointed way of deliverance, and that the virtue lay in the obedient observance of His will and the symbolic offering of the self to Him. Efforts are also made to discover the origin of sacrifice and to base a theory of the Atonement on the ideas suggested by this. Dr. Forsyth takes this point of view in certain phases of his thought. He enquires into the essential meaning of the Old Testament sacrifices and the ideas underlying the shedding of blood, and weaves these conceptions into his theory. Christ fulfils in His sacrifice the deepest meaning and the spiritual significance of the sacrifices of Israel.

[1] *The Idea of Atonement in Christian History.*

Dr. H. R. Mackintosh also brings a similar idea into his treatment of the subject. But a more decisive effort in this direction is made in two more recent works. Dr. Vincent Taylor in an able study of the Passion Sayings of Jesus (*The Sacrifice of Jesus*) approaches the question from this point of view, finding the meaning of sacrifice in the gift offering and the willing surrender of the offerer. Christ, as representative man, offered for us the gift of Himself, voluntarily and completely to God.

Another phase of the same conception is brought forward by Dr. Hicks (*The Fullness of Sacrifice*). He accepts in the main the theory of Robertson Smith that sacrifice originated in a common meal and that this meal was in a sense sacrificial and sacramental. The offering of Jesus embodies this idea, and the Eucharist is a continuation of this offering. In it the sacrificial meal is shared by those who partake, the bond is renewed, and an impartation of God is made in the elements. A sacramentarian motive is thus at the basis of Dr. Hicks' work and the Atonement is understood in the light of this. There are many difficult questions to be faced in the full advocacy of this view, but they are slurred over or evaded in the interests of a quasi-magical theory of the Eucharist.

(iv) One of the most significant trends of these days is the effort to bring about a synthesis of the various theories hitherto held. There is a deep-lying consciousness that the old cleavage between 'objective' and 'subjective' must be transcended in some higher truth. One of the reasons for this is the fact that the meaning of 'objective' is not clear or free from ambiguity. It is used in one sense by the Reformers, in another by Moberly, and in yet another by Forsyth and Denney. Moreover, there are various shades of meaning in several other modern writers. One of the tasks of thinkers in this field in the future will be that of clarifying and defining the meaning of 'objective.' On the other hand, it is being realized more clearly that there must be a subjective element in the Atonement, and that, from the purely human point of view, this is the more important aspect. What is done objectively in Christ's death must become subjective to man if it is to be effectual in him. Christ's work *for* us must in some way become His work *in* us. This is the truth underlying the famous lines :

> Though Christ a thousand times in Bethlehem be born
> If He's not born in thee, thy soul is all forlorn.
> The Cross on Golgotha will never save thy soul;
> The Cross in thine own heart alone can make thee whole.

Now if this be true, it is dawning on the minds of men that there must be a point where the two aspects fuse or blend ; a higher truth in which they are synthesized and which contains the essential reality of the two. Many have felt this need and there are two definite attempts at a synthesis which are significant. Dr. Sydney Cave in *The Doctrine of the Work of Christ* seeks to unravel the essential meaning of the two main historic theories—those of Anselm and its variants, and Abelard. He then endeavours to weave them into a unity around the point emphasized by Aulën, that of the victory of Christ over the evil forces of the world. This is a very interesting position, and Dr. Cave shows considerable acumen and ingenuity in maintaining his point of view. One or two aspects are a little obscure, but the main position seems clear and it is suggestive and fruitful. The other attempt along this line is made by Bishop Headlam, in this case seeking to blend the ideas of victory and sacrifice (*The Atonement*). This also is a suggestive line. These two contributions point the way which study and speculation should follow in the days to come, and through this movement we may look forward to a more adequate and satisfying view of the work of Christ as a whole.

(v) Finally, an approach to the Atonement along the line of psychology is made by Canon Kirk in an able essay (*Essays Catholic and Critical*), though he only makes use of it to criticise the Subjective Theory. His main point has already been mentioned, that the Subjective view depends on its appeal to the powers of imagination and the emotional sensitiveness of men, and that thus it may issue in an unfair advantage to one person and a handicap to another. Moreover, it tends to put moral earnestness and effort at a discount in comparison with emotion and imaginative power. Canon Kirk's position raises some questions, but it is most suggestive and should lead to a fuller exploration of the Atonement as a whole along ethical and psychological lines. We are able to see from the psychological standpoint that some elements emphasized in the older theories, such as the agonizing pictures of Christ's penal sufferings, are psychologically untenable, for they are not in the final issue calculated to stir the right religious attitude. The appeal was too often to fear and those pictures more often repelled and hardened the spirits of men. The only appeal that seems psychologically correct is the love appeal. In this connexion also it has been suggested that we can find the rationale of the Atonement along the line of the tendency which the mind has of seeking equilibrium when disturbed, as is maintained by Adler and the Psycho-

analysts. This tendency is regarded as an expression of a movement that is basic to the universe in its physical and moral aspects. The Atonement is thus regarded as the effort of the moral universe, and of God as its ground, to find equilibrium after the disturbance caused by sin; the endeavour to cast out the alien and disruptive power that has invaded God's world.

There are more possibilities along this line, for psychology can undoubtedly point the way to important truth. Inasmuch as the Atonement is only really known as it is experienced, an examination of the experience and of the factors involved must yield valuable data for understanding the fact itself. We may therefore look for some revealing light in this direction.

A suggestion has also been made from the psychological point of view that God is in some sense implicated in, though not responsible for, the fact of sin. Since He gave man his free will, the abuse of which is sin, He is so far implicated in the total result, and the Atonement is His effort to rectify this. This is a daring line of speculation, but it has probability.

All these movements are tokens of renewed interest in the basal fact of the Christian gospel, and they give ground for rejoicing that men's minds are showing evident concern for the meaning and interpretation of the great reality.

Literature.

RELIGIOUS DEVELOPMENT IN THE BIBLE.

Dr. Harry Emerson Fosdick has produced what must be regarded as his *magnum opus* in his new book: *A Guide to Understanding the Bible*, with the sub-title, 'The Development of Ideas within the Old and New Testaments' (S.C.M.; 10s. 6d. net). The book must have taken years to prepare. In sheer bulk it is impressive, a big volume of some three hundred and fifty pages of large size, containing not far short of a hundred and twenty thousand words. But the bulk is the least impressive aspect of the book. Dr. Fosdick has mastered a wide literature, and uses it with ease and without being unduly burdened by its weight. He shows his accustomed clarity in what must have been a very difficult and complicated task.

The title does not really indicate the nature of the contents. These are much more accurately expressed in the sub-title. Dr. Fosdick has set out to put the ordinary man, or at least the ordinary student, in possession of one particular result of Biblical criticism, the evolutionary character of the Bible. He has taken six strands of developing thought in Scripture, and has presented them separately, and as far as possible disentangled from their mutual complications. And he has attempted what no specialist would attempt, to preserve these separate roadways right through the whole Bible. As he modestly says: 'Only some one with no reputation for original scholarship to maintain, free to avail himself of any scholar's work . . . would have the hardihood to undertake the task.' The 'strands' referred to are: the Idea of God, the Idea of Man, the Idea of Right and Wrong, the Idea of Suffering, the Idea of Fellowship with God, and the Idea of Immortality.

The result of Dr. Fosdick's research and meditation is a fascinating study. You travel along the roadways, to employ the writer's image, not altogether easily; you have to keep your wits at work; there are difficult bits and some jolts; it is not altogether the Great North Road, and sometimes you may not be sure you are on the right road. But the companionship is delightful, and your guide is an honest and experienced traveller. And so far as his own aim and purpose are concerned, you may be confident that he is reliable.

There is one main criticism which the book as a whole suggests. It seems to be an achievement of almost pure humanism. It is true that Dr. Fosdick in his Introduction says that the process of spiritual development in the Bible seems to him to involve not only human discovery but divine self-disclosure. But we hear little or nothing of that interpretation throughout the rest of the book. It is true also that every event in human experience is capable of two interpretations, according to whether you are a theist or a humanist. And those who read Dr. Fosdick's work with God in their minds will not be blind to His hand in the long historical process. But there is little in the record of that

process in the book before us to suggest God at all. Indeed, one constantly feels the superfluity of any such hypothesis. And that is why one is rather shy of the title 'understanding the Bible.' For the Bible is not the record of the development of ideas but frankly the record of a revelation. One can *detect* the development, as Dr. Fosdick has done, but the main aim of Bible writers is to set forth God's part in the process. Dr. A. B. Davidson used to say that what we see in the Bible are elements and ideas that come from heredity and environment, popular ideas, and, side by side with these, truth of revelation that was superseding the popular notions.

But, if this is freely recognized, Dr. Fosdick's masterly survey will be eagerly welcomed, as the work (in spite of his modesty) of a real scholar, and as a contribution to the understanding of that wonderful historical event which has its human as well as its divine side. It would be difficult to overpraise the lucidity, the sincerity, or the ability which this work reveals. And very many readers of the Bible will be grateful for the light the distinguished author has shed on both Old and New Testaments.

JUDAICA, ETC.

Jewish publications seem to be on the increase in the English-speaking world, and to-day we have very full opportunities for understanding the Jew at his best. The Cambridge University Press, for instance, has recently issued two volumes dealing with Solomon Schechter, best known to the world of Christian theology for his discovery of the Hebrew text of Ecclesiasticus. We have *Solomon Schechter: A Bibliography*, by Mr. Adolph S. Oko (7s. 6d. net), which includes a short sketch of Schechter's life. No less than two hundred and forty items are enumerated, many of them very slight—reports of lectures and similar notices—but it may be assumed that the list is exhaustive. The contents of the more important works are given, together with lists of reviews. There is a good Index. With this work, which must have involved a great deal of careful research, comes a biography by Mr. Norman Bentwich—*Solomon Schechter: A Biography* (12s. 6d. net). This is all that such a book ought to be. The author writes with sympathy and enthusiasm of his subject, and makes us see the man as he really was. Born in Roumania, he spent his life in a slow pilgrimage westwards. For a number of years he held an important post in Cambridge, where he is still remembered. This was the happiest period of his life, for, though he occupied a bigger position in America and exercised a wider influence there than in England, he was involved in much distasteful controversy, and occupied with many administrative details. As Mr. Bentwich makes us see, he was a really great Talmudic scholar, with a passion for his own people, their culture, and their religion. His friendship with such men as Montefiore and Abrahams (to say nothing of many Christian scholars) never led him into the ranks of Liberal Judaism. He was an inspiring teacher, both to those who attended his classes and to those who were reached only by his pen. He was never tired of insisting on the need for an understanding of Hebrew, and did more than any other modern Jew to make his brethren conscious of their magnificent past and of their responsibility to maintain their tradition. Jew and Christian alike will welcome this portrait of a noble character.

Schechter is quoted in a third Jewish publication, a collection of *Anglo-Jewish Letters* (*1158–1917*), edited by Mr. Cecil Roth (Soncino Press; 12s. 6d. net). The book begins with a letter from 'Rabbi Ben Ezra,' written in December 1158, and ends with that in which Balfour communicated to Lord Rothschild the famous 'Declaration' in 1917. Between these two we have an amazing variety of documents—business letters, diplomatic reports, love-letters—indeed, letters of almost every possible kind. Some are written by Jews and some to Jews. We have new light on the intricacies of Queen Elizabeth's policy; one letter is by the Richard Savage so well known to the modern world through the work of Mr. Gwynne Jones. Another shows that even a Chief Rabbi could misquote the Old Testament (p. 302), while not only Zangwill, but also Dickens, George Eliot, Gladstone, Disraeli, and Alfred Austin—to select a few out of many well-known names—are represented. Altogether, this forms an extraordinarily interesting volume, which at times offers valuable material to the general historian.

Of more general interest is the third volume in a series entitled 'Judaism and Christianity,' which has appeared under the name, *Law and Religion*, edited by Dr. E. I. J. Rosenthal (Sheldon Press; 10s. 6d. net). While this is in the main a Jewish work, in that it deals with Jewish subjects, it contains several chapters which appeal primarily to the Christian reader. Five of the nine contributors are connected with the University of Manchester. Thus Professor Murphy deals with the relation of Law to Religion at an early stage

in the development of human thought. Dr. Fish contributes a lecture (the various chapters were originally delivered as a series of lectures) on the Mesopotamian side of the subject. Professor Robertson discusses the Samaritans; Professor Manson, the attitude of Jesus and Paul to the Jewish Law; and Dr. Rosenthal, the general editor, not merely writes the Preface, but also an article on Medieval Judaism and the Law. The other four lectures are by Dr. Wheeler Robinson on Israel (*i.e.* the Israel of the Old Testament), Dr. Travers Herford on the Pharisees, Professor Gibb on Islam, and Father McNabb on the Schoolmen, particularly St. Thomas Aquinas.

The volume as a whole does not seem quite as effective as its predecessors. It is difficult to account for this feeling. The contributors are all men of profound learning, and have spared no pains to give of their best. Some of the chapters (those of Dr. Wheeler Robinson, Professor Manson, and Dr. Rosenthal may be especially mentioned) attain a very high level, while Dr. Herford's sketch is most illuminating. Perhaps the contributors have assumed that their readers know more about the subjects handled than some of them actually do—a form of modesty which can be a serious drawback. But it must have been extremely difficult to select the material and to compress within the limits of an hour's lecture the enormous mass of knowledge which each of these experts possesses; and the book is one of those from which we learn more every time we read them.

RELIGIOUS KNOWLEDGE.

The Nature of Religious Knowledge, by the Rev. Norman MacLeish, M.A., B.Phil. (T. & T. Clark; 5s. net), is a very clear and interesting, if somewhat brief, treatment of a great subject. The writer covers a wide field. By way of a preliminary clearing of the ground he deals with and criticises the theories of religious knowledge advanced by Descartes, Schleiermacher, and Jung. In the second and main part of the book he considers how knowledge of the external is gained, involving the perception of other selves and a transition to an awareness of God. This is followed by an outline of the historical development of the knowledge of God in primitive, Greek, Hebrew, and Christian religion. The thesis maintained throughout is 'that the individual begins with a partial apprehension of the whole universe in both its physical and mental aspects; that on the ground of certain observed facts and processes, he implicitly infers that there are other minds in the universe akin in nature to his own; and that . . . he gradually comes, or may come, partially to know God as a Being of infinite power, unsearchable wisdom, and perfect goodness.' The writer is aware of the obvious objection that he seems to leave no room for special revelation, but represents religion as man's search for God, and not God's self-disclosure to man. This objection he does not meet but simply disclaims any intention of denying that the knowledge of God is God's own gracious gift. The writing throughout is marked by uncommon freshness and lucidity.

FORM CRITICISM.

Canon E. B. Redlich, B.D., of Leicester, has considerably furthered the task of Gospel Criticism in his valuable work, *Form Criticism: Its Value and Limitations* (Duckworth; 5s. net). With much learning and insight he has discussed the History and Assumptions of Form Criticism, and in successive chapters has made a careful study of Apothegm-stories, Miracle-stories, Sayings and Parables, the Passion Narrative, and Form-less stories. He has devoted special attention to the contributions of Dibelius, Bultmann, and Vincent Taylor, and he shows a wise and discriminating judgment in his pronouncements upon disputed questions. Especially is this true of the work of Bultmann to which he has obviously given the closest consideration. In estimating the value of Form Criticism he calls attention to the service it has rendered in depicting the Church as an active institution, in revealing the early existence of a continuous Passion Narrative, and in stimulating generally the study of Gospel Origins. Among the limitations of the new discipline he notes the tendency to attempt classification where 'forms' do not exist and to pass judgments on 'formless' groups of narratives. He thinks that adequate use of the results of literary criticism have not been made and that sufficient attention has not been given to the influence of Jesus as a Rabbi and a prophet. The evidence of eye-witnesses and second-century writers has been neglected, and the formative period has not been clearly defined. From these and other penetrating criticisms it might seem that Canon Redlich is hostile to Form Criticism, but, in point of fact, the reverse is true, and the student could not have a better introduction to this new field of investigation. We welcome in particular his able discussion of the weaknesses of Wrede's theory of the 'Messianic Secret,' recently commended by R. H. Lightfoot. After urging that the theory does not explain how the Resurrection

gave rise to the belief, he writes: 'We may also add that Wrede does not explain how the Messianic secret became known to Mark, who himself did not originate it, nor whether the traditions and the secrecy existed together before Mark wrote his gospel.' We confidently recommend Canon Redlich's book. In all future discussions of Form Criticism its place and importance are assured.

FOURTH GOSPEL.

Simultaneously with his work on Form Criticism, Canon E. B. Redlich has published a useful brochure entitled, *An Introduction to the Fourth Gospel* (Longmans; 5s. net). Without assigning the authorship of the Gospel to St. John, he states a strong case for a modified version of the traditional view. He believes that the problems of this Gospel are best approached from a study of the writer's aim and a knowledge of the background of thought which must be known if his work is to be understood. Perhaps the best part of the book is the section on 'the riddle of historicity,' in which Canon Redlich treats such themes as Dislocations, Form Criticism and the Gospel, Symbolism and Allegory, the Miracles, and Sacramentalism. In these questions his conclusions are 'on the side of the angels,' provided we may assume their orthodoxy. 'The miracles,' he writes, 'are symbolic, according to John, but not allegorical, and even the symbol is not elucidated in half of the eight miracles. As signs they manifested Christ's glory, but the greater faith was that of men who saw them not and yet believed in Jesus and accepted Him for His word's sake. Thus whilst the historicity of the miracles is affirmed by Jesus, by the Evangelist and by witnesses, a greater significance is attached to the spiritual and ethical disposition of heart and mind of men who saw in these historical events the works of the Son of God.'

ST. AUGUSTINE'S TEACHING.

The Hulsean Lectures for 1938 by Mr. John Burnaby have now been published under the title of *Amor Dei* (Hodder & Stoughton; 10s. 6d. net). They are described as 'A Study of St. Augustine's Teaching on the Love of God as the motive of Christian Life.' It would be difficult to give an adequate expression of the intellectual and spiritual distinction of this noble book. For all who love God, and who love to meditate on the love of God it is full of rare treasure, being especially rich in quotations from all St. Augustine's works. But it is far from being a mere anthology. It is really a comprehensive survey of the Augustinian theology, and a profound analysis of the mind and heart of the great Church Father. His teaching on the *Beata Vita*, the meaning of Love, Sin and Punishment, Grace and Reward is carefully studied and elucidated. By way of introduction to the main subject of the book there are two highly informative chapters on the Embarrassment of the Non-Mystic and the Platonist's Christianity. In conclusion, the Augustinian doctrine is compared with the love of God as it is presented in the greatest religious thinkers from St. Bernard and St. Thomas Aquinas to Luther, Fénelon, and Bishop Butler. This is one of those books that leave the reader with a feeling of satisfaction that a great subject has been worthily treated.

THE NESTORIAN CHURCH.

Professor John Foster, now of Selly Oak Colleges, formerly a missionary in China, has written his new book, *The Church of the T'ang Dynasty* (S.P.C.K.; 4s. net), in order to help the Christians of China to see themselves, not merely as 'an appanage of the Church of the West,' but as members of a Church that, being universal, has its history since apostolic times in the East as well. This learned little book tells the story of the missionary enterprise whose achievement in China is recorded on the tablet erected in the ancient capital of that land in A.D. 781. Professor Foster not only gives a full translation of the tablet but interprets its obscurities, and from that and other sources sets forth the whole tale of the advance of the missionaries of the Nestorian Church across Asia until the Christian faith was able under the T'ang Dynasty to establish itself in China alongside of Buddhism, Zoroastrianism, and Manichæism. 'The Nestorian Church,' Dr. Mingana declares, 'was by far the greatest missionary Church that the world has ever produced.' All the more tragic is it that so little remains to-day of so much heroic effort. Professor Foster seeks to discover what the causes of this disappearance may have been. He does not agree that it was due to defects in the Nestorian faith, nor that it was due to syncretism in its presentation to China. Persecution, the disorders of a long period of anarchy, and the fact that the Church was cut off from the rest of Christendom, must suffice in explanation; but the whole story should be known not only to the churches of the West but to the hard-pressed Church that lives and suffers to-day in China.

Professor Foster claims the Syrian Church in India as a relic of Nestorian missionary zeal, but that, of

course, would not be admitted by the Church itself which is proud of its traditional relation to St. Thomas. J. N. Farquhar has suggested that its survival through the centuries may afford some confirmation of that tradition.

PERSONALITY.

'Answering the Need of the Moment: a Textbook of Spiritual Re-armament. Get it now!' is printed on a bright yellow ribbon attached to the vivid jacket (in white, blue, and yellow) of Mr. Peter Fletcher's new book—*In Search of Personality: An Essay on Spiritual Re-construction* (Rich & Cowan; 5s. net). It is perhaps not quite so urgent as all that, though the writer does feel a strong impulse to press his message on our attention. And it is a valuable message. Mr. Fletcher bends a critical eye on the world situation, and sees in several quarters a lack of integration and mutual fidelity strong enough to resist the disruptive energy of a single mind driven by a lust for power. From this he concludes that any serious effort for spiritual reconstruction must start from a clear vision of facts and proceed to the task of a radical education.

Under this conviction he divides his book into three parts: first, an analysis of the individual, social, and religious situations of our time; second, an examination of what is involved in a vital growth towards complete self-expression; and, finally, measures that are necessary to remedy the present ills and that will ensure that man attains more fully than at present to the full possession of his powers. The analysis is ruthlessly sincere and thorough. The remedies, if sometimes a little vague, are, when one thinks of them, on the whole sound. Every one will not agree with Mr. Fletcher when he says that 'goodness cannot be the end of our lives,' or that 'the pursuit of righteousness makes men spiritually proud, dogmatic, fanatical, and often violently cruel,' or that, apart from the organic whole of which he is a part, the individual has no meaning. But these are perhaps excesses of truth, and in any case, it would be unfair to suggest that they represent the drift of the writer's argument.

It ought to be said that the writer is not only deeply in earnest, but that he has in his book a definite message of hope and renewal. He calls on us to revise our traditional convictions and to enter on a life of freedom and adventure that will put us in possession of our real selves. How he works out this theme the reader will discover in these pages. There is something prophetic in the earnestness and urgency with which the message of the book is presented, and, as the message itself is sound and constructive, it may be hoped that it will receive a wide welcome.

Professor A. Wolf's necessarily monumental volume deals most fully and adequately with its subject, so much so that, apart from the historical value of the contents to the student, it is also of distinct practical value to modern practitioners of the various branches of technology and science which it describes. The title of it is *A History of Science, Technology, and Philosophy in the Eighteenth Century* (Allen & Unwin; 25s. net).

One is lost in admiration of the results obtained in the past by the use of machines and instruments of the most ingenious design, so complicated, in fact, that one wonders how, with the facilities available, they were ever constructed. Truly, in science and technology, as in other human activities, 'there were giants in those days' and we bear a debt of gratitude to Professor Wolf for reminding us so entertainingly of that fact.

God's Arms and the Man is a faithful exposition of Ephesians vi. verses 10–20. The author is Mr. John Burr, and the publishers Messrs. Allenson & Co. (3s. 6d. net). In the first chapter Mr. Burr stresses, to an age attracted by physical strength, the necessity of spiritual strength. In chapter two he deals with the foe to be fought. Mr. Burr believes in a personal devil. Next he comes to the Christian armour, devoting a chapter respectively to the Girdle of Truth, the Breastplate of Righteousness, the Shoes of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.

Saint John and the Synoptic Gospels (Cambridge University Press; 5s. net), by the Rev. P. Gardner-Smith, B.D., of Jesus College, Cambridge, reopens the question of the sources drawn upon by the Fourth Evangelist. The author is not content with the widely accepted view, which is in line with a well-known statement of Clement of Alexandria, that St. John was acquainted with at least the Gospels of St. Mark and St. Luke. He passes under review the greater part of the Fourth Gospel, noting similarities and differences between St. John and the Synoptists, and seeking to determine on which side the balance of probability inclines. He reaches the conclusion, which we commend to the attention of the experts, that the theory of literary dependence, which has proved fruitful in the field of Synoptic criticism, has been misapplied in the study of St. John. The Fourth Evangelist was familiar with some of the

traditions used by the Synoptists, but it does not necessarily follow that he had read the Synoptic Gospels. Indeed, if once it is admitted that he shows no positive signs of acquaintance with the Synoptic writers, it can no longer be assumed that his is literally the *Fourth* Gospel.

Practical Problems in Christian Living, by the Rev. Hugh McKeag, D.D. (James Clarke ; 3s. 6d. net), is a very cheery book for these troubled and anxious times. The chapters in it were originally contributed to the columns of 'The Christian Advocate.' Now since the writer's death they have been collected and issued in book form. Over a score of topics are dealt with, under such headings as the Luxury of Doing Good, Thankfulness, Disappointments, Pernicious Inertia, the Secret of a Happy Mind, etc. There are some wise reflections on Guidance and the Group Movement. The whole is characterized by fine Christian feeling, humour, and sound sense. The Rev. W. H. Smith in a Foreword says: 'The sound advice here given will, if acted upon, tend to save from confusion, depression, and fear, while the inspiration and support of the gospel message are presented in reasonable and winsome terms.' This is no more than the truth, and the book may be commended as a wholesome tonic.

Dr. Leslie F. Church has collected twelve of his broadcast talks and has published them with the happy title—*In the Quietness*. They are printed exactly as they were spoken. They cover a wide range of subjects—The Lure of the Unfinished, What is Happiness ?, Surrender, Eternal Life, The Child, The Journey. Each talk ends with suitable prayers. The talks brought much comfort and strength to those who heard them, and now in book form they should be a valuable companion for the quiet hour. The publishers, the Epworth Press, have spared no pains in the printing and binding of the volume. The blue linen board covers are very attractive. The price of the volume is 2s. 6d. net.

A Dutch scholar, Dr. Albert Vis, has published a monograph on *Messianic Psalm Quotations in the New Testament* (Menno Hertzberger, Amsterdam ; Fl. 2.40). In view of the fact that he is definitely following up the work of Dr. Rendel Harris on 'Testimonies' he has printed his book in excellent English. He has discovered thirty-six quotations from the Psalter to which a Messianic interpretation is given in the New Testament. These he has examined, mainly in order to discover whether the application of each passage to the Christ is based on Rabbinic tradition. In nearly all he finds no trace of such an interpretation in early Judaism, and the inevitable conclusion is that the passages in question were singled out by the Early Church quite spontaneously. The work has been carried out with completeness and with thoroughness, and Dr. Vis may be congratulated on having established his point.

The Reformation (Independent Press ; 6d. net), is a pamphlet composed of two Addresses delivered to the Assembly of the Congregational Union of England and Wales on 12th October 1938. One Address, 'The Spiritual Principles of the Reformation,' was by Professor C. J. Cadoux, M.A., D.D., of Mansfield College, Oxford. The burden of it is that the fundamental principle of the Reformation is that of 'immediate spiritual contact between man and God as the ultimate religious reality.' The other Address, 'The Reformation and the Free Churches,' was by Mr. Bernard L. Manning, M.A., of Jesus College, Cambridge. Here it is claimed that the Free Churches, alone among the Churches of Christendom, have entered into the heritage of the Reformation in its fullness.

Vocation, by the Rev. Rowland Hogben (Inter-Varsity Fellowship ; 1s. net), is the work of one who having spent sixteen years as a missionary in Inland China is now at home working among students in the service of the foreign field. This narrows the scope of his little book, for there is only one vocation in which he is supremely interested, and he is insistent that no available young person should lightly put that call aside. At the same time he writes in a very wise and Christian way about the choices which have to be made in life and the guidance that is needed by all who would live according to the will of God and seek first His Kingdom.

The Rev. R. H. J. Steuart, S.J., has already several books to his credit, mainly of a devotional character. His new work, *In Divers Manners* (Longmans ; 5s. net), is rather more in an apologetic vein, in parts indeed an *apologia* for Roman Catholicism. The first essay is an able discussion of the way to God, acute and even broadminded. In the third we have the Roman apologist in full armour. It is all very courteous but very familiar. The same robust defender of Romanism appears in other essays. They are all interesting and worth reading, because the writer is able and suave, and it is good to have the Roman point of view put so clearly and even fairly.

Is it not surprising that no one has thought of

compiling a book of prayers for use at women's meetings? Nowadays women do so much in the way of conducting Guilds, Mothers' Meetings, Committee meetings, and so on, that such a book would be warmly welcomed. And here at last it is: *Prayers for Women's Meetings*, by Mr. C. M. Fox (Lutterworth Press; 2s. 6d. net). Its value can only be estimated by use, but the prayers seem to us to be simple and suitable. We would suggest amendments for future editions. There is only one prayer for 'Beginning of Meeting,' and one prayer for 'End of Meeting.' But many women have to open the same meeting every week! There ought to be a dozen at least to help them. Also, the arrangement of the book is too like that of all other devotional meetings —'Times and Seasons,' 'For Mankind,' and so on. It would be more useful to have many prayers given under such rubrics as: 'For Mothers' Meetings,' 'For Guilds,' 'For Foreign Mission Meetings,' and the like. But this book will be very useful.

An adherent of the 'British Israel' theory, Mr. F. B. Edgell, has issued a short monograph entitled *A Nation's Inheritance* (Marlborough; 1s. net). Its purpose is not to establish the equation commonly associated with that theory—this is more or less assumed—but to develop a new and original eschatology in which room is found for a larger hope. Theologians will question the writer's theology, and the references to Greek and Hebrew suggest the proverbial 'little learning,' but the tone is modest and the spirit excellent, while a real evangelical purpose runs through the whole.

Miss Lajwanti Rama Krishna, Ph.D. (Mrs. I. D. Madan) has given us a notable little work, *Pañjābī Sūfī Poets, A.D. 1460–1900* (Milford; 7s. 6d. net). There is, it seems, no work in any language on the subject—only some articles and pamphlets upon certain details of it. And the book has meant first-hand research in a great mass of MSS. and printed poems in several scripts, not to speak of much other material, such as oral traditions patiently culled. There is an interesting introduction on Sūfīism outside India, in certain schools of which the influence of Buddhism and of Hinduism is heavily underlined, in bold contradiction of Massignon's views; on the Sūfis in India, and in particular of the Pañjāb; and so, more immediately, to the poetry which they produced. Eight of these writers are thereafter dealt with in detail, and other lesser lights more cursorily. Some of them were odd-ish saints. 'Husain indulged in wine, and probably it is due to alcohol that he died at the age of 53, a comparatively early age for a saint'! 'Bahu had four married wives and seventeen mistresses. This sort of life, though sanctioned by the Muslim law, did not befit a saint and teacher. But it is not for us to judge his private life, and so we proceed'!

But of Bullhe Shāh, we are told with confidence that 'his thought equals that of Jalāl-ud-dīn Rūmi and Shamshi Tabriz.' This is a hard saying, which the copious extracts given in no way justify. Perhaps the most interesting thing about this book is its revelation of how Hinduism, with its power of absorbing rivals, practised, with no small success, that uncanny art even upon Muhammadanism, changing the alien Sūfīism into a very Indian thing.

There is no lack of children's sermons at the moment. From Messrs. Pickering & Inglis there comes *Living Clocks*—earnest talks to children by Aunt Joan (1s. net).

The Independent Press send out *A Breath of Fresh Air*, nineteen Nature stories, each one pointing a moral. They are told by Professor Bertram Lee Woolf, Ph.D. (2s. 6d. net).

A book meant for older children is *Making Your Mark*. This contains thirty-eight addresses by the Rev. E. Ormrod Rodger, M.A. (Allenson; 2s. 6d. net).

The Carey Press publish *Treasure in the Dust*. This is a volume of the Furnival Library for boys and girls (paper covers; 1s. net). The Rev. Sidney H. Price is the writer of this volume. Some of these talks will be already known for they have appeared in this magazine. Here are two of Mr. Price's stories which are new to us. The first is told in the talk on giving thanks and the second on the Golden Rule.

'I remember a student coming from the Continent to study in England. He was very polite, and rather amused other students by saying, "Thank you very much," for the least kindness. If you told him the time, or helped him with his lessons, he would say: "Thank you VERY much." It was explained to him that it was sufficient to say, "Thank you," but not "Very much." The College Principal sent for him that night to enquire whether he was settling happily in his new surroundings, and on leaving the Principal's study he said: "Thank you, but not very much."'

'Mrs. Roosevelt, the wife of the President of the United States applied the Golden Rule when she said to herself: "If I were just an ordinary citizen, I should like to see over the White House." Many guests have been invited by her, and, of course, to them it is an event of a lifetime. Some of them have considered it such a rare occasion that they have taken away souvenirs of their visit. This souvenir

hunting has been so extensive that there was actually a scarcity of serviettes and hand towels for a time. Some people chose to take away silver goods that were small enough to hide away. It is a pity that these people did not live by the Golden Rule.'

Professor S. M. Zwemer, LL.D., has collected under the title of *Studies in Popular Islam* (Sheldon Press; 7s. 6d. net) a number of articles, contributed by him to 'The Moslem World' with which he has been so long associated. They deal mainly with the superstitions and beliefs of the common people, and bear witness not only to Dr. Zwemer's intimate knowledge of Moslem religious life but to his wide erudition in the literature of the subject. The chapters of the book deal with a variety of subjects ranging from 'Hair, finger-nails, and the hand' to the question of the prophet's alleged illiteracy. Every subject is presented with skill and the whole book illustrates effectively the background of the religion. Islam, of course, has carried with it through the centuries much that belongs to its animistic ancestry and that links the Moslem—in spite of the lofty monotheism of which he is so proud—with the simplest idolators. The rosary that he wears—like that of the Christian monk—derives from Hindu India and Hindus seek to protect themselves from demons by the same devices to which many of the worshippers of Allah also resort. The Black Stone at Mecca, though, as he says, 'it has become almost a stone of stumbling to the Modernists,' is still 'the Palladium of the common people.' This volume is a storehouse of much that will be valuable to any one who desires to explore some of the by-ways of Islam.

A second edition has been published for the Church Historical Society of Dr. F. J. Badcock's *The History of the Creeds* (S.P.C.K.; 12s. 6d. net). The author emphasizes the importance of the baptismal Creeds for the student of the history of liturgies. Though they were only an occasional, if an intrinsic part of the Liturgy, they were presumably an index of the type of liturgy in use; and thanks to many sermons and instructions on the Creed we possess a greater knowledge of the local baptismal Creed than we do of the remainder of the baptismal rite during the first five hundred years of Christian history. In this edition many corrections are made. More Creed forms have also been printed, particularly that of the Council of Antioch in the winter of 324–325. The author seeks thereby to defend himself against the criticism that he had exaggerated the liturgical influence of the patriarchate of Antioch. It is a learned and scholarly book.

The task attempted by Dr. R. G. Finch in *The Synagogue Lectionary and the New Testament* (S.P.C.K.; 6s. net) is to present, so far as possible, a table showing the manner in which the Scriptures were read in the synagogues of Palestine in the first Christian century. That in itself is of interest for Biblical studies. But the author goes further. His study of the three-year cycle of Readings from the Law and the Prophets is considered in its bearing upon New Testament chronology. He sees a connexion between the synagogue reading and the teaching of Jesus Christ. What had been read in the synagogue, possibly or probably by our Lord Himself, prompted and suggested the teaching. If this were so, then an examination of the Old Testament quotations and the associated sermons or addresses in the light of the three-year cycle might enable us to add to our knowledge not only of the New Testament dates but also of the New Testament books. It is an interesting thesis, and the author supports it with learning and acumen. But it takes a bold man to venture with such a thesis into the disputed field of Gospel criticism.

Those who are interested in Liturgiology will welcome an English translation of the *Western Liturgies*, by Mr. R. C. West, A.K.C. (S.P.C.K.; 5s. net). The liturgies translated are the Roman, the Ambrosian Rite, the Gallican Liturgy, the Mozarabic Rite, the Stowe Missal, the Book of Deer, an extract from the Book of Dimma, the Book of Mulling, and the *Ordo* of the Use of Sarum. The first part of the book is occupied with introductions to each of the texts, in which information of a most interesting nature is given about the origin and characteristics of each of the liturgies. It is a handy, compact, and attractive little volume.

Under the title of *Words* (S.C.M.; 3s. net), Professor C. A. Anderson Scott, D.D., has compiled 'A Brief Vocabulary of the New Testament,' the chief purpose of which is 'to remove for ordinary readers of the New Testament misunderstandings of words and phrases which are due either to ambiguity in the language itself or to changes in the meanings of words since our authorized translation was made, or to mistranslation in that version itself.' Some very useful and cautionary remarks are made in a short introduction on 'idioms of thought.' The bulk of the book consists of a vocabulary arranged in alphabetical order of significant New Testament words which may easily be misunderstood. The list comprises over a hundred and twenty words and should prove exceedingly helpful to the ordinary reader of the English New Testament.

Problems of To-day.

VI. Ministerial Training.

By the Reverend Principal H. Wheeler Robinson, M.A., D.D.,
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The problem here is, in general, that of all education, namely, how to combine, in due proportion, intellectual discipline with technical training, how to train men to think accurately and to give them as broad a culture as possible, on the one hand, and, on the other, how to equip them for the special tasks of their future occupation. But the problem is accentuated, in regard to training for the Christian ministry, by several factors. The Christian ministry requires for its proper discharge a conscious *vocation*, the call of which may often not come until school age is past, and other occupations have been entered. Consequently, a grown man may often have to give an apparently disproportionate time to schoolboy work, such as learning Greek, and this, too, at a time when the man is eager to deal directly with the subject-matter of his future life-work, or more probably to get through his training for it as soon as possible. Further, an efficient ministry depends on general qualities of *character and personality* to a more marked degree than any other profession. The private character of a lawyer or a doctor does not affect his professional work, at least in the eyes of the public, to anything like the same degree as the personal conduct of a minister. Preaching depends on conviction, and conviction is the expression of character. If the word of a minister's lips is contradicted by his life, that word is not simply left unconfirmed; it is blasphemed. The training and testing of a minister ought, therefore, to be much more rigorous in this respect; in fact, certain faults of character ought definitely to disqualify any one from admission to work in which a man must be 'above suspicion.'

It should, of course, be recognized that both the problem and its practical solution will vary considerably according to the particular religious community in which, and for which, the training is given. The present writer bases what is here said on more than thirty years of responsibility for the training of Baptist or Congregationalist ministers in four colleges. In such a *milieu*, methods are probably more individualistic and the results more varied than they would be within more closely and uniformly organized systems of Church government.

(1) The first aspect of the problem is that of *selection*. The candidate presents testimonials as to character and preaching ability, submits to a written examination as a test of his scholastic powers (unless he has already adequate academic qualifications) and of his general knowledge of the Bible, and is interviewed by a Committee chiefly in order to reach some judgment as to his personality. Here we have, at the very outset, one of our greatest difficulties. We are desiderating half a dozen qualities in the ideal candidate, all in due proportion to each other, and at a time when some, at least, of them have to be taken on trust. The efficient Free Church minister is expected to be a man of blameless character, animated by strong human sympathies, with good social address, a good speaker, a lover of study (to ensure both a successful college course and the continuance of study when in the pastorate), a man of clear religious convictions, and loyal to the particular Church from which he asks for training. This is the ideal; yet how rare a thing it is to find all these qualities equally developed! In practice, those who are experienced in the task of selection know that they must compromise, and strike a balance. Some of these qualities are doubtless more important than others; some of them must be discerned by prophetic intuition rather than by actual evidence; the apparent absence of one or another must be condoned, in the hope that college training or early pastoral experience will add what is wanting. When that hope is not realized people will say in days to come, 'How could any college have accepted Mr. So-and-so?'

(2) In the actual training, the *intellectual discipline* calls for primary notice, not merely because it is the element most subject to control, but chiefly

because the years in college are the unique opportunity for learning how to think and how to read. If these capacities are not acquired then, they probably never will be, whereas the rough-and-tumble of life will usually impart something of the others. Ideally, of course, the acquisition of such elementary and essential mental capacities ought to precede the proper work of a theological college, but, in very many instances, it does not. It would be quite impracticable to make graduation in Arts a condition of entrance on theological study for all candidates in all colleges in the communities already named, whilst the possession of a degree is no certain guarantee that these qualities *have* been acquired. The result is that more or less of Arts work must be incorporated in the curriculum, and the theological work is constantly hampered by the inability of the student to make a brief but comprehensive précis of a chapter, or to write an essay in accurate English, an essay that keeps rigorously to its point. These simple exercises will always be the best tests of attentive reading and clear thinking. If a man cannot do these two things —and how many theological students cannot !— he has not learned to read and to think, and he will never be reliable in what he says. A man who cannot make a clear and impartial analysis of what he reads will always distort evidence. Essays are apt to suffer from the influence of the sermons as much as the sermons suffer from that of the classroom essay—a difficulty again peculiar to our special problem. The only adequate corrective is that which comes from historical studies based on actual documents, and from philosophical studies requiring the concentration of abstract thought. Most of the subjects in a theological curriculum contribute to one or the other group, that is, they are ultimately either historical or philosophical.

When additions to the normal curriculum are suggested, it is often forgotten that these are not likely to be as fitted for mental training as those which have proved their worth by long experience. If we gain more direct contact with the surrounding world by, for example, the study of sociology, we may find that we have displaced studies less exciting to the student, but better suited to enable him to read sociology for himself, in the after years. (As a matter of fact, this subject is best handled through a Settlement course.) Language work at Greek and Hebrew is not only necessary in order to open the doors to the proper understanding and exegesis of the two Testaments, but also because we rarely find accuracy in the use of the English language by those who have not given close study to some other language. No theological training ought to be considered adequate which does not include Hebrew and Greek.

(3) In regard to the other side of our problem—that of *technical training*, we ought to recognize the fact that nothing taught in the classroom can be other than theory. The practical training of men for a Free Church ministry can be carried out only very partially in the college period. There is need for more general recognition of the importance of the first years in the ministry. Personally, I should like to see a year of practical work as assistant in a large church under a suitable senior minister made compulsory as a sequel to the college course. This would correspond to the clinical work in the training of a doctor. The alternative method of allowing students to hold pastorates whilst in training would now be generally recognized as impracticable. On the other hand, the experience of student-pastorates, in which a strictly limited time is given to such work (without detriment to college studies) is certainly profitable. As for the theoretical instruction which can be given in the classroom, the sermon class is distinctly valuable, provided its limitations are recognized. Pastoral problems seem to me to be dealt with best by occasional talks rather than in a formal course ; in this connexion, visits and addresses by men in the active pastorate are important aids. But it is impossible to systematize the future work of a Baptist or Congregationalist minister to the extent perhaps possible in other religious communities. Useful hints can, of course, be given, and useful knowledge about certain aspects of the minister's work, such as the legal requirements at marriages and burials, together with instruction in the proper administration of the Sacraments. But a great deal must necessarily be left to the personal initiative of the minister, and any attempt to prescribe rules for all possible contingencies is not only impracticable, but contrary to the *ethos* of the Free Church ministry.

(4) In the fourth place, something must be said about the all-important question of *religious life*. If this is not maintained and developed in the college years, all other training loses its chief value. We have a right to expect that students entering college have reached some degree of conviction and some development of personal devotion. The maintenance and improvement of these is a delicate matter, for it is as dangerous to do too much as to do too little. Regular devotional exercises of some kind are obviously important, and in a residential college these would naturally take the form of morning and evening prayers. I have found a

weekly communion service of great value as the religious focus of college life. It also provides the opportunity for devotional addresses, which can cover a wide field. I think that such services should be taken by the Principal of the college rather than by students in rotation. It is very difficult to maintain the devotional spirit in a semi-critical atmosphere, and such an atmosphere is unavoidable when a student speaks in presence of his tutors. Most students are ready enough to organize their own devotional meetings. Our colleges are generally affiliated in some way to universities, and this means that there will be many inter-collegiate religious organizations in which students are likely to take part, according to their particular interests. In fact, the risk here is that there shall be too many outside religious interests rather than too few. I remember receiving from somewhere in America an appalling list of the practical activities of the students in a theological college—so many miles travelled, so many thousand gospel meetings, so many hundred conversions, and so on. At the bottom of the list was the rather pathetic note: 'These students need your prayers.'

(5) Our problem is focused most sharply in the actual teaching of *theology*. 'Systematic' theology in the older sense has been greatly modified by the substitution of 'Biblical' and 'Historical' theology, but sometimes with the unfortunate result that the 'constructive' part of the subject is reduced to a minimum. It is natural that a teacher who has worked carefully through the history of dogma with his classes should shrink from imposing his own *obiter dicta* as the crowning pinnacle of this stately edifice. I am inclined to think that the teacher's own views are best given informally, for example, in a 'seminar'. There are many possible forms of this, and the capacity of the particular grade of students must dictate the choice. But a good method, for the benefit of the average student, is to take some recent theological book and ask for an analysis of it, chapter by chapter, which then forms the basis of a discussion, guided and summed up by the tutor in charge of the group. This gives ample opportunity for bringing the great theological issues into relation with the preached Word, and for their correlation with the living issues of the day. It is especially valuable for its elasticity, since it enables the college to supplement the university at any point at which there seems to be a lacuna. It also trains men in the shaping and expression of the theological views to which they are tending, whilst encouraging individual thought. Once more, let it be emphasized for theological teaching, as for the practical work of a Free Church minister, that it is futile to dictate a number of formulæ. If a man has been taught to think clearly and to read attentively, and to follow up his convictions until they are proved or disproved, the chief contribution to his future usefulness in the ministry has been made. That is most of all true to-day when the art of propaganda has been so developed. The Christian minister ought to penetrate the disguise of current 'slogans' in every department to the degree of truth or falsehood behind them. To teach his congregation to do that, chiefly by positive insistence on the great Christian verities by which they must all be tested, is a far greater contribution to the common welfare than adherence to any political party or any theological tenet.

We all agree that the training of ministers must not be too exclusively academic; the difference of judgment is as to the best methods of correlating intellectual discipline and book-knowledge with the actual life of men to-day. Through the changes in the modern world the issues are becoming simpler and clearer for those who really think. One of them is that peril emphasized by Professor G. M. Trevelyan at the close of his *History of England*: 'In the earlier scene, man's impotence to contend with Nature made his life brutish and brief. To-day his very command over Nature, so admirably and marvellously won, has become his greatest peril.' Alongside of that we may put the remark made by the inventor of the Diesel engine a few days before his death, and a year before the beginning of the Great War. He stood with his son looking at one of his 800 h.p. motors, and remarked, 'It is a fine thing to shape a thing like that in the manner of an artist. But whether the whole affair has a purpose, whether men are made happier by it—that I am no longer able to decide.' The chief aim in all ministerial training is surely to enable men to recognize and express the divine purpose in the creation of the world, the purpose that emerges in the gospel. We need more gospel preaching to-day, but it must be informed gospel preaching, with a sufficient intellectual background to make its application intelligent and convincing to the mind as well as to the heart. There is not enough *thought* in much of present-day preaching, the thought that is very simple in utterance because it is very profound in preparation. That is one justification for the intellectual emphasis in ministerial training, which this article defends.

As I read over what has here been written, I

am conscious of having said all I set out to say, yet of having left the chief thing unsaid. This is not the demand for a better quality in the men who come for training. Every generation is apt to think of a golden age lying in the past—like the old convict at Dartmoor, who, after the prisoners' revolt, was pressed by a visiting commissioner to give the reason for it. 'Well, sir,' he said, 'the fact is we're not getting the same class of men as we used to do.' Nor is the lacuna in this article the need for any drastic change in the curriculum, whatever minor alterations may be desirable or practicable. I am thinking rather of the spirit in which the curriculum is administered, which means the impact of the personality of the teacher on the taught. This is the soul of teaching, and all the rest is body. The ultimate value of all that is learnt will lie in the learner's contacts with reality. This is made through the teacher's whole personality and the convictions which inspire it. These lie both within and beyond all his professional equipment, all his ecclesiastical loyalties, all his theological beliefs. In the last resort, these are the incarnation, the necessary accompaniment and expression, of his outlook on life and death, time and eternity, God and man. Sometimes he ought to get above them all, even the most cherished, and, like Rossetti's 'Father Hilary', climb to the tower of his church and look out on a wider horizon. He ought again and again to test himself and his work by wider and higher standards than that work itself supplies. His vocation, to a peculiar degree, is to be a 'live point' in the contact of the eternal beyond the temporal with the eternal in the temporal. It might be said that this is the task of every Christian minister, and indeed of every Christian. So it is; but the unique opportunities of ministerial training, the personal contact with young men at their most impressionable period, even the exaggerated estimate they often form of his ability in their ignorance of higher standards—all these lay a special obligation on the teacher in a college for ministerial training. It is only too easy for him to settle down to the routine of a safe job, or, on the other hand, to use his position as the basis for all sorts of public activities which may leave his primary task but half done. As to private study or public work, he must strike the balance for himself, and there will necessarily be wide differences of judgment, directed by differences of capacity and opportunity. But he should always remember that the chief contribution he makes to the training of his students, and that which they will remember when most other things are forgotten, is what he is as a man. *There* is the ultimate problem of ministerial training.

'A fire of coals with fish laid thereon, and bread.'

By the Reverend Eric F. F. Bishop, Newman School of Missions, Thabor, Jerusalem.

The romance of the Lake of Galilee never grows spiritless, and each visit, when there is time to think and watch and listen, brings out a touch of Jesus and the Gospels. We had two quiet days down by the lake just after Christmas, and on the only fine afternoon were privileged again to watch some fishermen working their 'jurf,'[1] sweeping the sea for fish. They had toiled—some twenty men in all—though not through the night, yet long enough for disappointment in these hungry days with numerous little mouths to fill. For fishing in the Lake of Galilee as a means of livelihood is becoming harder and more precarious every day. It seems that the strictures of the good Dr. Christie are justified. The artificial control of the lake level by the electrical concession at the southern end has been a very doubtful blessing to the fisherfolk despite whatever compensation may have come their way. Much less has it been a blessing to their wives, especially in summer time (and Galilee is over 600 feet below the level of the Mediterranean), when water has to be fetched for household purposes over burning rocks. But this is by no means the

[1] The σαγήνη of Mt 13[47].

end of the story, for the main trouble for the fisherman lies in the fish forsaking the old spawning grounds of centuries.[1] The fish tend to congregate in deeper water towards the middle of the lake, which means less use for the 'jurf' and the 'shabaka,'[2] and towards the southern end. One result has been a large decrease in the actual number of fish. The Government officer in charge of the fisheries fears that, unless something is done for the restocking of the lake, the future is really very dark for the fishermen and the fish, including the famous 'musht.'[3] One interesting fact in this connexion is that in a private breeding pond between Tabigha and Khan Minia tests are being carried out in a small way with fish from other countries, and whereas it is now proved that trout could not flourish in the lake because of the temperature, yet carp undoubtedly thrive, growing to a very large size, and contriving to do this in an incredibly short time, when contrasted with the normal growth of the indigenous fish. Something—and here is one important point—must be done, if the Lake of Galilee is to persist as a life-giving lake, as it has done all these centuries Christian and pre-Christian—or shall we let it become as lifeless as its big sister farther south, and leave it for future generations to discover some mineral value, and continue the exploitation of the one spot as sacred as Jerusalem in memories of Jesus?

There is one thing to be said for these Galilean fishermen; they have learned patience; the fisherman with his habits and customs has become a good Muslim. Jesus was able to turn all that He had and was to the service of the Kingdom. Then came Islam and the intense belief in the all-powerful will of Allah, and so the fishermen are not as disheartened as well they might be, if Allah does not 'fill the net with fish.' All the same they live close to their lake and closer to starvation level; and if the catch they had that afternoon in late December numbered but sixty worth-while specimens, it only meant a couple of fish or so apiece to each of the workers. But there was good feeling among them as they hung on to the rope; and it may be that it is the element of uncertainty that helps to keep them going in days when other hearts more nearly faint with fear. They always have lived in the realm of not knowing. So if it is two or three fish, it just is, and that is all there is about it! As for dividing up the catch, 'tradition' says that the party that supplies the boat and the net takes the personal perquisite of a third, while the remaining two-thirds are shared all round.[4]

Though these men are Muslims, there is no reason why they should not tell us something about Jesus and His first fisherfolk. That afternoon we watched them work the 'jurf,' that 'net that gathered of every kind.' The next morning another fisherman, who took us round to Tel Hum and the place where the Jordan enters the northern end of the lake, told us that he had been using his 'mubattan,' or had 'let down'[5] the special net employed for deep-sea work, and the result had been a small haul of what he graciously called 'sardine,' later on to do justice as bait for the 'hooks' of himself and his two small nephews. Then the following afternoon when discussing the 'sinnara'[6] with the fisheries' official, he told me that he was quite convinced of the possibility of a coin being found in the mouth of what is traditionally known as St. Peter's fish, as he had been studying their habits when spawning. While it is the custom of this fish apparently to swallow its young when danger seems to threaten, yet it also possesses the idea of putting a small stone in its mouth to prevent the young taking refuge there when there is no need, and it thinks the time has come for them to fend for themselves. I then asked him to corroborate the different Arabic words for 'net,' so that the right names in vogue to-day might be used in a Palestinian-Arabic version of St. Mark, which it is hoped to produce this year. This he did very kindly and verified the further fact that the third method of netting fish, the work in which Peter and Andrew were engaged when Jesus called them, is still customary, but it has probably suffered even more than the 'jurf' from the artificial control of the Lake level. But the fisher folk do yet 'fling' their modern ἀμφίβλησιτρον.

But to return to the 'jurf' and the division of the fish among the 'partners.' The 'jurf' naturally has to be used in those places round the shore, where there are no rocks to interfere with the dragging. Two boats partake in the operation at either end of a large crescent, one more or less stationary at the start of the enterprise, the other rowing away along the circumference of the semicircle, but with the net on board and coils of rope, paying it out over the stern. There is another coil of rope left in the other boat fastened to the end of the net; that too is paid out, but takes a shorter

[1] See G. A. Smith, *Historical Geography*, 462–3.

[2] The ἀμφίβλησιτρον of Mt 4^{18}, corresponding verb in Mk 1^{16}.

[3] Traditionally known as 'St. Peter's fish.'

[4] Cf. Bernard, *I.C.C.*, ii. 699: '153' divides very happily into thirds.

[5] Lk 5^{4}.

[6] ἀγκιστρον Mt 17^{27}.

time; then when the semicircular movement is finished both boats put in to shore from perhaps half a mile out to sea. As they neared the shore on this occasion down came the workers (some of them perhaps corresponding to the 'hired servants'), and wading out to meet the boats, they started to pull shorewards, the ropes at each end of the net being hauled within an area gradually narrowing as the two boats came closer to each other. Incidentally this seemed to indicate that in the Lukan story the 'partners' had not been using the 'jurf,' but the 'mubattan,' since in the 'jurf' procedure there would be no need to 'beckon,'[1] because the partners would be coming nearer to each other all the time. The scenery of the Lukan call, so to speak, is different from the story of the call of Peter *and Andrew*, as we have it in Mark and Matthew. It was just this little incident that seemed to make clearer some of the details in the sea stories of the Gospels, though the disciples are actually never depicted as using the 'jurf,' as that only comes in for mention in the Matthean parable. The scene in Luke, however, does bear some resemblance to that described in the appendix to the Fourth Gospel.[2] In each case it seems that it had been a 'mubattan' that had been in use in the night's fruitless fishing. The 'jurf' is quite obviously a daytime occupation. There is one feature at least in the Johannine story that is distinctive, standing out simply and sublimely. 'So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.' Both Moffatt and Goodspeed follow the R.V.m., and translate 'charcoal.'[3] Torrey prefers 'live coals,' and Lamsa 'burning coals.'[4] Why not a combination and read 'live charcoal'? 'Ανθράκια according to the *Dictionary of Christ and the Gospels* means 'properly "a brazier filled with lighted charcoal."'[5] This has been used all over the Near East in winter time, still is, in fact, in many homes in Palestine. And there is little doubt that in Jn 18[18], *ἀνθράκια* must mean something of that sort. In the high-priest's house there may have been more than one; but who could fancy a brazier on the shores of Galilee! Then must not Jesus' little charcoal fire have been something more primitive? Perhaps He may have had the bread (loaf) with Him, but hardly a brazier; and after all what was the need? As we came away from watching the fishermen draw in their 'jurf,' we found a man picking twigs and little branches off the nearby trees, which grow in such profusion and within such easy reach. I asked him what he was doing this for; and at once came the answer that he was going to make a fire to cook the fish which were his little share of the day's catch. To that fire he would 'bring of the fish which (they) had just caught'; only in his case probably take the two or three home for the evening meal, already cooked, which would be much more economical in these frugal days. Scattered all along the shore there are the black traces of these little fires, where fish freshly caught are 'broiled.' The fire of sticks is made; and on the glowing 'charwood' embers the fish are placed; and afterwards the shore is strewn with the charred remains of the series of these fires. Have we not here at least a hint of the kind of fire that Jesus had got ready 'with fish laid thereon'? It was not a brazier with properly prepared charcoal, such as the servants of the high-priest in Jerusalem might have bought in the 'suq'; but just sticks and twigs that His own hands had gathered and arranged, thus giving almost more poignancy to the suggestion that He was preparing Peter for the conversation that was coming by the sight of the 'charcoal fire' He had built Himself. Incidentally the Old Latin texts that read *carbones positos* as against *carbones incensos* are proved right. The reference in *κειμένην* would surely be to the way the fire had been built, just as we all do at a picnic. This means that perhaps we ought to take issue with Archbishop Bernard and think it *not possible* that *καιομένην* should have been the original reading. The sticks and twigs would be laid on the top of one another with air spaces, and then when the flames had died down, the fish would be laid over the sticks. This was a simple and dignified meal; and as Bernard says: '*Prima facie* the story suggests that the fish on the fire was for the breakfast of Jesus Himself,'[6] a single fish and a single loaf of bread, which Jesus had brought with Him from somewhere, not as Marcus Dods thought, 'bread baking.'[7] The Lake of Galilee still holds echoes of the little actions, the very phraseology and at times perchance, when we have ears to hear, almost the accents of Jesus 'as He was.'

[1] Lk 5[7]. Moreover, with the 'jurf' they would not have filled the *boats*.

[2] Jn 21[1-13].

[3] So too Weymouth.

[4] *i.e.* *καιομένην*.

[5] i. 340.

[6] ii. 698, 699.

[7] *Exp. Bible*: St. John, ii. 388.

In the Study.

Virginibus Puerisque.

Snow White, Seven Dwarfs, and You.

By the Reverend A. Beaghen,
East Molesey, Surrey.

Though your sins be as scarlet, they shall be as white as snow.'—Is 1^{18}.

Many of you have seen the marvellous film *Snow White* I am sure. I wonder whether you realized when you saw the dear little girl and the seven little men—oh yes, and the horrid queen and the gallant prince and the perfectly wonderful animals and birds—that there is not a single living actor in the whole film. That is the great thrill of the whole thing. When Walt Disney said he was going to do Snow White, his favourite fairy story, they said he couldn't do it without film stars and live animals and birds. But he just smiled, shut himself up in his little studio and took his magic wands—his pencil and his brush—and began drawing and painting. He got a lot of friends to draw his drawings, hundreds and thousands of them, a fresh drawing for every single movement. Then the pictures were put on long films and the music and talk was added. Then came the thrilling moment when all the actors came to life! I will tell you what I learned when I saw it. First, it's only when God breathes into us His living breath we really begin to live. That was what happened when the world began and all the wonderful things God had made for man to enjoy were ready for some one to enjoy them, and the man God made was ready but lifeless. 'And God breathed into him the breath of life and man became alive.' That's one thing.

Again, there are all those funny little men who spend their lives digging for diamonds without having much idea what they were going to use them for except to get rich. They are very like many of us human folk when we get older in that. But they were not too keen on keeping either their little house or their little selves clean, and Snow White began to tidy up when she found herself in their queer little house. It was remarkable what a difference that tidying up made. The little men noticed it when they came home singing 'Hi-Ho.' They were so glad to see their house tidy and some one who could provide them with gooseberry pie that they asked Snow White to stay, even though she made them wash, a thing they had not done for a long time. I think we have met these little men occasionally. Any 'Grumpys' living in your house, in you? Plenty of 'Happys,' I hope. Does 'Sleepy' ever get into your bed and refuse to get out when it's time to get up? 'Doc' is a useful chap to have in any home or school, though his courage does not always 'get there.' And who doesn't get a bit 'windy' now and then? 'Bashful' is very familiar. He is rather apt to sink into the background when he might be very helpful and that won't do. 'Dopey' is the little chap who hasn't much to say and who gets the unpleasant jobs to do; but he's there to help us to realize that he does matter, and we will see that he gets a fair deal. 'Sneezy' must be the chap who so easily finds he's got a pain or something and can't do his job. That's the lot. They are quite human, don't you think?

The dark shadows of jealousy and hate steal across the friendly picture. Evil is always ugly, like the Queen who tries to spoil Snow White's happy dreams. She nearly succeeded too. But love conquered, and the Prince came at the right moment to claim his happy, loving Princess. There are some very lovely things in the story you mustn't miss. One of them is that simple goodness always makes others happy, specially when it has eyes open to see things that want doing and does them for sheer love of helping.

Snow White is a perfect picture of Goodness of the right sort, but the Spirit of Evil hates goodness and we have to fight hard to keep our end up or he will conquer us. Even the huntsman who was sent by the wicked Queen to kill her couldn't do it because he couldn't help loving her. We are to try to make other people love us, even those who don't like us, because we are trying to follow our Master Jesus. We are to keep out the demons of hate and jealousy—right out! What a difference it would make if all the nations in the world did that.

This is what the text at the beginning of this talk is about. The thing that spoils God's lovely world we call sin, evil. We need to get quite clear that God has shown us how we can be rid of our sins and learn to love goodness and love and truth. Jesus came to save us from sin, and He calls us to come to Him for forgiveness. And there is something else Jesus did. I love to see Snow White come to life again. It speaks about the greater thing that our Prince of Life did for us when He rose from the dead on Easter Day. Because He conquered death He calls our friends from what looks like death to new life and eternal happiness. Love can never be killed; and one

day Love will triumph over evil, over war and selfishness and sin.

When you feel downhearted about things remember one day we shall rejoice, and we shall find that all we tried to do to make others happy has been worth it. We must make up our minds though that we are ready to fight hard for Him, even though we may have to suffer for it. And that means hard jobs with 'a smile and a song.' The birds helped Snow White to do that when she started tidying up. 'Whistle while you work' too. That will cheer you up no end as it did the merry dwarfs. Happiness and gratitude go together. This world needs crowds and crowds of people who have learned to be thankful because thankful people seldom grumble. Why not practise saying 'Thank you, Lord Jesus' every day? Here's something to learn that will help you.

For all the things that make us glad,
Thank you, Lord Jesus;
For songs to cheer us when we're sad,
Thank you, Lord Jesus.
Make us glad enough to sing,
Giving thanks for everything,
You're our Friend, our Lord, our King,
Thank you, Lord Jesus.

Behold my Hands.

By the Reverend Dr. Chas. W. Budden, M.A., Croydon.

'Behold my hands.'—Jn 20^{27}.

No doubt some of you have read stories of Sherlock Holmes, the great detective, and you may remember that one of the things Sherlock Holmes could do was to tell a man's trade by his hands. Conan Doyle, the author of Sherlock Holmes, was a doctor of medicine; and he has told us that he got his idea of Sherlock Holmes from a very clever Edinburgh physician called Dr. Bell. Patients would come to see Dr. Bell and he would notice little marks about them which perhaps they never knew they carried, and he would astonish them by his observation. He would see, for example, a little blue scar on a man's forehead and he would say, 'I see you are a coal miner.' Or his quick eye would spot some tattoo mark, and he might suddenly ask the patient how long he had lived in China. But particularly he noticed men's hands. 'I see,' he would say, 'you are a carpenter' or a printer, or whatever it might be.

For our hands are wonderfully expressive. The great artist, Albrecht Dürer, once painted a picture of just two hands, and those hands are so exquisitely drawn that they tell us a great deal about the person though nothing else is shown.

When I was a medical student in Liverpool I worked under a surgeon—Mr. Frank Paul—who had the most wonderful hands. They were nothing much to look at, but when they were laid upon a patient they seemed to have a miraculous touch. No words can describe that touch, but when I tell you that on the occasion of his resignation from Liverpool Royal Infirmary a beautiful cast was taken of his hands and placed in a glass case in the Liverpool Medical Institute, you will appreciate that there must have been something unique about them.

And I expect that was exactly what the disciple Thomas felt when his risen Lord said to him, 'Behold my hands.' We think often of these hands as expressing tenderness because they were so often laid on people, and even on children, in blessing and acts of healing. But they were also strong hands, for was not Jesus a carpenter?

Think of that day when He rode into Jesusalem on a colt, the foal of an ass on which no one had ever sat before. That expression, 'a colt, the foal of an ass,' suggests that it was a mule, that is, a big, strong, almost untamable animal. Go to the Wild West of America and ask the cowboys about mules and they will tell you that to ride one that is untrained requires great strength. For these animals are ridden bare-backed and without reins and they are entirely at this stage controlled and guided by the hands. And here were conditions to excite and terrify any untrained animal: the shouts of the people, the waving of the palms, the spreading of the clothes, and all in narrow cobbled streets densely packed with people, and goods and other animals. You have to see an Oriental street to understand the kind of traffic jam they get, and yet through such a street our Lord rode an untamed mule.

I think of another picture. One night on the Sea of Galilee when Peter was drowning; Why did he not sink and drown? Because of those strong hands of the Master. 'Beginning to sink,' says St. Matthew, he cried, 'Lord save me.' And immediately Jesus stretched out His hand and caught him. Have you ever tried to catch a drowning man—sinking with all the weight of his clothes? What strength Jesus must have had.

An Alpine climber once came to a dangerous gap in the ice, where the only way of crossing was to place his foot in the outstretched hand of the guide. He hesitated and the man noticed it. 'Do not fear, sir,' said the guide, 'that hand never yet lost a man.' And shall we not reach out our hands to have them grasped by the hand of Christ and so be led in safety along life's road?

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plow,
Finished by the Carpenter,
Lie about the pavement now.
In the room the Craftsman stands,
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His hands—
Let the light play on them;
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil.
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes, and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands—know that He
Shared my lot, every bit;
Was a man, every whit.

Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me in full sympathy?
'Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of man, close to me,
Close and fast, fearlessly.'

The Christian Year.

FOURTH SUNDAY IN LENT.

Hirelings or Sons: A Mistaken Prayer.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., KILLERMONT.

'Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.'—Job 14^6.

The heroine of Elizabeth Cambridge's novel, *Hostages to Fortune*, is a mother who, though often perplexed and weary, is an indomitable 'trier.' She feels, like so many, the continual strain of life in our times, and in one fit of depression she quotes the words of Job as a prayer of her own. 'Turn from him, that he may rest, till he shall accomplish as an hireling, his day.' Let God rather be as a master who pays a man his wages and then turns away, caring not how the man means to spend them, where he will lodge, or how he will fare, but at least leaving him free. The point lies in that word 'hireling,' which is used in a bad sense here, and in the New Testament reference to the hireling shepherd. In our society no one would speak with contempt of any one because he worked for a wage. But in an agricultural society of peasant farmers and their slaves, it was felt that the man who, though no slave, had no place of his own in the sun and hired himself out for a money wage, had no proper standing. Much was not to be expected from him. 'The hireling shepherd will not give his life for the flock, but fleeth.' The one interest in the days of an hireling is that as they are numbered off they bring pay-day nearer. Job's word has that old-world dash of scorn in it. 'Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.' How can this be a prayer?

The point is that Job contrasts the position of a hireling and that of a son, and in a moment of petulance and rebellion feels that he would prefer the first. He is in the mood of one who runs away from home. It is a commonplace that it is not necessarily a bad home that chafes a young man's spirit. A lad is brought up to his father's business or on his father's farm or fishing-boat, and it seems to any observer a splendid start in life, and indeed it may well be so. The older man has a deep pleasure as well as interest in handing on the fruits of his experience, his tricks of knowledge and handcraft, to his son; and with his boy to stand by him he feels a new security growing. As the destined heir, the young man has the same concern in every detail as the senior partner. There is nothing unfair in expecting him to work hard and sacrifice leisure for the sake of the family affairs, for already they are partly, as one day they will be entirely, his own. But the arrangement may not be a success. Some incompatibility of temperament may make it difficult. The young man's bent may be towards some different career. Or perhaps the lad simply hasn't got in him the patient diligence and love of toil and responsibility that has made his father succeed, and he knows this comes out at every turn; that he can never give complete satisfaction to his parent, that he is essentially of another type, bookish not practical,

artistic rather than business-like, slacker, it may be, more easy-going, more readily content. And has he not a right to live his life in his own fashion, free to go his way when the stated day's task is done, and use his leisure and spend his wages as he likes? He would rather be any man's hired servant than his father's son, and so he runs away. Job feels for a moment that this is the situation which has come to pass between himself and God. 'How long,' he exclaims in another place, 'wilt thou not look away from me, nor let me alone till I swallow down my spittle?' 'Look away from him, that he may rest, till he shall accomplish, as an hireling, his day.'

Is not this a common modern attitude? Granted that we are human, that is, weak, blemished, far short doubtless of the Divine perfection, still we are decent, well meaning, with quite a list of good deeds to our credit, and no particular crimes. Why then should God, or any preacher in the name of God, dig into our past, probe into our motives, examine us about our religious feelings, and suggest to us that our trials, sufferings, and struggles are meant or needed or fitted to do us good? Why should a man be driven all the time to do more, or endure more, and with it all be weighted with this sense of having somehow failed? If this is what religion means, and it is what it often seems to mean, would we not be better without it, or at least with less of it; living our life not in any constant relation to God, but for whatever reward or satisfaction we can get hold of; 'accomplishing, as an hireling' our day, not haunted all the time by religion or troubled by the continued sense of God. This is the pathetic, the mistaken prayer to be let alone sometimes and allowed to go one's way.

What will check this kind of thought? Well, first, after all, to be a son is better than to be a hireling. It may be harder, but it brings nobler reward. God would call us sons.

Take the case so vividly described in Elizabeth Cambridge's story of a mother's care for her children. Three women in the last chapter talk over their family cares and sum it all up by saying, 'We are all tired, we're worn out. We've had years on the stretch. Plotting to make both ends meet, scheming to get our young on in the world.'

That is so. Nevertheless, would any woman prefer to be a governess or a nurse to other people's children, with holidays and nights off, and a salary, and freedom to move to a 'better 'ole' if she fancied? It is the mother who has the chance at least of the harvest of filial loyalty and affection that will keep old age from being dreary, and fill her with hopes as well as memories till the journey's end. She may be dog-tired, but would a better, truer word not be God-weary, burdened like the Maker and Redeemer of Israel of whom it is written, 'In all their affliction he was afflicted, and he carried them all the days of old.' Like God she may be indomitable; and she may by faith see of the travail of her soul and be satisfied.

In general terms, one man may maintain that the pain and shame and perplexity of the world is on the whole outside his concern. He is not responsible for it; he will not be a partner in it any more than a casual labourer with communist convictions feels himself part of a capitalist's factory. He will help himself to what he can get, by way of pay. But another man feels differently. He feels that because he is alive in this world he is part of the universe, concerned in making it a success. If he be a Christian man he believes that God has called him to be a fellow-worker; that if God's redemption of the world is through suffering and loving endurance and ministry, he is called to a share in this work. No one has felt this more, or set it to finer words than Paul, who said, 'If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.' The fact is that though fellowship with God is exacting, keeping us always keyed up to do our best, it is also inspiring. Would any father send his child, would any young person choose to go, to work in an establishment where there was no discipline, no strenuous effort, where all were free to slack as they pleased? Does any one really wish that life was to be lived in this easy fashion, so that a man could throw down his task when he liked and draw his pay, and feel that God cared not how he did? Nay, it is better to be a son than a hireling.

And, second, this foolish prayer is founded on an altogether mistaken notion of God. In the Book of Job, the final surrender and peace comes to his troubled spirit after two long speeches in which God calls him to consider the range and glory of His creation: a new vision of the power of God and a recollection of His continual care for a creation so various and wonderful purges out of Job's mind the notion that God's interest in him could possibly have in it anything petty or cruel. In his perpetual interest and care and stimulus the God of such a universe can have nothing but love and good will towards every human being—an eager desire that he should be ever at his highest and should do his best.

It is the same lesson about God that is given us

by Jesus when He bids us call Him Our Father in heaven. Put away out of the notion of fatherhood every trace of its common imperfections, of selfishness, of jealousy, of the love of power; and keep only the father's love for his child, his hopes for him, his longing to be proud of him, his desire to see him stand alone, his willingness to take any trouble and endure any pain or death for his sake, and we approach Jesus' idea of the Fatherhood of God, and our prayer will become, 'Turn not away from me, O Father. Make me no hired servant, but Thy child.'

PASSION SUNDAY.

The Offence of the Cross.

BY THE REVEREND NORMAN V. HOPE, M.A., B.D., BUSBY, GLASGOW.

'Then is the offence of the cross ceased.'—Gal 5^{11}.

The question is often asked to-day: Why is it that the Christian Church has not made more progress in converting the world to Christianity? One answer which is often given is this, that there is something wrong with the Church itself—with its organisations, its methods, or its membership. No doubt there is truth in this. But surely there is one other reason. It is this: that there is something in the Church's divine message which runs counter to certain deeply-rooted tendencies and characteristics in the human heart and will and mind. The New Testament writers—particularly Paul—describe this as 'the offence of the cross.'

What exactly constitutes this 'offence of the Cross'? Wherein does it consist?

1. The Cross is offensive, because it brings home to men, in such a vivid, forceful way as nothing else can do, the fact of their personal sin, and what it really means in its ultimate implications. Jesus Christ's crucifixion took place because of certain factors which are quite intelligible and recognizable. Dr. H. S. Coffin states them thus: the self-righteous Pharisees; the wealthy Sadducean priests who inherited commercial privileges; Pontius Pilate, who wanted to keep the peace; Herod Antipas, a gay man of the world; Judas Iscariot, a disillusioned idealist; the mob; the soldiers; the public. Now the message of the Cross asks us to believe that these factors which crucified Jesus Christ—religious intolerance, commercial privilege, political expedience, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism, public apathy—were not confined to Jesus Christ's own day and generation, but are present and active in our present-day society. It is not difficult to get men to admit this; for the evidence of the facts is so glaring and obvious. But the preaching of the Cross goes further, and asks us to admit that such factors are also present within us. The preaching of the Cross asks us to admit that the motives and feelings of the men who sent Jesus to His Cross have been and are our own.

But it is just this that some men and women will not admit.

2. Secondly—and this is closely connected with the first—the Cross gave great offence because it reduced all human righteousness to filthy rags. It still continues to give offence for the same reason. For there is a deep-seated desire in the human heart—especially in matters spiritual—to take nothing for nothing, but instead, to do something in order to deserve the gift of salvation as a reward. Such a return may take the form of a ceremonial keeping of an outward rule of conduct. One of the best-known examples of this, of course, was that of the Pharisees of Jesus Christ's day. It is only fair to admit that the Law, which the Pharisees of Jesus Christ's day attempted to obey, took some keeping. Jesus Christ Himself, always fair even to those who opposed Him admitted this: for example, in the Parable of the Pharisee and the Publican in which the Pharisee says—quite truthfully—'I fast thrice in the week, I give tithes of all I possess.' This was quite obviously not a lax or easy rule of life. But it was carried out in order to merit or deserve salvation.

There is another example of this idea of meriting or deserving salvation, which is more frequently met with in our day. Men argue that since they have lived respectable lives and have done their best according to their lights, God cannot condemn them. In any case they do not want salvation on other terms—they will take nothing for nothing.

The truth is, as Dr. J. D. Jones has pointed out, that 'God's methods of redeeming men hurt their pride.' 'What shall we do,' said the Jews, 'that we may work the works of God?' That is it—we want to *do* something, to feel that we can earn our acceptance and redemption. But the truth is, that we can do nothing to earn it—we have just got to accept it as a gift. 'What shall I render unto the Lord for all his benefits?' asks the Psalmist. He finds he can do nothing. All he can do is to receive, 'I will take the cup of salvation.'

3. The Cross is an offence to many, because it levels all artificial distinctions. There were many such distinctions and divisions in the world into which Jesus Christ was born, and in which He was crucified. For example, there were national, racial,

and political divisions between Jews and Gentiles. The Jews were proud of their unique revelation of God and their distinctively religious history; and in consequence they despised the Gentiles as 'lesser breeds without the Law,' definitely inferior to themselves. Similarly, there was a sharp distinction drawn in that first-century world by the Greeks—with their traditions of culture and civilization—between themselves and all others who were lumped together under the name of 'barbarians.'

There were also social and economic distinctions between different classes, principally of course between freemen and slaves. For slavery was rampant in the Græco-Roman world of Jesus Christ's day: indeed, slavery was the economic basis on which society rested.

The Cross of Jesus Christ levelled all these artificial distinctions. As the late Dr. James Denney once put it, 'all are made in the same divine image, all are redeemed by the same divine sacrifice, and all are called to the same divine destiny.'

This undoubtedly was a cause of offence to those whose sense of superiority was thus hurt. For example, the Jews were offended in Jesus for taking their special unique revelation of God, completing and fulfilling it, and then making it available to all mankind. Dr. Klausner has pointed out in a remarkable passage that Jesus Christ detached these essentials—the knowledge of God and His will—from all the peculiarities that separated Jews from Gentiles. This indeed is Dr. Klausner's complaint against Jesus. 'Jesus came and thrust aside all the requirements of the national life. It was not that He set them apart and relegated them to their separate sphere in the life of the nation: He ignored them completely. In their stead he set up nothing but an ethico-religious system bound up with his conception of the Godhead. . . . In the self-same moment he both annulled Judaism as the life force of the Jewish nation, and also the nation itself as a nation. For the religion which possesses only a certain conception of God and a morality acceptable to all mankind, does not belong to any special nation, and consciously or unconsciously breaks down the barriers of nationality. This inevitably brought it to pass that his people, Israel, rejected him.'

Now the modern world, like the world of the first century, is riven by man-made distinctions. There are, for example, national distinctions, which seem to be becoming more pronounced and acute. There are racial distinctions, and these, too, seem to be becoming more acute. There are economic distinctions between employers and employed, or, more generally, between what are known as the 'haves' and the 'have-nots.' There are also social distinctions between class and class. And the message of the Cross wages fierce war against them all. And still the reaction of many, who deem themselves superior, on account of their descent or wealth or social position—is distinctly hostile to such a message as the Cross brings. For example, it has often been remarked that the appeal of John Wesley and his Methodists in the eighteenth century and later was mainly to the lower middle and artisan classes. To the upper classes it was frankly unintelligible. And why? Because as Mr. W. E. Gladstone once said, the Methodist movement was 'a strong, systematic, determined, and outspoken reaction against the prevailing standards both of life and preaching. It aimed at bringing back on a large scale, and by an aggressive movement, the Cross, and all that the Cross essentially implies.'

4. There is a further objection to the Cross which was met in the first century, and which is even more potent to-day. It is this, that sacrificial love such as Jesus Christ exhibited on the Cross seemed, and still seems, to many to be nothing but the defeat of weakness by strength, and the exposure of foolishness by prudence. That is to say, the world into which Jesus Christ was born, believed most deeply that the overcoming way of life was the way of physical conquest. This 'hard pagan world,' as Mattthew Arnold called it, had no time or place for such virtues as Jesus Christ not merely praised and commended, but actually exhibited and practised—particularly in that last dreadful week which culminated in His crucifixion.

Within little more than three centuries the Christian Church, glorying in the Cross and living the life of the crucified Jesus, conquered completely the Roman Empire which was based on force and physical power. The Christian virtues—apparently so pathetically weak—were in fact and practice much stronger, much more powerful, than the apparently strong virtues of the mighty Roman Empire.

In spite of this fact, in spite of this plain teaching of history, many in the modern world have as little time and place for these virtues which Jesus Christ enjoined and practised supremely on the Cross, as their counterparts in the Roman Empire of the first century. For example, Nietzsche, the well-known German philosopher of the nineteenth century, believed the Christian values and virtues

—as embodied supremely in the Cross—meant decadence, degeneration, and death. Not merely did such an eccentric genius as Nietzsche find the Cross distasteful; but several modern English literary men—notably Mr. H. G. Wells and Mr. G. B. Shaw—have taken a similar point of view, though they have not pushed it to such wild and passionate extremes as Nietzsche did. For example, Mr. Wells, for his God, demands—not a crucified prisoner on a Cross—but a figure full of joy and victorious life. In his book, *God the Invisible King*, he pictures God as a youthful warrior who leads men to unbroken triumph.

Not only has the Christian Cross and gospel been despised in theory in the modern world. It has been similarly rejected in practice. This is seen to-day in the widespread assumption that might is right, that worldly success is the proof of value, and that God is always on the side of the biggest battalions. It is seen in the jingoism which under the guise of patriotism, relies on having men and money, ships and guns and aircraft, and is ever ready to pick a quarrel.

Well, all such movements and tendencies, in theory and practice, represent a complete denial and rejection of the Cross of Jesus Christ, and of the values and principles for which the Cross stands. Who will dare that they are widely spread and deeply seated in our present-day world?

These, then, are four of the facts which help to make up what Paul calls the 'offence of the cross.' Quite clearly, they are just as widespread and prevalent to-day as they were in Paul's day. They help to account for the comparative lack of success of the Christian Church in redeeming the world. The way of the Cross is the power of God unto salvation for men, both individually and collectively. It is the bounden duty of disciples of Jesus Christ, who believe in His Cross, to put it into practice, not merely in their personal lives, but in their social and corporate relationships. 'God forbid that I should glory, save in the cross of Jesus Christ my Lord.'

PALM SUNDAY.

Pilate Washing his Hands.

'When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands.'—Mt 27^{24}.

Anatole France's strange and awful story about Pilate is well known. It shows Pilate retired in his old age, content to have come thus safely through the dangers of public life. He is entertaining guests, and one of them asks him about a man, a young artisan, wasn't it, who had caused one of the innumerable tumults in Jerusalem some years ago, Jesus by name. Could Pilate tell them something about this Jesus of Galilee? 'Jesus . . . Jesus?' mused Pilate. 'No, I don't remember.'

We may refuse to believe that one whose name has come down through uncounted generations in the terrible words 'crucified under Pontius Pilate' should really have been able so to ignore Christ and to forget Him.

And yet, the story is not so incredible after all. Can we be sure that it is not a mirror wherein we see something of our own and of all men's story? It is eloquent of an attitude that is tragically common, the easy and casual assumption of the world that a man can do just what Pilate did if he will. He can wash his hands of Jesus.

He will not, of course, range himself against Christ, but he will not stand with Him. He will live as though the Man of Nazareth had never lived. He will come in the end to die as though Christ had never died. 'If Jesus Christ were to come to-day,' said Carlyle, 'people would not even crucify Him. They would ask Him to dinner and hear what He had to say, and then make fun of it.'

The truth is that this hypothesis is unreal, as saints, apostles, prophets, martyrs can testify. Christian men know that the challenge of Christ is present and actual, not something past and gone. Christ is not dead, as that word 'If' would imply. A book was written some years ago entitled *If Christ Came to Chicago*. Hazlitt's famous essay on 'Persons one would wish to have seen' comes to its climax in the much-quoted words of Lamb: 'If Shakespeare was to come into the room, we should all rise up to meet him; but if that person was to come into it, we should all fall down and try to kiss the hem of His garment.' But Christ is the first and the last and the living one. He is not safely imprisoned in the past. Before Abraham was, he says, before Shakespeare and Hazlitt and Chicago and Oxford, I am.

Two things may be suggested about this widespread assumption that men can be indifferent to the fact of Christ, two facts proceeding from that eternal fact and expressing its inescapable logic.

1. *Jesus Christ will not and cannot be ignored.*

The first question here is not whether people are ignoring Christ, but whether they really can.

To take the argument at its simplest first of all, is not life made up of facts which are there whether we like them or not and which have to be reckoned with? Can we, for example, ignore the natural

order, the conditioning environment of our life? Can we ignore the air we breathe? We may receive it and live. We may refuse it and die. What else may we do? A fact with which we early learned to reckon was the force of gravitation. We can control that fact by making use of other facts: with a balloon we can cross an abyss, with a propeller we can climb into the clouds. We may even repudiate and defy this fact of gravitation and leap down from cliff or housetop to our death. What we cannot do is to ignore it.

Let us extend the argument, lifting it out of the context of things, into the world of persons and life. Can we ignore the psychological heritage into which we have been born? England nursed us when we knew it not, nursed, taught, and shaped us. Here is a history of land and people from which no words of repudiation could ever dissociate us—even if we should go across the seas, cutting ourselves off from it for ever in a far country, speaking another tongue. We have not been born a Buddhist in Pekin, nor a Bantu in Nyasaland. We have been born and nurtured here, indissolubly associated with a psychological heritage which we cannot ignore, without repudiating life itself.

But the argument does not stop even here. There is a reality other than that of the natural and the personal. There is a spiritual order; it is the basis and presupposition, the origin and ultimate goal of all things. We may repudiate and defy it in our pride and folly. We may by the grace of God bow in contrition and reverence before it. But to ignore it is not within a man's power as a living soul.

And in the spiritual order Jesus Christ is supreme. He is more than a fact within it. He is its climax because He sums up and bodies forth its essential meaning. The glory of God, from whom and unto whom are all things, shines forth from His face. Moreover this is not theory but actuality. Men do not reach to this height speculatively. God in Christ comes down to them in all their felt insufficiency, and they know. Ever since the Word took flesh and sojourned among us He has haunted life. Across the heaving tumult of nineteen centuries men have not been able to escape Him, much less ignore Him.

For the world into which Christ came is our world. He has made a difference to it, and 'we cannot live and breathe for a moment without meeting at all points, in ourselves and in our environment, the moral challenge and the moral possibilities which Jesus has mingled irrevocably in the very stuff of history.'

An attitude of neutrality is disallowed by life itself.

2. *Men must either defy Christ or lay their life at His feet.*

Our assumed neutrality is really an active hostility. It was so with this Pilate. When he washed his hands of Christ and decided to have no more to do with Him, in reality he was sending Christ out to die.

We thought to wash our hands of Him and discovered that thus we were consenting unto His death.

With what result? In a moral universe judgment is surely a fact, and to defy Christ is to defy the essential meaning of the universe, to league all the excellences of Christ against ourselves, to commit spiritual suicide. If Christ is the lord of life, life is a move on eternally in fulfilment of His will. All that is good, true, holy, and of divine worth is His, and He is identified with it. He is the speech of God, God's last word as it were, to the race. And so to oppose His course is not to kill Him, but to kill oneself; to lose the savour and be cast out.

But there is a way of life. In Christ God offers us a quickening and redemptive fellowship with Himself for ever. He invites us to lay our life at His feet. That we have power to choose in this way is as mysterious as it is amazing. Theology cannot compass the mystery. We know, however, to quote Bishop Butler, that 'whatever it may be in speculation, freedom is a fact.'

To take Jesus Christ as master and lord means many things. When we enthrone Christ in our life we help to give Christ to the world; we throw ourselves into the main stream of spiritual forces which He liberates still in history. There are spiritual energies of unimagined power waiting to be released through the Church, for the healing of the world's woe and for the building of God's own Jerusalem. When St. Paul looks back to the rock in the wilderness and in a brilliant flash of intuition declares that the rock was Christ, he is telling us that the perpetual springs of the spiritual life of the race are to be found in Him.

We are allowed of God to be put in trust with the gospel of Christ. We are offered the highest of all privileges, co-operation with God and the opportunity of augmenting all the divine forces operating within humanity. Pilate spoke more truly than he knew when he claimed to have power to crucify and power to release. It was a prophetic comment on all subsequent history. The claim was terrible and yet glorious in its truth. We have power to crucify Christ afresh; but, God going

before us and surrounding us with His grace, we also have power to release the unsearchable riches of Christ.

The claim to be able to release Christ would be blasphemous indeed, were it not that He first releases us and sets us free in the deep places of our being. That release is life's deepest secret and truest joy. Christ Himself delivers us from treacherously washing our hands of Him, that He may take and use our hands for the extending of His Kingdom on earth and for the working out in time of the eternal purposes of God, of whom and through whom and unto whom are all things; to whom be glory for ever.[1]

Easter Day.

Recognizing the Risen Christ.

'Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach thither thy hand, and thrust it into my side: and be not faithless, but believing.'—Jn 20^{27}.

Thomas is the classical exponent of the scepticism that springs from the heart. It is a mistake to suppose that Thomas was reluctant to believe. He longed for the certainty of the Master's presence, perhaps more than any of the others. It was because his feelings were so deeply engaged that he hesitated to commit himself to the truth of the Resurrection. In small matters an uncritical acceptance might be yielded carelessly. But in the matter of the Resurrection of Jesus, which was an epoch-making event, he must be dead sure.

The evidence asked for was the evidence of touch. Thomas was the only member of the disciple band who sought to apply this particular test. Most of them were satisfied with seeing their Lord's risen form. Yet Mary, who had this in common with Thomas, that her feelings outran her judgment, was unconvinced by the evidence of sight. She saw the Lord like the others, but 'she supposed Him to be the gardener.' It was not His form she recognized, it was His voice. It was only when Jesus spoke to her and said 'Mary,' that she turned herself about and said, 'Rabboni.' To others, like these travellers on the road to Emmaus, it was some characteristic gesture of our Lord, like the breaking of bread, that unsealed their eyes. Thomas wanted a surer and more intimate test than any of these. The obvious lesson to be gleaned from these various types of evidence is that there is no one stereotyped avenue along which the recognition of the Risen Christ comes.

[1] J. S. Whale, in *Sermons for the Year 1932*, 242.

The Lord of life and of our Easter faith must be seen to be the same person as He who hung suspended on a cross at Golgotha, and how can we be sure of that unless He hath marks to lead us to Him? It is said of the saintly Bishop Martin that the Devil once appeared to him in the guise of the King of Heaven, with crown and sceptre and royal robes. But the good bishop refused to be deceived. 'No,' said he, 'our Lord never spoke of coming in this kingly fashion. Unless, therefore, I see the print of the nails, I refuse to worship Him.' And straightway the Devil left him. An Easter Christ, without the wounds, could not be the Christ we worship and adore. Our Lord Himself recognizes the reasonableness of this test. He offers to show Thomas, and all who think like him, His wounds, 'rich wounds yet visible above, in beauty glorified.'

Those reflections suggest to us a broad highway along which we may reach the goal of certainty regarding the truth of our Easter faith. It is to accept the challenge of Christ, to make contact with His wounds, and in them and through Him reach out to the reality of the living Christ. The difficulties of the incredulous, to be sure, may be met in other ways. The truth of the Resurrection, on scientific grounds, by the use of historical data and by logical proofs, can be objectively established. But the kind of evidence minds constituted as Thomas's was require a self-attesting evidence, which is conveyed through the intuitions of the heart and the spiritual experience of the soul. This kind of experience can only be reached through touching the wounds of Christ, and particularly we suggest in two ways.

The first is to plead the merits of these wounds with a view to spiritual pardon and release. It was to secure these effects that the Cross was endured.

> Though fool, I cannot miss
> The meaning this:
> My sins' stupendous price;
> His sacrifice;
> Where closest friendship ends,
> One friend—my friend.

Well then, for our salvation let us plead those wounds. What happens then? This, that every time we bring our fresh foul sins to those ancient and divine wounds, we get a new and experiencing sense of the reality of Christ's forgiving love. We are healed, not so much by the Cross of Christ as by the living Saviour who once died on the Cross. Listen to this testimony from Goethe in *The Confession of a Beautiful Soul*. 'I leaned on a little table beside me, and I hid my tear-stained face in

my hands, and who could ever express to me in the dimmest way the experience that came to me then? A secret influence drew my soul to the Cross, where Jesus once expired. It was an inward leaning—I cannot give it any other name—an inward leaning like that which draws the heart to its beloved in its absence. As my soul drew near to Him, who became mine and died upon the Cross, in that moment I knew what faith meant, and in that moment my spirit received a wholly new power of uplifting.' Through acceptance of the wounds of the once crucified Christ, the writer experienced faith in the living and risen One. In the vivid and vital sense of forgiveness that comes to us through the Cross, the Lord of Glory is present, and nothing can shake our conviction that it is a living Saviour who works this work of grace upon our souls.

The second way to spiritual assurance is to share the travail of these wounds. This means, in the words of Ignatius Loyola: 'To serve faithfully; to give and not count the cost; to fight and not to heed the wounds; to toil and not to ask for rest; to labour and not to ask for any reward, save that of knowing that we try to do God's will.' It means, as John Woolman puts it: 'To be baptized into a feeling sense of all conditions.' It means as Paul expressed it: 'to die daily,' 'to be crucified with Christ,' 'to fill up that which is lacking in the sufferings of Christ.' It means as Jesus has it, 'to drink my cup'—to share His vicarious life, the nameless suffering, pain, sacrifice, and endurance, that went into Christ's cup. What happens when we drink Christ's cup? This happens—that as we share His sufferings we are united to Him; and when we are united to Him we are united to His life. As we are baptized into His baptism, the Person with whom we have dealings is not the thorn-crowned Man of Sorrows, but the living Lord of our Easter faith.

Some time ago, in the years before the War, a memorable and epoch-making book was published by one of the most illustrious living servants of Christ, *The Quest of the Historic Jesus*, by Dr. Albert Schweitzer. What we are concerned with here is the personal testimony contained in the book, as it moves to its stately conclusion. 'He comes to us as One unknown, without a name as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfil for our time. He commands, and to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is.'

Here, then, is Christ's challenge to the incredulous. He says to the unbelieving, 'Look at My hands, put your fingers here; and put your hand here into My side; cease your unbelief and believe.' Our difficulties regarding the truth of the Resurrection are not wholly intellectual, they are largely practical. We cherish grave doubts that Christ has arisen from the grave in the way He is alleged to have done, chiefly because He has not first risen in our own hearts. And He has not appeared to our hearts because we have evaded the challenge of His wounds. We have been content to remain in our sins, and have not sought the cleansing that comes to us through His most precious blood. Equally we have refused to shoulder the responsibilities of the sacrificial life. We have lived self-contained and self-centred lives. We shrink from self-denial. We steel our hearts against the sufferings of mankind. Persistently we live worldly, selfish, and cowardly lives. 'It is only in His wounds,' says Pascal, 'that Christ is fully known.' Indeed it is only in His wounds that in any vital sense He can be said to be known at all. What claim then have we—strangers to His wounds—either to know the fact, or experience the power, of His Resurrection? If we resolutely decline to commit ourselves to His pardoning love or to share His sacrificial life, how can we draw so close to Him as in any sense to be sure of Him? If, however, we share His gifts and sufferings, we shall also share His life. If we plead the merit and share the conflict of His wounds, we, too, 'as an ineffable mystery,' shall experience the reality of His living Presence.

Even so, come, Lord Jesus.[1]

[1] R. Menzies, *The Magnet of the Heart*, 150.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

In the excavations which Messrs. G. and A. Horsfield have recently made at Sela-Petra in ancient Edom they succeeded in opening up the tomb of the Triple Dushara, which is a Nabatæan complex of three chambers dating from the first century A.D. It was found that the burials in these chambers had been carried out in quicklime, the bodies being entirely calcined in consequence. The discovery affords an excellent commentary on Am 2^1, where the prophet pronounces a curse on Moab because 'he burned the bones of the king of Edom into lime.' This outrage must have taken place at some time when Israel and Edom were allied against Moab (cf. 2 K 3^{5-9}), and it was regarded by the prophet as an act of impiety. According to primitive Semitic belief, the human body was so identified with the *nephesh* or soul that to burn the one was to destroy the other (cf. 2 K 23^{16}). On the red sand which covered these Dushara tombs being removed, a layer of white quicklime was found; and on this being broken into, only friable calcined bones appeared amid a quantity of black dust, with a second layer of lime underneath. This method of burial, which is employed at the present day in Britain for disposing of the bodies of condemned felons, must have been an ancient Edomite custom going back at least to the time of Amos (*c.* 760 B.C.), and evidently lingering on among the Nabatæans, many of whom had doubtless married Edomite wives and continued Edomite traditions. It was probably confined to people of rank, such as priests and kings, and must have been unique in antiquity.

We have referred in previous articles to the influence exercised by the Hurrians on the characteristics and early history of the Hebrews. The Hurrians were a Highland race from the Caucasus regions who made a powerful and widespread push southward into the Euphrates district (the Fertile Crescent of the Semites) about 2000 B.C., or perhaps earlier. They settled in large numbers in Mesopotamia, particularly in Nuzi (modern *Yorghan Tepe*) and Arrapḫa (modern *Kirkûk*), and formed the main population of the Mitanni nation (*c.* 1400 B.C.) in Aram-Naharaim (Egyptian Naharina), in the region between the Tigris and the Euphrates. They spread westward into Palestine to such an extent that the Egyptians, beginning with the XVIIIth Dynasty (*c.* 1580 B.C.), regularly called the land Huru, and they are frequently mentioned in the Biblical records under the name *Ḥôrî* (cuneiform *Hurru*). Discoveries are showing more and more that their influence on the Hebrews, through racial intermixture, social custom, and other circumstances, must have been considerable. Hurrian tablets from Nuzi, numbering about 1100 and dating from about 1475 to 1350 B.C., continue to shed much light on the Patriarchal period and illustrate many an obscure passage in Judges or Samuel.

Professor E. A. Speiser has drawn attention to the fact that the Hurrian dialect helps us to rectify an erroneous phrase in 1 S 1^{24}. According to this verse, Hannah, when she went with Samuel to Shiloh, took with her 'three bullocks' (פָּרִים שְׁלֹשָׁה). The occurrence of the numeral after the noun is unusual in Hebrew, and only one bullock moreover is mentioned in the next verse. Hurrian linguistic usage, however, goes to show that the correct translation should be 'a *three-year-old* bullock' (פַּר מְשֻׁלָּשׁ), as in the margin of the Revised Version, and in the Greek and Syriac manuscripts. The copyist, living in later times, has thus divided the Hebrew text wrongly, probably because by his day the use of a number to denote age (as in Gn 15^9, cf. also a cognate use in Ec 4^{12}, Ezk 42^6) had become somewhat obscure and this Hurrian idiom was unknown to him or did not occur to him. That 'three-year-old' is the correct rendering is evident also from the fact that animals suitable for religious purposes had to be of a certain economic and legal standard. We find from the Hittite Code that the minimum age of bulls in such cases was at least two years, and Hannah's choice of a three-year-old one was thus in harmony with the background of her times as well as with time-honoured tradition (cf. the instruction to Abraham, Gn 15^9).

From the Nuzi tablets we gather that among the Hurrians a man's cloak or outer apparel was supposed to convey with it some charm or efficacy from the owner. Mlle Cassin, in a recent volume on the tablets, quotes several cases of this, where the cloak was identified with his person in some magical or mysterious way, and imbued with his virtues. Probably it is in accordance with such a conception —which was not confined to the Hurrians but was

common throughout the East—that we are to interpret the reference to the mantle of Elijah (2 K $2^{8.\ 13-15}$) and the robe of Saul (1 S $24^{4-6.\ 11}$), and such expressions as 'robe of righteousness,' 'garments of salvation' (Is 61^{10}), 'of vengeance' (59^{17}), etc. We have an example of the same idea in the case of the afflicted woman who considered the vesture of Jesus as possessed of mysterious healing virtue (Lk 8^{44}). The belief also underlies the narrative of Ac 19^{12}, where we read of handkerchiefs and aprons, which had been brought into contact with Paul's person, being used to cure the diseased and to expel demons.

Many scholars are coming to believe that the Hebrew language embodies numerous Hurrian words, and that several well-known geographical and personal names in the Old Testament belong to this category. Julius Lewy, in a recent description of Hurrian influences on Israel, has given a long list of such names. Thus, he traces 'Canaan' (cuneiform *Kina-ḫi*, etc.) to a Hurrian word *Kina* or *Kana* meaning a 'reed' (the *ḫi* being a common Hurrian suffix). The 'Land of Canaan' would thus correspond, he thinks, to the expression *mdbr śpm* ('desert of reeds') in the Ras Shamra tablets, *i.e.* the southern regions from Gaza or thereabouts as far as the Red Sea ('Sea of Reeds'). He would trace 'Yahweh' to the ancient Hurrian word *Ya* ('God'), with the addition of two suffixes (*Ya*+*ha*+*wa*), while he would regard 'Elohim' as simply a Semitic translation of this. 'Judah,' he takes to be the Divine name with suffix *-da*. Similarly, he gives a Hurrian origin to such Biblical names as Sinai, Barzillai, El Shaddai, Talmai, Behemoth, Leviathan, Moses, Gershom, Miriam, Midian, Hobab, Jericho, Pharpar, and others. Whether the derivation suggested in such cases is correct is, to say the least, rather doubtful, but there can be no question that the Hurrians exerted an abiding influence upon the early Hebrews. They are known to have occupied Aram, with which the Hebrew race had ancient connexions, and it is not improbable that large numbers of them were included in the Hebrew tribes under the leadership of Moses.

Schaeffer, in his last report on excavations at Ras Shamra (Ugarit), draws attention to the fact that, beneath the floors of many of the houses in the earlier level, there are underground chambers used for many generations as burial places. This proximity of the dead to the living was not confined to Syria, but was common throughout the ancient world. It was not unknown among the Israelites, but seems to have been regarded by them as an exceptional honour reserved for kings, prophets, and other outstanding personages (cf. 1 S 25^{1}, 1 K 2^{34}, 2 K 21^{18}, 2 Ch 33^{20}), though infants, too—not necessarily those only that were sacrificed—were sometimes buried below the floors of the rooms in pottery jars, as we know was done at Jericho. In connexion with Ras Shamra, H. L. Ginsberg has drawn attention to the fact that the word *kōsharōth* (כּוֹשָׁרוֹת), which occurs frequently in the tablets and is supposed to signify 'lunar goddesses,' probably means '(female) singers.' The word occurs in Ps 68^{6}, where it is translated 'prosperity' (Revised Version), but if we accept Ginsberg's view the correct meaning here would be 'song,' 'music,' or the like ('He bringeth out the prisoners into song,' *i.e.* into 'rejoicing').

Reports from Gordon Loud, Field Director of the excavations at Megiddo, give us many new revelations of this powerful stronghold, which commanded the main road through Palestine from Egypt to Asia, and is referred to so often in the Old Testament. The site has now been cleared to bedrock, where the first inhabitants made their homes, many of them in cave dwellings. A pavement dating from the last half of the fourth millennium has been found sloping downward toward the edge of the mound. Upon many of its stones there are interesting incised drawings of human and animal forms—a veritable picture gallery of art, more than five thousand years old. But perhaps the most important discovery has been the massive city wall, built probably about 2500 B.C., and made of colossal masonry suggestive of the one at Ai. It had an original width of over thirteen feet, which was subsequently doubled, and when found it was still standing to a height of eleven and a half feet. Need we wonder at the report of the spies, 'The cities are great and walled up to heaven' (Dt 1^{28})?

In our last article we described the results of excavations at Ezion-geber (*Tell el-Kheleifeh*), from which Solomon's Tarshish-ships sailed to Ophir. The question has been discussed as to why the builders did not choose a site farther west, near Mrashrash, or farther east as the Nabatæans did at Aila. But Professor Glueck points out that for several miles on the west no sweet water is obtainable for drinking purposes. It is only at *Tell el-Kheleifeh* that the wells begin, with a line of them running eastward not far from the seashore; and there is no reason to believe that the sub-soil conditions have changed much since Solomon's day. As for placing the port farther east, the copper-refining furnaces, which required a powerful current of wind, would have missed the prevailing one from

the north, which sweeps down the Arabah at this spot as if driven through a funnel. Among the discoveries at Ezion-geber may be mentioned the numerous stamped jar-handles, twelve of which are marked with seal impressions dating from the seventh or eighth century B.C. The inscription, which is the same on all of them, reads, 'Belonging to Ḳôs-anal, servant of the king.' Ḳôs (or Ḳaus) was the name of the chief Edomite deity, and occurs in numerous theophorous compounds, including some in the Old Testament—cf. Bar-ḳôs ('son of Ḳôs,' Ezr 2^{53}, Neh 7^{55}) and Ḳushaiah (1 Ch 15^{17}, where the sibilant is wrong). It seems as if the god Ḳôs was once known in Israel, but if so he must have been eliminated later on as successfully as Hadad. Outside the Bible, the name has been found in Egyptian compounds, notably in Memphis (*c.* 200–150 B.C.), and in Assyrian transcriptions of the names of some Edomite kings.

There has just been added to the Boston Museum of Fine Arts, U.S.A., an amber statuette of Ashur-Nasir-Apal, king of Assyria in the ninth century B.C., which is believed to have been found in the mound of Kalhu beside the Tigris, and which seems to be similar to the stone one of the same king in the British Museum. The importance of the figure lies in the fact that the king is depicted as wearing a gold breastplate almost identical with the one worn by the Biblical high-priest, as described in Ex 28^{15-30}. We thus have excellent proof that Semitic kings in ancient times regarded themselves as vice-regents of God on earth, and acted as priests or mediators between God and man. The kings of Lagash, for instance, as far back as 2700 B.C., were the only official priests there, and in Abraham's time Jerusalem was ruled by Melchizedek, a priest-king. It was only when a State grew large and became more complex, and the king's duties consequently more numerous and varied, that he delegated some of these, especially the religious ones, to deputies to act in his stead. In this way professional priests arose, though at first they functioned only in the name of the king. By and by, as they increased in number, they formed organized bodies, and ultimately became distinct from royalty. It was different in the case of the Israelites, for among them the priesthood had a special origin, probably of a tribal nature (Levitical). The breastplate, however, worn by its chief functionary, was evidently modelled on that of ancient kings, though it seems to have been larger, for it had four rows of jewels (one more than on the statuette referred to), but in both cases there were three jewels in each row.

The similarity which we have just mentioned is only one of hundreds which show how customs, rites, ceremonies, religious observances, and the like were spread over wide areas. Evidence is continually being discovered of the close relationship between East and West as far back, indeed, as the days of Abraham (*c.* 2000 B.C.). There were not only commercial transactions over enormous distances, but artistic and other connexions. Mesopotamia transmitted its works of art far westward, beyond the shores of Palestine. At the Palace of Knossos in Crete Sir Arthur Evans has unearthed some bull-shaped libation vessels, a lapis-lazuli cylinder, and other objects of Chaldean pedigree. The diplomatic correspondence found in the archives of Mari on the Euphrates shows that this city was in active communication not only with Ras Shamra (Ugarit), Byblos (*Gublâ*), and Cyprus (*Alashia*), but with the islands of the Ægean. On the other hand, Crete, as far back as the Middle Minoan Period (eighteenth century B.C.), exported its artistic wares eastward not only to Egypt, but to Palestine, Mesopotamia, and far beyond.

The Ras Shamra discoveries show that Cretan merchants were installed at Ugarit at this early epoch, and Cretan vases, beautifully painted, and various other objects of art, were numerous there. A vase of fine 'egg-shell' fabric, in pure polychrome style, dating from the twentieth century B.C., and clearly the work of some Palace *atelier* at Knossos, was recently found by Schaeffer in one of the tombs. Ægean architecture, too, was prominent in the construction of many of the burial chambers, particularly those of rectangular shape with dry-stone walls inclined towards the top and roofed with slabs. At Tell Atchana also, on the Middle Orontes, beyond the Amanus range, painted sherds, dating from about 1700 B.C., with decorative motives indicative of a direct Minoan origin, have been found by Sir Leonard Woolley. These and other discoveries point to a flourishing civilization in the age of Abraham, with thriving busy ports on the Syrian coast and round the Mediterranean. At the time when this Patriarch and his Habiru clans were leaving Haran for Canaan, the world, as then known, was closely united in merchandise, art, and other ways. As much was being done by diplomacy as by conquest, and diplomacy in those far-off days was already a fine art. Letters, courteous, tactful, but firm, passed from ruler to ruler over large stretches. Unfortunately, the Biblical records give us no hint of all this, and we have to fill in the background ourselves.

The Growth of the Resurrection Faith.

II.

By Professor G. H. C. Macgregor, D.Litt., D.D., University of Glasgow.

We may now ask whether the evidence adduced in the Gospels for the Resurrection is in harmony with such a reconstruction of the development of the Resurrection faith. It must be admitted at once that the historical evidence is hopelessly tangled: leaving aside the Marcan ending there is not a single 'appearance' story of which we can state with certainty that it appears in two Gospels at once. The diversity, moreover, appears to be primitive; harmonization is quite impossible; and almost the only safe rule is that, Mark being the primary Gospel, we may discard those features in the other Gospels which are obviously mere embellishments of the Resurrection narrative of Mark.

Now once again we are faced by two lines of evidence—that of the appearances and that of the empty tomb—and once again it is very important to determine which, if either, is primary. That is to say, what is the relation between the discovery of the empty tomb and the appearance of the Risen Jesus? Upon which of these two facts, real or believed, does the faith in the Resurrection rest? At the birth of that faith were there really two independent lines of evidence, with reference to the tomb and the appearances respectively, or has one been deduced from the other? And, on this second hypothesis, was it believed that, Jesus having shown Himself to His disciples, His tomb must be empty? This, be it noted, would leave room for a real manifestation of the glorified Christ, even though one might be driven to reject the story of the empty tomb, which might be merely a deduction. Or, on the other hand, was it belief, whether well-grounded or baseless, in the empty tomb which predisposed the disciples to believe in a Resurrection, and thereby fulfilled the psychological conditions which rendered possible visions which may have been entirely subjective—that is to say as imaginary as the supposed 'fact' from which they were born? Most of us, no doubt, may feel that both lines of evidence are entirely congruous with our faith in Christ, which does not depend merely on a satisfactory solution of a thorny problem of literary criticism. Yet the importance of our problem is obvious when we consider how many ingenious and often plausible 'explanations' have been put forward to account for the 'illusion' of several 'hysterical women' that the tomb was indeed empty.

Generally speaking, the evidence centring upon the appearances may be said to be related to the idea of 'glorification,' that centring upon the empty tomb to that of 'reanimation.' We would expect therefore that the former evidence (*i.e.* that relating to the appearances) is primary, and the latter, if either, is deduced. Detailed study will, I believe, confirm this.

In 1 Co 15 we have from Paul the earliest statement of the evidence for the Resurrection, and he is obviously depending on tradition, if not actually quoting a primitive Christian confession of faith. The thought is: Christ is risen; the proof is that He appeared to this and that disciple. Though Paul does say 'he was buried,' there is no mention of the empty tomb as evidence of Resurrection. It would certainly be wrong to deduce from this that Paul was either ignorant of, or disbelieved in, the story of the empty tomb. The tradition would be generally accepted by the time Paul wrote; and in any case, not only would the ordinary Jewish view of bodily Resurrection imply an empty grave, but also Paul's own teaching about the Resurrection body. Jesus appears in His σῶμα πνευματικόν, which is the σῶμα ψυχικὸν 'changed'; the latter, therefore, can no longer rest in the tomb. If Paul fails to mention the empty tomb, it is not because he rejects the evidence, but because he does not see in it the most important proof. He believed because of the appearances; and presumably this was true of the Church in general, for Paul professes to be declaring received tradition.

The evidence of the Gospels, when analysed, is in harmony with that of Paul. The crucial passage is Mk 16^{6-8}, where the 'young man' at the tomb, after declaring to the women that Jesus is risen, says: 'Tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him.' It is then added that the women 'trembled and were amazed: neither said they anything to any man; for they were afraid.' How are we to explain this statement that the women remained silent—a statement which is flatly contradicted by both Matthew and Luke (Mt 28^{8}; Lk 24^{9})? If founded on fact, it excludes any influence from reports of

an empty grave until after the appearance in Galilee, and makes it plain that the Resurrection faith was not based upon rumours that the tomb had been found empty, but upon that first appearance. If not founded on fact, then as Montefiore puts it, 'the only explanation which is possible seems to be that it was known that the disciples were unprepared for what they saw in Galilee. The faith in the risen Messiah owes nothing to the discovery of the empty tomb. . . . The empty tomb story grew up afterwards. Hence it had to be explained why the women kept silence; this is done as well as might be. When the story of the empty tomb became current and accepted, the need was no longer felt for the silence of the women. Its improbability, on the contrary, became felt. Hence the change in Matthew and Luke' (*Synoptic Gospels*, Vol. I, 404). Indeed, even the two later evangelists evidently believed that the disciples' faith had its birth in visions of the Risen Lord and not in reports of the empty tomb, for as Luke says of these reports 'the words seemed to them as idle tales, and they believed them not' (24^{11}). The evidence seems to me overwhelming that the basis of the Resurrection faith was the vision experiences, and that belief that the tomb was empty is a secondary development due once again largely to the needs of apologetic. This, of course, is not to deny the validity of the belief. Indeed the more one considers the evidence for the empty tomb the more one is impressed by its cogency. It is merely to question whether this evidence was ever the primary basis of the Resurrection faith.

The view that the emphasis on the empty tomb is largely apologetic is confirmed by the fact that with the growth of tradition proof is piled upon proof. Mark's 'young man' at the tomb becomes in Luke 'two men . . . in shining garments,' while, according to Matthew, 'the angel of the Lord descended from heaven . . . and rolled back the stone from the door.' In Matthew again the setting of a guard makes removal of the body impossible. In John, the two leading disciples race to the tomb and confirm the evidence of the women, and the orderly arrangement of the grave rules out the idea of robbery. Again, as the tradition develops, the evidence of the empty tomb (perhaps originally independent) is linked up more and more closely with that of the appearances. In Mark, the young man announces that Jesus is risen and that the disciples will see Him in Galilee: in Matthew and John, Jesus Himself appears at the tomb, while in Matthew, it is the Lord Himself, not merely an angel, who bids the women tell the disciples to 'go into Galilee and there shall they see me.' Indeed one suspects that the whole tradition, supported especially by Luke and John, according to which the appearances of the Risen Christ took place in and around Jerusalem, is definitely connected with the later emphasis on the evidential value of the empty tomb, and like it is not the primary tradition. The prophecy placed in the mouth of Jesus in Mk 14^{28} and recalled by the young man at the grave in 16^{7} would be incomprehensible if it was not known that the first appearance took place in Galilee. On the other hand, the assumption of Jerusalem appearances would be demanded by apologetic just as soon as the empty tomb came to be regarded as the chief evidence of the Resurrection. The case would seem to be thus: on the one hand, we have a primary tradition comprising a 'glorification' conception of Resurrection, the appearances stressed as evidence, Galilee recognized as the birthplace of the Resurrection faith; on the other hand, a secondary tradition comprising a 'reanimation' conception of Resurrection, the empty tomb stressed as evidence, Jerusalem regarded as the birthplace of the faith. We are watching the gradual transformation of the faith from a personal conviction, derived from first-hand experience of communion with the Risen Christ, into assent to a Church doctrine objectively established by 'infallible proofs.' Christianity is already passing from the dynamic to the static stage.

If the Resurrection faith was born in a vision of the Risen Lord in Galilee, it is usually assumed that Peter was the first to see Him. This seems probable from the fact that after the crisis, in spite of his denial and without any rehabilitation by his brethren, Peter still retains the leadership of the Eleven. It is certainly curious that this first appearance has not been directly narrated; but Paul assumed it (1 Co 15^{5}), Luke alludes to it (24^{34}), even Mark hints at it (16^{7}). Jesus had said to Peter and the Twelve, 'Satan hath desired to have *you* . . . but I have prayed for *thee*, that thy faith fail not: and when thou art converted, strengthen thy brethren.' The prayer had been answered; for Peter through his vision had been the first to recover his faith, and so had revived the faith of his fellows (Lk $22^{31f.}$).

But what is implied by such 'visions' as we suppose first Peter and then his fellows to have experienced? Here we come to our last, and perhaps our most important, question. Did the disciples believe that Jesus was living because He appeared to them? Or did He appear to them (or, otherwise, did they imagine that they saw Him) because they already had the conviction that He

was living? The answer depends on two points: firstly, is there reason to suppose that the appearances were in any way objective? Secondly, what was the psychological condition of the disciples?

Take the latter point first. It is commonly argued that the minds of the disciples were predisposed to the idea of Resurrection. This, for example, is the view of Maurice Goguel. He quotes E. B. Tylor's dictum that 'the visionary moves in a vicious circle: he believes, and in consequence, he sees: he sees, and in consequence, he believes.' This, Goguel admits, is 'a little summary'; yet he still insists that 'it was in the heart of the disciples, who had loved him and believed in him, that Jesus was first raised' (*La foi à la résurrection de Jésus*, 419, 394). The argument is that the genesis of the Resurrection faith must be sought in the thought of the disciples about their master *before* His death. If they believed Him to be Messiah, then they must also have been convinced of His ultimate victory over death. Faith in the heavenly life of Christ was not something new caused by the appearances: it was the cause rather than the consequence of the appearances. We must remember, too, the inevitable effect of Jesus' own teaching, whose Messianic claims were always accompanied by the affirmation, not only of the necessity of His death, but also of the certainty of His resurrection. To summarize Goguel: confidence in the continued heavenly life of Jesus existed before His posthumous appearances, and explains them. This confidence was the reappearance of a faith developed during Jesus' ministry and momentarily under eclipse. The disciples had always hoped that Jesus would be manifested as the glorious Messiah. Now these hopes were renewed so suddenly that they clothed themselves in a vision; and the first vision produced 'a veritable epidemic of Christophanies.' The disciples suffered temporarily from a mental disintegration during which the imagination, by which emotion and feeling are expressed and exteriorized, escaped from the normal control of reason and objectified itself in visions. Later, with a return to normality, these visions ceased, and faith in the Resurrection changed from the expression of a mystic experience to the affirmation of a fact, and finally to acceptance of a dogma.

Now, personally, I think it certain that Jesus, believing Himself Messiah and yet finding Himself rejected, spoke beforehand of His death as necessary to make the Kingdom possible, and that He also looked beyond the Messianic death to a certain triumph. But He would, I think, speak of this triumph, not in the traditional terms of a 'resurrection after three days,' but rather as an exaltation to the heavenly glory as actual Messiah and a coming again in power: 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven' (Mk 14^{62}). To that extent it is undeniably true that the idea of triumph over death and participation in the heavenly life, which we have seen to be the primordial element in the Resurrection faith, is not a novelty when compared with Jesus' own thought. It did have its roots in Jesus' certainty of the realization *through Himself* of the Kingdom of God in spite of all apparent checks. But I doubt whether Jesus ever foretold a 'rising again on the third day' in terms anything like so specific as the threefold prediction of Mark, which took its present form after the orthodox idea of Resurrection had become the centre of gravity of the Christian gospel. And even if He did, Mark is at pains to point out after each of the prophecies that the disciples did not understand. This emphasis throughout the whole Gospel upon the obtuseness of the Twelve is evidently primitive, for here and there it has been toned down in the later Gospels. According to John also it was only after the event that the disciples 'remembered' certain vague prophecies and realized that they had been fulfilled ($2^{21f.}$). As for the suggestion that faith in Jesus as Messiah was so persistent that it stimulated ecstatic hallucination—rather was the disciples' despair caused by this very fact that He, whom they had hailed as Messiah, had betrayed their hopes: 'We trusted that it had been he which should have redeemed Israel' (Lk 24^{21}). The insistence on the doubts of the disciples, even after the first vision, is also important, for it indicates that they were not predisposed to faith; and the accounts are so sober and straightforward that it is very difficult to believe that the theme of doubt has been deliberately introduced for apologetic reasons. Unless the Gospel perspective is completely warped, the men who returned to Galilee were profoundly discouraged and depressed. The last thing they were looking for was an appearance of the Risen Jesus to rebuild their ruined hopes. Yet something happened which out of those ruins built the Christian Church, and made its builders ready to suffer even death for the sake of their 'hallucinations.'

Considering the disciples' mood one feels that nothing less than a real objective appearance of Jesus could have had such results. For what alternative is there? Conscious fraud may be at once ruled out. Says the orthodox Jew Klausner:

'It is impossible to suppose that there was any conscious deception: the 1900 years' faith of millions is not founded on deception. There can be no question but that some of the ardent Galileans saw their Lord and Messiah in a vision.' A purely 'subjective vision'? But this seems ruled out by the disciples' mood. Besides, as another Jew, Montefiore, finely says: 'It is hard to be content that great religious results should have had not quite satisfactory causes. The subjective vision was in one sense an "illusion." Yet upon this illusion hinged the great religious result which we call Christianity' (*op. cit.*, 399. See also Klausner, *Jesus of Nazareth*, 359). An 'objective vision' then? Some would hold that, apart from a wholly material appearance, an 'objective vision' is a contradiction in terms. Yet an objective vision there surely must have been, at least in the sense that the initiative came from Christ, so that what the disciples saw was no mere projection of their own imagination, a product of the mental condition of the seer. Nor would I personally rest content with the view (I quote from the *Enc. Bibl.*) that what they saw was 'only a visionary image without any real appearance of Jesus,' but that 'the visionary image was produced in their souls immediately by God in order that they might be assured that Jesus was alive.' Personally I believe that Peter first, and later the rest of the disciples, not only saw a vision of Jesus, but what they saw *was* Jesus, in some special supernormal manifestation, 'in true spirit form or in some kind of acquired visibility' (*Enc. Bibl.*). M. Goguel, it is true, protests against the theory of 'objective visions which yet have no external cause belonging to the ordinary material order,' as if it were the 'discarnate' or 'astral' body of Jesus which His disciples saw. Such theories are for him 'hypothèses désespérées' and 'pseudo-explications' (*op. cit.*, 397). Yet surely in our present state of knowledge he would be a bold man who would dogmatically deny that some of the phenomena uncovered by scientific psychical research (for example the theory of an 'etheric body' tentatively suggested by psychically-minded physicists such as Sir Oliver Lodge) may not eventually make much more credible than hitherto belief in a truly 'objective' vision of the Risen Jesus.

Meanwhile most of us, after studying anew the New Testament evidence for the Resurrection faith, will be inclined to agree with Denney: 'It is no exaggeration,' he writes, 'to say that if we do not accept the resurrection on grounds which lie outside this area' (*i.e.* the Gospel narratives) 'we shall not accept it on the grounds presented here' (*Jesus and the Gospel*, 111). The chief evidence for the Resurrection is the existence of the Christian Church and the persistence of the Resurrection faith in the hearts of millions of believers down the centuries and in our own hearts to-day.

Contributions and Comments.

'Glory to God in the highest, And on earth peace among men of good-will' (Luke ii. 14).

The retired parson has one advantage over his fellows who are still bearing the burden and heat of the day. For he is able to listen to sermons other than his own, a privilege which he was but rarely able to enjoy. He can not only hear one or two sermons in his parish church, but can also turn on his wireless, and hear some of the best preachers in the British Isles. And it will be strange if he does not hear from almost every one of these notable preachers, in these days of international disputes, an allusion, and frequently much more than an allusion, to the desirability of becoming '*men of good-will*.' True, the phrase is not to be found in the context from which it is supposed to be taken. It is not in the A.V. of Lk 2^{14}, nor in the R.V., nor even in Dr. Moffatt's popular Version (1913), nor in Weymouth's more accurate one (1902).

How is it then that high ecclesiastics, very many of 'the inferior clergy,' and innumerable Free Church ministers, and, it may be added, not a few kindly disposed Members of Parliament, who have a smattering of Biblical knowledge and are trying to raise their fellow-men to higher things, quote the phrase '*men of good-will*,' frequently adding the implication that these words in reality form the most important part of the good news brought by the Angels on the first Christmas morning?

A curious fancy! What are the reasons for it? There are two.

(1) One lies in the psychology of the preachers. It agrees so well with what they think the message ought to have been. For the words by their position form the culminating point in this. Or rather, to alter the figure, it is the basis on which depend the two preceding clauses. If, say the preachers in substance, you become men of good-will, you will be able to bring about peace, both private and international, and so will you bring glory to God in the highest.

No doubt this is very attractive. It fits in so well with the natural aims and aspirations of the human heart. For, according to this, if only man attains to 'good-will,' kindliness, etc., toward all people, then peace on earth will ensue, both personal and international, and the result will be that God will be glorified. But such a scheme of thought, however agreeable to the natural man (1 Co 2^{14}) is no more than that.

(2) The second reason is even more plausible, and yet rests upon false premisses. What are the facts about the English words themselves?

They do not occur, as has been already said, in authoritative or even well-known English translations, but are due to the individual penchant of scholars and journalists. They are, however, the result of one of the many alterations in the Greek text, which were found by the Revisers of the Authorized Version to be necessary for the perfecting of their task, which included 'deciding between the rival claims of various readings which might properly affect the translation' (Preface, 1881).

Now in the text (Beza, 1598) used in 1611 at Lk 2^{14} the phrase was ἐν ἀνθρώποις εὐδοκία 'Good-will among men,' but in 1881 the nominative was altered to the genitive εὐδοκίας. The Revisers translated this 'among men in whom he is well pleased,' or, in the margin, 'men of good pleasure.' But it was very natural (for those scholars who were not scrupulously careful) to use the word 'good-will' (already in the A.V.) and only make the facile alteration to the genitive case and translate '*men of good-will*.'

On the other hand, the word εὐδοκία is seldom used in the Septuagint of man's 'good-will' towards others. It is the normal translation of רָצוֹן, which comes fifty-six times in the Hebrew Bible. Of these, forty are of God's good-will and only sixteen of man's. The exact phrase אַנְשֵׁי רָצוֹן does not actually occur in the Hebrew Bible, yet עֵת רָצוֹן, יוֹם רָצוֹן, שְׁנַת רָצוֹן, are similar terms, used of 'the time,' 'the day,' 'the year,' of God's acceptance of us and His kindly feeling towards us. Hence to quote the phrase 'men of good-will' as inculcating the need for us to have kindly feelings toward others, as if this were the primary part of the Divine message, is to put a wholly false interpretation upon the Angels' song.

For, in reality their intention was to tell us of the marvellous kindness of God's supreme act of love to man in the Incarnation. Therein lies the source of true 'Peace on earth,' personal, communal, and international, and therefrom arise the shouts of 'Glory to God in the highest.' Here and here alone, are also a psychology and a philosophy worthy of a devout Christian.[1]

A. Lukyn Williams.

Cambridge.

Hebrews xiii. 10.

In his interesting article on He 13^{10} (The Expository Times, Oct. 1938, p. 13 ff.) Dr. Creed assumes without discussion that 'We have an altar . . .' means 'We Christians.' But it is at least arguable that it means 'We Hebrews.'

The reference then would be directly to the sin offering, of which no part was eaten, but which was wholly burned with fire without the camp (Lv 16^{27}), and the connexion with v.[11] becomes perfectly natural. The application to the offering of Jesus follows in vv.[12. 13].

To read 'We Hebrews' removes many of the difficulties discussed by Westcott and referred to by Dr. Creed. The argument would run, Among all the offerings to which we Jews are accustomed under the Old Covenant, there is one which is not eaten but consumed by fire outside the camp: this one is the real type of the offering of Christ; He suffered not within the Jewish pale but outside; and we (Jews) adopting the Christian faith and taking His name must go right out of Judaism to the place where He suffered as a Sin Offering and share His reproach.

This interpretation is set forth in detail, and applied to several other passages in the Epistle, in a book by Dr. Arthur Cleveland Downer, entitled, *The Principle of Interpretation of the Epistle to the Hebrews* (published by Charles Murray).

W. Herbert Spencer.

Castle Donington, Derby.

[1] The fullest study of εὐδοκία is to be found in G. Kittel, *Theolog. Wörterbuch*, *s.v.* (ii. 740–748). See also Strack-Billerbeck on Lk 2^{14}.

The Ascension in the Fourth Gospel.

When our Lord appears in the Garden to Mary Magdalene on the Resurrection morning (Jn 20^{11-18}) she is expressly ordered not to touch His person (*μή μου ἅπτου*, v.[17]). These words present a serious difficulty, since eight days later there appears to be no objection to any one touching our Lord, when St. Thomas is clearly ordered to reach forth his hand and put it into his Master's side (v.[27]). Surely this discrepancy is sufficiently glaring, and would not without reason have been admitted by a careful writer like St. John. We should expect that some change of state has occurred in our Lord's Person between the appearance to Mary and that to Thomas. Is there any evidence of this?

If we turn again to v.[17], we shall find that the reason why Mary is not to touch our Lord is that He has not yet ascended to His Father (*οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα*). And further, she is ordered to tell the disciples not, as would naturally be expected, that their Master has risen from the dead, but that He is ascending at that very time (*ἀναβαίνω*—present tense) to His Father (*ἀναβαίνω πρὸς τὸν πατέρα μου*). The use of the present tense *ἀναβαίνω* is certainly striking. Can it be that St. John intends us to understand that the Ascension is actually taking place at this time? If so, all the subsequent appearances would be after the Ascension, that is, after a definite and important change of state had taken place in our Lord's Person.

There is some little outside confirmation of this view. St. Paul in 1 Co 15^{5-8} clearly equates the post-ascension appearance of our Lord to himself on the Damascus road with the appearances to the Apostles. He uses the same verb (*ὤφθη*) in each case. The explanation that here St. Paul is deliberately magnifying the appearance to himself seems very doubtful in view of what immediately follows. If we follow the view stated above, all the appearances, being post-ascension, would be parallel.

Again Lk 24^{51} (*καὶ ἀνεφέρετο εἰς τὸν οὐρανόν*) would seem to place the Ascension much nearer to the Resurrection than his account in Acts. Indeed, if Acts had not been preserved, no one would have assumed a lapse of as many as forty days. The explanation that at the end of his Gospel St. Luke is intentionally abbreviating seems unsatisfactory. May he not be following one tradition in his Gospel and another in Acts?

Further, in St. John's account the Holy Spirit is clearly given on the Resurrection-Sunday night (Jn 20^{22} *Λάβετε Πνεῦμα Ἅγιον*); and this most naturally follows after our Lord's complete glorification, *i.e.* after the Ascension.

The evidence is of course far from convincing. But the view here put forth may be interesting to a wider circle than our study-circle at Cuddesdon, which discovered it. If it has already appeared in print, I should be glad to know the reference; and I should welcome any comment or criticism on the matter.

J. S. Billings.

Solihull, Birmingham.

Entre Nous.

The Loving Bishop.

Henry Luke Paget, Bishop of Stepney, and later Bishop of Chester, died on 26th April 1937. Mrs. Paget has just written his biography, and it has been published by Longmans (8s. 6d. net). It is a most distinguished memoir, written in a finely objective way, and showing outstanding literary quality.

In her first chapter, Mrs. Paget gives an estimate of the Bishop's character: 'There is a cryptic and traditional saying of Bishop Ridding's, when Headmaster of Winchester, that a certain boy "knew less than he didn't," and of Henry Luke Paget it might well be said that "he was more than he wasn't," yet, none the less, he wasn't a lot of things.

'He was not in the least eager for sweeping reforms, except such as are personal and within the heart. He was not an eminent confessor or director, neither was he a very zealous evangelist; . . . Nor was he a mystic or ascetic. . . . Henry Luke Paget was in a succession—the pastoral succession as

contrasted with that of the scholar or the administrator. . . . Tradition has it that even the eager disciples who sought St. John in old age, only found an old man who could say nothing but "Little children, love one another." Very much the same thing was said of Edward King, Bishop of Lincoln; it might also be easily said of Luke Paget. But it marks the succession and other names come to mind—George Herbert, Thomas Ken, John Keble, among many. It does Paget no disservice to place him in such company, and even if it were proved that he fell short of the line, it is there that we must look for him, that is his species and genus; and his life does afford evidence that love is an actual force.'

Henry Luke Paget was the fourth child of Sir James Paget, the famous surgeon. He was born on 18th October 1852, and soon after his birth the family moved into the spacious house in Harewood Place where they spent many years of great happiness, and which became a centre of culture and enriching friendships.

Among frequent guests were the Gladstones, Browning, Tennyson, Holman-Hunt, Pasteur. A number of good stories are told. 'Luke always remembered that they had met Robert Browning and his son and sister in the Dolomites. Once a donkey brayed at them all over a hedge. "Spare me!" cried Browning, "surely I have had enough criticism for one lifetime." Another day, "Pen" Browning was painting a little peasant child with a pretty, wistful expression, while his father tried to keep her amused. Sir James Paget joined them: "A pretty expression?" he queried. "Long tonsils, that's the matter," and made the little girl open her mouth that he might see and he was proved right.'

In the religion of Paget's early home there was a marked Tractarian element. Sir James Paget had among his friends Newman, Pusey, and Manning, and it was the Tractarian movement that had provided the religious books that Luke Paget was brought up on. He speaks of reading the *Pilgrims' Progress*, but in an edition with explanatory notes by J. Mason Neale: 'It is wonderful how elaborately Neale guards you against the dangers he sees in unmitigated Bunyan.' Nonconformist literature never came his way. 'Looking back on those early years, I am surprised to remember how untouched our religion was with influences from other quarters.' The biography gains in vividness from the full quotations from the Bishop's own reminiscences, written for the *Chester Diocesan Gazette*.

After some years at Shrewsbury, where educationally he did not make much mark, Luke Paget went on to Oxford. A delightful picture is painted of the Christ Church of those days. He read with Nettleship, and he loved that, and the free, stimulating life of the University. He made many friends and there was much good talk.

It had always been understood that Luke, like his elder brother Francis (afterwards Bishop of Oxford) was going to be a clergyman, and so it seemed the most natural thing that after Oxford he should be ordained. There was no dramatic conversion, we are told. His desire grew and developed as quietly as any other natural growth. It was curious that Paget, who was never at a Theological College himself, was for a time Vice-Principal of Leeds Clergy School. His years in Leeds were not among the happiest. It was the first time he had come into contact with theological opinions opposed to his own. He began to 'discipline his own eager intolerance.' Yet Canon Wylde who knew him then declared that 'every thought of him is redolent with a sense of a life entirely devoted to the loving service of his Master.'

Paget soon moved to East London where he was in charge of a mission started by Christ Church. There he was in his element. He loved the colour, the noisy life of the streets, the people with their cheerfulness and wit. When he came back to it later as Bishop of Stepney he felt that he had come home again.

In 1887 Paget was offered the living of St. Pancras. Writing at Chester nearly forty years later he says, 'the offer and acceptance made some stir. There were severe attacks in some of the Church papers. . . . The strong and honourable traditions of St. Pancras were Evangelical, and grave injury would have been the result of any attempt to ignore or discredit them.'

The ministry which began under some suspicion ended nineteen years later on the note of love. 'The thought I would leave with you to-day,' said Paget, 'is this: that here, in a large London parish, here by God's mercy, there has been drawn together a group of people, young and old, rich and poor, who have been taught of God to love one another.'

After St. Pancras, Paget was offered work as Bishop Suffragan of Ipswich. This lasted three years, and then he came back to his beloved London as Bishop of Stepney. He was in Stepney during the war. This part of the biography contains many striking pictures of his East London friends, of their wit and courage during air raids, their frequent expressions, 'mustn't grumble,' and 'I couldn't help laughing.' The Bishop himself is

pictured as a quiet figure travelling here and there, by bus, saying his office and with a kindly word for every one.

There were many Jews in Stepney, and while some work was done among them conversions were not numerous. 'I am not sure that we were confident with regard to our line of approach; nor am I now. I have always had in my mind those words of St. Paul: "To provoke them to jealousy," to present our Faith in a form so appealing, so convincing, so plainly excellent that they will come to see its beauty and desire it. The faith of Christ, illustrated by the life of close and affectionate Christian fellowship, and by something like beauty and splendour and reality in Christian worship, seems to me the most likely way to "provoke" them.'

At the age of sixty-six Paget was appointed Bishop of Chester, and he remained there from 1919 until 1932. The chapters on the work at Chester are impressive. Had there been success in the episcopate? 'There is no estimate, fortunately, by which this can be measured. There had been succession, the grave receiving, the responsible handing on of an ordered trust. Paget, in committing that trust to his successor, could, at least, offer a diocese that, like the Jerusalem of the *Psalms*, was builded "as a city that is at unity in itself." And his successor, recognizing the contribution that Paget had added to the trust, was able to say: "He was a man shaped by the love of God, who lived by love and inspired it."'

Paget drew people together because he drew them nearer to God. His attitude was one of reverent love and obedience. It was on Transcendance rather than on Immanence he laid stress. The Fatherhood of God and the Transcendance of His love carried with them the realization of the brotherhood of man. 'Luke Paget, being a man of simple and humble heart, presented an example of goodness within reach, and men and women finding it so attractive and so attainable, stretched out their hands to reach it. "Mais, quoi, Seigneur! est ce donc si simple de vous aimer."'

Reverence.

'As St. Francis loved his Lady Poverty, Paget loved Reverence and treasured her praise. When his brother-in-law, Henry Thompson, as Vicar of St. Mary's, Oxford, persuaded Charles Dodgson (Lewis Carroll) to break a long and diffident silence and preach at St. Mary's, Paget remembered with surprised pleasure that he chose as his subject "Reverence." It pleased him to think that this was the attitude of the true *Alice in Wonderland* mind. He also used to tell how Lewis Carroll had changed the passion flower in the Wonderful garden to a tiger lily directly he learned the meaning of the passion flower's name. Trivial instances, perhaps, but remaining in Paget's memory as praise for the reverence he revered.' [1]

Work in the Congo.

Mr. H. L. Hemmens' work among laymen, not only in his own Church but beyond it, is well known. As Secretary of the Baptist Laymen's Missionary Movement, it was natural that when a tour of the Congo Mission stations was decided on, Mr. Hemmens should be chosen. He spent four months in 1938 visiting the sixteen Baptist stations in the Belgian Congo and three in the Portuguese Congo, and we now have his account of it in *Congo Journey* (Carey Press; 2s. 6d. net). Mr. Hemmens was tremendously impressed by what he saw, and there is no doubt that he will impress his readers. All the stations are working enormous areas—one is apt to forget that the Belgian Congo is at least fourteen times the size of Belgium, though it is, of course, in most parts sparsely populated. The only way in which the area could in any way be touched effectively is by native evangelists, and of these the Church has now trained two thousand. There is a very interesting account of a co-operative effort at Kimpese, where the American Baptists and the Swedish Missions Förbundet have joined in an institution for the training of teacher evangelists. This institution provides a three-years' course for teachers and for pastors, and native leaders are leaving it well trained in spiritual, moral, social, and educational matters.

Turning from the Lower to the Upper Congo, one might select the boys' school at Bolobo as an example of the very high standard of work done by the Mission. It is in the charge of a Belgian Protestant master who is an enthusiast, and the teaching is according to modern theories and methods. Several text-books, which the head-master had written, have been adopted elsewhere in the country. When Mr. Hemmens visited Bolobo he found that the latter was on furlough, but he had left behind him a thirty-six weeks' programme prepared with detailed precision for every teacher, class, and lesson during this time.

'Theory and practice are combined in the classes. As far as possible, every subject is related to village

[1] *Henry Luke Paget*, 8.

life. Geography, for example, is taught with the life of the village and the land as a beginning and a background. By means of sand-trays the boys are stimulated to construct a model village and to understand, for instance, why washing and bathing places should be made below the village and not above it. Through the construction of other models, further talents are developed, and the making of things that will be of use in later life is learnt. A model village built by this school was among the exhibits that attracted general attention at the Diamond Jubilee Conference at Léopoldville. The same thoroughness that is given to other subjects is also paid to Scripture teaching, to singing and to physical exercises. This school is making a notable contribution to the uplift of the people along lines that are in accord with their special conditions, and it is producing lads likely to become leaders in their communities.'

Universalism.

The real objection to a universalism which declares that love *must* triumph is not that it cuts the nerve of moral activity, nor that it burkes the fact of sin's 'abiding consequences.' That determinism necessarily leads to quietism is manifestly untrue; and though sin's consequences are abiding, to hold that they are untransformable is to make the Cross of Christ of none effect. But dogmatic universalism contradicts the very nature of love, by claiming for it the kind of omnipotence which it refuses. Love cannot, because it will not, compel the surrender of a single heart that holds out against it. Without the symbolism of warfare, of struggle and victory, our picture of the Christian life would be incomplete. But the comparison breaks down at the crucial point, for all the fighting of this world is with the weapon of force. Love never forces, and therefore there can be no certainty that it will overcome. But there may, and there must, be an unconquerable hope.[1]

We Christians.

Writing in *The Christian World* for 19th January, Ludgate said: 'I heard the other day of an incident in a Chinese town blasted by war. General Chiang-Kai-Shek was there. He talked of what "we Christians" must do "to rebuild China"; and later, he slipped in at the back of a little Christian mission, took his place quietly by the side of a coolie and joined with the rest in the ordinary devotions. . . . Do you ever feel uncertain about the worth of the Christian Faith? Then imagine the changed air the world would be breathing if the three supreme representatives of Germany, Japan, and China were now Martin Niemöller, Toyohiko Kagawa, and Chiang-Kai-Shek.'

Ludgate ends with this quotation from Thoreau. 'When a man marches out of step with his fellows it may be he hears another drummer.'

A Controlled Life.

'I personally do not think that any Christian Church is healthy unless there is among its members some touch of Puritanism, some renunciation which shows the spirit to be in active control of the body. A life so controlled, balanced between work and play, always so far as possible in touch with Nature's sunshine, the fresh air, the trees and the flowers, can be very happy, and it is for most of us possible.'—Bishop Barnes.

Theological Essay Prize.

The Principal of Overdale College, the Rev. William Robinson, informs us that a prize of £10 is offered annually for an essay of about 10,000 words.

For 1939 the subject of the essay is 'The Place of the Sacraments in the Christian Faith.'

The essays should reach him before the first Monday in June. The competition is open to all students in recognized Theological Colleges.

[1] John Burnaby, *Amor Dei*, 317 f.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In our February issue we took notice of the appearance in English dress of the first volume of the second part of Professor Nygren of Lund's historical study of the Christian idea of love, entitled *Agape and Eros*. The first part dealt with the Christian idea as it appears in the New Testament and in contrast to the Hellenistic idea. The first volume of the second part told the story of how the synthesis of the two ideas was prepared, up to the Cappadocian Fathers in the fourth century. And now we have the second volume of the second part before us (S.P.C.K.; 7s. 6d. net). It takes the reader to the point where the problem of 'Eros and Agape' finds its natural solution in the Reformation.

Already in the first part the author had sketched the plan of the whole work. Here is the outline of it, in terms of a picturesque analogy: 'Two rivers have their sources in regions far distant from one another, the one in primitive Christianity, the other in Hellenism. The rivers converge, and at an early date in Church history efforts are made to turn the waters of the one into the other. At first these efforts fail; but as time goes on the distance between the river-beds diminishes. They meet, and for the whole period of the Middle Ages they flow together in one broad current, till at last they are separated again at the Renaissance and the Reformation.'

It is in Augustine, with whom this volume begins, that a genuine union of Eros and Agape is first reached; the result is the emergence of a new conception of love, summed up in the word 'caritas.' But between two things so different as Agape (God's own love freely bestowed on the sinner) and Eros (man's desire for heavenly things) no real synthesis was possible, but only a relative synthesis; and such is caritas. On this synthesis, however, the Middle Ages lived.

How did Augustine settle the issue between Agape and Eros? He never sees that Christian Agape is the direct opposite of Neoplatonic Eros. But he seeks a compromise between the two motifs which will do justice to both. He looks upon Agape merely as a necessary corrective, without which Eros cannot reach its goal. It is a corrective of that feeling of self-sufficiency and pride, that 'superbia,' that is always bound up with Eros. The only real cure for it is God's Agape, God's 'humilitas,' His love in sending His Son, who humbled Himself even to the death of the Cross.

Augustine's own words are memorable, in which he rebukes the philosophers who saw from afar but would not hold the humilitas of Christ and despised His Cross: 'O, proud wisdom! thou laughest at the crucified Christ; it is He whom thou sawest from afar: "In the beginning was the Word, and the Word was with God." But why was He crucified? Because the Wood of His humiliation was necessary for thee. For thou wast puffed up with pride, and hadst been cast out far from that

fatherland ; and by the waves of this world the way has been cut off, and there is no means of crossing to the fatherland, unless thou be carried by the Wood.'

The reason why the synthesis of Eros and Agape could not be completely effected by Augustine is that it involves an inner contradiction. Ultimately, therefore, a break was bound to come. The two streams which had flowed together for a thousand years must again separate. It was a mutual separation. Almost at the same moment as a new revival of the Eros-conception appeared in the Renaissance, the idea of Agape breaks out again in Luther, with a force comparable to that of its first appearance in the Apostolic Age. The Eros-conception of the Middle Ages was broken up, and the Agape-doctrine restored.

The most clear and interesting example of the concern of the Renaissance for Eros is provided by Marsilio Ficino, an ardent follower of Plato's philosophy, who, however, looks at Plato with Neoplatonic eyes. The Plotinian mysticism fills a large place in Ficino's thought. Through contemplation and ecstasy we have to break the fetters that bind us to the sensible world and realise the union of the soul with God. And he goes further than the Neoplatonists and actually proclaims man to be God in mortal dress. This faith of man in his own divinity and man's consequent worship of himself forms for Ficino the essential content of Christianity.

What a contrast to Luther's position ! Everything of our own is to be broken down and destroyed, he said ; and he sees this, ' everything of our own,' concentrated in the doctrine of caritas, according to which man's love is the way to God. And everything outside us and in Christ is to be built up and planted ; and he sees this, ' everything outside us,' concentrated in the love which comes to us in Christ and tries to find a way through us to our neighbour—that is, in Agape-love.

He also says, in words that bring out the full Agape-quality of his doctrine of love, ' If any one would paint and aptly portray God, then he mu draw a picture of pure love, as if the Divine natu were nothing but a furnace and a fire of such lov which fills heaven and earth. And again, if it we possible to paint and picture love, we should ha to make such a picture as would be not of wor nor human, yet not of angels nor heavenly, b God Himself.'

The first sentence of the motto from Luther, fro the Heidelberg Disputation of 1518, which Profess Nygren has chosen for his attractive and scholar work, gives an apt description of the nature Eros and Agape respectively : ' Divine love do not find but creates the lovable object, but huma love is created by the lovable object ' (*Amor D non invenit sed creat suum diligibile, Amor homin fit a suo diligibili*).

The distinctive witness of Congregationalism ha been for the liberty of the Christian man, and th special contribution it has made in history has bee its ardent defence of that principle in Church an State.

It has been said that the price of liberty is sleeples vigilance, and never was such vigilance mor urgently needed than it is to-day, when liberty political and religious, is in danger throughout th whole world. We regard, therefore, as a very timel contribution to the subject the lectures delivered t the General Council of Congregational Churches o the U.S.A. by the Rev. Albert Peel, M.A., Litt.D. and now published under the title of *Christia Freedom* (Independent Press ; 3s. 6d. net). Th thesis upheld in these lectures is that ' in a worl where freedom is at a discount there is special nee of the Congregational insistence on freedom—th freedom wherewith Christ made men free. At a time when many voices in Church and State cr aloud for authority, dogma, uniformity, it i particularly *our* duty to stress the need for liberty.

It used to be taken for granted that a decisive an permanent victory had been won for freedom i

Church and State, but now the tide has completely turned and is running strongly in the direction of Totalitarianism. The rights of free speech, free worship, and free missionary enterprise have disappeared. Persecution has again lifted its ugly head; in some lands the Church has again become the Church of the Catacombs. The religious toleration which we thought had been established as a recognized mark of the civilized State has been contemptuously cast aside. The State is being deified and the people regimented. All of which things imply that Christ's estimate of the infinite value of the individual goes by the board.

It is the work of the Church, indeed it is vital to her very life, to maintain the value of the individual and defend his rights. 'The recent history of Russia, Italy, and Germany shows that any effective resistance to the Totalitarian claims of the State will come only from the Church of Christ. Other institutions—political, economic, cultural—give way and bow before the storm, but the Church under the compulsion of a higher authority finds no way of escape but is constrained to say, 'We must obey God rather than man.' So she becomes the sheet anchor of the political liberties of the nations. In this connection, therefore, and in the situation which confronts us to-day, it becomes necessary for the Church to re-examine the whole question of the powers of the State, to ask whether there is such a thing as a Christian State, and what are its rights, and the rights of citizens and Christians within it. When the civil powers begin to lay burdens on the Christian conscience the Church must be prepared to give guidance and leadership.

But in asserting the rights of the Christian man against the claims of the Totalitarian State we must beware of bringing him into bondage to a Totalitarian Church. Many to-day hanker after this very thing. 'They are tired and weary, bewildered and confused, by the bustle of the world and the argument "about it and about," they shirk responsibility and the severe discipline of testing and deciding things for themselves. With relief they enter the comfortable armchairs of a Church which will do their thinking for them, and tell them what to believe and what ceremonies to perform.' Short of this absolute surrender of individual rights and liberties there is a strong tide running in all the churches in the direction of an imposing uniformity in doctrine and worship. Certain ancient creeds are declared to be binding upon the Church for all time, certain forms of worship and of church government are regarded as essential to the very being of the Church. These and such-like ordinances would be laid as a fetter upon the believer and upon the Christian community, and would restrain the working of the Holy Spirit in their midst.

Even the written Word itself must not be allowed to usurp the place belonging only to the living Word. The written Word may become a fetish and a fetter. It is easy to say with Chillingworth that the Bible is the religion of Protestants, but 'what is the ultimate authority for the Christian and for the Church? The written Word of Scripture? If so, interpreted by whom? The Pope, speaking *ex cathedra*? The faculties of divinity schools? . . . But you will say, Why have any interpretation? Cannot the Bible speak for itself? Here again is the assumption that the Bible is a unity, an assumption we cannot accept to-day without clearly defining what we mean by unity.' The Reformers were at one in declaring that the Bible is certified as the Word of God by the witness of the living Spirit in the believing heart. The ultimate authority is the Living Word not the written Word. This means no disparagement of the Scriptures. 'The Bible is disparaged by making it a volume of proof-texts, or placing it on a Procrustean bed of mechanical unity, rather than by regarding it as a collection of books which tells of the preparation for and the coming of the Living Word, Christ Jesus.'

Dr. PEEL goes on to argue for a similar freedom in regard to the Sacraments. Can we say that the use of the outward rite is of perpetual obligation and must be made a condition of Church membership and of union? Some churches hold by seven Sacraments, others by two, while some, like the Quakers, dispense with the symbols altogether. No Christians take literally our Lord's injunction about foot-washing, which might equally be made a

sacramental rite. Is it not difficult, on the assumption that God, through the Holy Spirit, has set down in Holy Writ the rules for the life of the Church, to explain why His ordinances and instructions are so obscure that, with the utmost goodwill, His followers cannot agree about them? It is manifest that Christians have lived and are living in great faithfulness and devotion without the use of the two Sacraments, and it surely cannot be in accordance with the mind of Christ to exclude such people from His Church on the ground that they do not accept the perpetual obligation of Sacraments and make no use of them. Must we not recognize that temperaments vary, and that devout Christians may here have different views? 'Those who do not feel the symbols a help may be denounced as arrogant in that they reject means which devout Christians have employed for many centuries, or they may be pitied as blind men, not able to see the *verbum visible*. On the other hand, those who use symbols may be criticised as superstitious and believers in magic. These charges should not be preferred, but the sincerity of the opposite points of view should be admitted. A man may in all humility believe that the Sacraments have been established by God "taking account of our coarseness and weakness" (Dutch Reformed Church) and that one may grow out of them as one reaches the stature of a perfect man. A man may in like humility receive the symbols though he find they do not aid his communion. In Christian charity we must recognise the possibility of varying views being sincerely and conscientiously held.'

The spiritual freedom claimed in respect of the Written Word and the Sacraments must be asserted in regard to Church government and organization. Dr. PEEL takes for granted that to suppose that episcopacy or any other form of Church government is of divine institution and is an indispensable mark of the true Church is altogether foreign to the spirituality of the Christian faith. But, over and above that, the Church may be fettered by attaching its services to so-called sacred buildings and practically limiting its ministry to a special class of paid officials. Not that consecrated buildings and a whole time ministry are in themselves objectionable, on the contrary they may be of the greatest use. But if the Church puts her faith in these she has fallen from the Christian ideal, and is in danger of losing her liberty of action and simply digging herself in. 'In many churches and chapels the situation has reached this point, that a small body of faithful people are struggling heroically to keep their church alive, which, as I have said, has come to mean the raising of sufficient money to keep the fabric in good repair and to maintain a minister. In hundreds of such churches there is no energy left for those specific tasks for which a church should exist, primarily the spread of the Christian message among the surrounding people.' To fulfil this high end the Church needs the active ministry of all her members, serving not in consecrated buildings but in all the walks of life. As the Archbishop of Canterbury said, 'There ought certainly to be in every parish groups who can be living witnesses to the reality of Christ, to all that He gives in Himself, and in the privileges and gifts of His Body.'

None knows better than Dr. PEEL that many of the views he puts forward are highly controversial, but it is well that these views should be put forward, and that those who are intent upon uniformity and the conditions on which Church union may be attained should clearly understand that such views on Christian liberty are maintained with conviction and will be adhered to with tenacity. And after all Christian freedom is a very precious thing.

It is, of course, impossible for the Christian minister to keep abreast of the science of to-day, even if it were his business to do so. At the same time, he would be well advised to give the subject such attention as he can afford, if for no other reason than to deliver him from the absurdity of giving his people some second-hand and perhaps already antiquated theory with the reverential announcement that 'men of science tell us.' St. Augustine in his day spoke of preachers who made themselves ridiculous by their ignorance of science, and the race is not yet extinct. It is a wholesome reflection that the science of St. Augustine's day, which the preacher had to reckon with, is long since antiquated and dead, and the time

will certainly come when many of the scientific theories of our time will likewise pass away. Meantime, however, there they are, proudly holding the field and often making extravagant claims. And there can be no doubt that any preacher must have deep misgivings who has the impression that the best thought of his day is in conflict with his faith.

In this connexion a book of manageable size has recently been published which should be helpful. The title is *The Riddle of Life,* by Mr. William McDougall, M.B., F.R.S. (Methuen ; 7s. 6d. net). It is described in the sub-title as 'A Survey of Theories,' and it justifies this description. Beginning with physics it passes on to treat of the mechanical biology of to-day, showing the difficulties which attend all materialistic theories. Next, it treats of such topics as emergent evolution, holism, and other similar theories which attempt to explain in an organistic way the riddle of existence. No safer guide through these intricate paths could be found than Dr. McDougall, by reason of his extensive knowledge, his scientific bent of mind, his logical acumen and his breadth of view. He does not press any single theory as the solution of the problem, but he renders a service of high value by showing how manifold and varied the theories are and what difficulties attend them all. It entitles us to hesitate before we commit ourselves to any of them. And, in particular, it requires us to think long before we permit them to dictate to us within the realm of our Christian faith and life.

Dr. McDougall very emphatically supports a spiritual view of life. In the realm of physics he needs no argument to make plain the collapse of the mechanical theory which seemed to the nineteenth century so finally triumphant and impregnable. By the practically unanimous testimony of the physicists themselves, when the atom exploded it blew that theory sky-high. 'What is the use of talking about materialism,' says one authority, 'when we don't know what matter is ?'

The puzzling thing, as Dr. McDougall points out, is that, while the physicists had given up the vain attempt to explain the constitution of the atom in terms of mechanism, the biologists on the contrary continued to build their science on mechanistic lines. He accounts for this by the rise of the recent science of genetics which gave a new lease of life to mechanical biology. 'These studies led to the particulate theory of heredity, according to which the nucleus of the egg-cell contains a multitude of material particles (the genes), and each gene is "the cause" of some one unit quality of the organism which develops from the egg.' Having gained a new insight into the mechanical processes which go on within the germ cell, and having by experiments in breeding confirmed the accuracy of these observations, the biologist has been tempted to imagine that he has at last unveiled the secret of growth and development. 'The genes do it,' is his explanation, or, if some external stimulus is introduced it is spoken of as 'the organizer,' and is credited with being the *vera causa.*

This, as Dr. McDougall has little difficulty in showing, amounts to a begging of the question. Professor E. B. Wilson, whose work on 'The Cell' is of the highest authority, says : 'The egg offers an impressive spectacle when busily engaged at its work of blocking out the embryo, without visible tools or model, but with an uncanny air of deliberation, purpose, and mastery of technique that any human artist might envy. Beyond a doubt the movements and regrouping of materials which give rise to the visible pattern are expressions of an underlying more fundamental organization that escapes the eye ; *but it is precisely this organization of which we are ignorant.*' The visible components follow an order, but they do not create it. What constitutes or controls this fundamental organization of the egg ? That is a problem which 'no one is yet able to answer. The embryologist, the cytologist, the physiologist, and the bio-chemist—all alike have thus far only skirted the outermost rim of the problem.'

Why does the biologist so persistently follow his search for a mechanistic explanation of life ? Probably the main reason is that he believes that 'only the spatially extended features of the world can be dealt with scientifically and only in terms of

mechanistic causation.' This, however, is simply a prejudice. As Jung says, 'It is an almost ridiculous prejudice to assume that existence can only be physical.'

Having dismissed the common prejudices, traditional in modern science, in exclusive favour of matter, of spatial relations, and of mechanical causation, Dr. McDougall goes on to review certain speculative suggestions which propose to solve or at least to illumine the riddle of life, 'by assuming that living beings owe their distinctive properties either to the operation within them of some physical energy of a quite peculiar kind, a kind unknown in the inorganic world; or to some quasi-matter, to the inclusion in their composition of substance allied to matter but different from it in essential respects, perhaps in respect of sub-atomic structure.' He then passes on to discuss theories of the kind associated with the names of Smuts and Whitehead, theories which imply some sort of non-material power of organization immanent in living things, and perhaps also in the inorganic world.

It is impossible to give here, even in outline, the searching examination to which these theories are subjected. He supports the Lamarckian theory of the transmission of acquired qualities and functions, regarding it as of crucial importance. (In this connexion he mentions that his famous experiment on racial memory in rats has at the time of writing reached its forty-ninth generation, and has now doubtless celebrated its jubilee.) 'The evidence supporting Lamarckian transmission supports also the non-material basis both for individual and racial memory; and instead of following the neo-Lamarckians who try to conceive a material basis for both individual and racial memory, it is open to us to take the opposite line and, while identifying racial with individual memory, to regard both as founded in immaterial or psychical structure.'

The immaterial basis of memory and the reality and efficacy of the teleological activities of organisms are the two main supports of any thorough-going non-mechanical biology. Personally, Dr. McDougall inclines to some form of psycho-physical dualism, in spite of its being regarded with horror in some philosophic quarters as a sheer monstrosity, 'for, in my opinion, formed after a life time of struggling with this and allied problems, it consists with a larger proportion of empirical evidence than does any other formulation of the psycho-physical relation.'

After a survey of the whole field there would appear to be a convergence of many lines of thought on the reality and activity of some organismic structure of things, with perhaps a hierarchical organization of monads, interacting and subtly combining together to form ever higher and more complex wholes. 'It is an advantage of the dualistic theory, especially when combined with monadism, that it makes intelligible the existence of individuals or persons higher than and more comprehensive than ourselves, the wholes of which we are subordinate members, and in the lives of which we may play some part without being aware of the fact. This, I say, is advantageous, and for two reasons. First, ethically and religiously, because it gives us a glimpse of an intelligible possibility of the continuance of the activity of each one of us beyond death of the body, and hence of the continuing influence of whatever of positive value in our personalities may have accrued from our individual efforts. Secondly, scientifically advantageous, because there are a number of empirical indications of the reality of such individuals, indications that our individual personalities do in some measure express the influence of higher personalities in whose life or lives they participate. I point here to moral, æsthetic, and religious experiences, too vague and uncertain of interpretation to be arrayed as evidence of appreciable weight; but also to equally vague indications of a purely biological kind, which I am disposed to think may, when they are seen to be worthy of fuller investigation, prove to be far richer and more significant than at present appears.'

Great Texts Reconsidered.

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ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.—Ro $3^{25f.}$ (Westcott and Hort).

These words have played a great part in the history of Christian Doctrine; and for this reason it is very desirable that from time to time their meaning and interpretation should be reconsidered. Especially is this necessary since in contemporary discussions the passage is either neglected or is interpretated in ways which are open to challenge.

The rendering of the Authorized Version is as follows:

'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.'

In the Revised Version several important changes were introduced. The phrase ἐν τῷ αὐτοῦ αἵματι was translated: 'by his blood,' and the words 'through faith' were enclosed by commas. The latter change was a great improvement, since in the teaching of St. Paul faith is always related to a person; it is out of harmony with New Testament teaching to speak of 'faith in his blood.' Among other changes made in the Revised Version the most important is the substitution of 'because of the passing over of the sins done aforetime' instead of 'for the remission of the sins that are past,' as a rendering of the words: διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. In this version the passage reads:

'Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.'

For 'set forth,' the margin has 'purposed'; for 'to be a propitiation' 'to be propitiatory'; and for 'faith, by . . .' 'faith in his blood.'

The effect of these changes is not only to render the Greek more closely, but also to bring the passage into greater accord with the 'traditional interpretation' of the text, the view, namely, that St. Paul saw in the sacrificial death of Jesus something which was necessary in order to demonstrate that God is righteous in His treatment of sin, and especially because the sins of past generations might be thought to have been overlooked or passed by in His forbearance.

In studying the words it is of great interest and importance to examine the modern translations of Dr. James Moffatt and Dr. C. A. Anderson Scott. Moffatt's translation is as follows:

'Whom God put forward as the means of propitiation by His blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over; it was to demonstrate His justice at the present epoch, showing that God is just Himself and that He justifies man on the score of faith in Jesus.'

This translation is in line with the older interpretation indicated above, but this cannot be said of the translations offered by Dr. Anderson Scott in his *Christianity according to St. Paul* (1927), 72, in *The Abingdon Bible Commentary* (1929), 1144, and in his *Foot-Notes to St. Paul* (1935), 25. The third of these runs:

'Whom God set forth, suffering unto blood, as one with power to reconcile through faith, with a view to the exhibition (=communication) of His righteousness, through the overlooking of past sins in the forbearance of God, with a view, I say, to the exhibition of His righteousness at this present time, that He may be at once Himself just and the justifier (=saviour) of him who founds on faith in Jesus.'

In *Christianity according to St. Paul* ἐν τῷ αὐτοῦ αἵματι is rendered by 'dying a bloody death,' ἱλαστήριον 'as one exercising reconciling power,' and εἰς ἔνδειξιν 'with a view to conferring.' In the *Abingdon Bible* the corresponding renderings are: 'a victim unto blood,' 'as one able to effect reconciliation,' and 'unto the bestowal of,' and διὰ

τὴν πάρεσιν is translated; 'with a view to the passing over.' Since the 'righteousness' of God is interpreted as 'an activity of God which reaches man in the form of salvation,' the general effect of these renderings is to bring the passage into close agreement with the ideas of 2 Co 5^{19}: 'God was in Christ reconciling the world unto himself.' The objective aspect of the sacrifice disappears, it is no longer a demonstration of the quality of righteousness in God, the overlooking of past sins is not the *cause* but the *purpose* of the Divine activity, and, as Dr. Scott explains, the sins in question are not those of past generations, but those of St. Paul and his contemporaries.[1] In a word, the passage explains 'how through the sacrifice of Christ men might become forgivable.'[2] Thus, the 'traditional interpretation' is not only abandoned, but reversed, and St. Paul is represented as saying the opposite of what most commentators have understood his words to mean.

In the present article I propose to examine the terminology and leading ideas of Ro $3^{25f.}$, and to endeavour to show that substantially the 'traditional interpretation' of the passage is correct.

I.

It will be of advantage first to examine the meaning of the principal words and phrases.

προέθετο. The meaning of προτίθημι in the active and the middle is 'to set forth' or 'to set forth publicly.' In the middle it can also mean 'to set before oneself,' 'propose,' or 'purpose,' as in Ro 1^{13} and Eph 1^{9}. This meaning has been assigned to the verb in the present passage, but probably Sanday and Headlam are right in arguing that, in view of the many terms in the immediate context denoting publicity, the other rendering seems preferable.[3]

ἱλαστήριον. This rare word has been variously explained. A favourite opinion in ancient and modern times identifies it with the Hebrew *kapporeth*, the propitiatory or covering of the ark in the Holy of Holies. It is used in this sense in the LXX in Ex 25^{17}, as a neuter adjective with the noun ἐπίθεμα (cover), and elsewhere (Ex 31^{7}, etc.) with the article as a neuter substantive. The word has this meaning in He 9^{5} (ὑπεράνω δὲ αὐτῆς χερουβεὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον). It should be recognized that in all these cases the rendering 'mercy-seat' (*Gnadenstuhl*) is misleading; it suggests a place where grace is dispensed, whereas, as Deissmann[4] has shown, the meaning is 'propitiatory cover' or 'propitiatory article.' It is improbable that the word is used with this reference in Ro 3^{25}. The article is wanting and the context does not suggest the idea; indeed, its introduction in the passage would be exceedingly abrupt and confused. In spite, therefore, of the strong support given to this interpretation by A. Ritschl[5] and many expositors,[6] it should be rejected.[7] On the basis of evidence from inscriptions Deissmann explains ἱλαστήριος as an adjective signifying 'of use for propitiation,' and says that in Ro 3^{25} it means 'propitiatory gift.'[8] B. Weiss[9] and others hold that it signifies 'means of propitiation'; others[10] again explain it as a neuter adjective, with θῦμα understood, in the sense of 'propitiatory sacrifice.' On the whole, with Sanday and Headlam,[11] Denney[12], and Anderson Scott,[13] it seems best to interpret the word more broadly, as a masculine adjective agreeing with ὅν in a predicative sense. If this view is taken, the best translation is 'means of expiation' or 'atonement.' For the rendering 'as one with power to reconcile' (Anderson Scott) we should expect rather ἱλαστής or ἱλασκόμενος. In any case, the word does not suggest the appeasing or propitiating of God. C. H. Dodd's careful investigation of ἱλάσκεσθαι and its cognates has conclusively proved that, contrary to classical usage, these words are not used in the LXX as conveying this meaning, but 'the sense of performing an act whereby guilt or defilement is removed.'[14] Of Ro 3^{25} he says: 'In any case the meaning conveyed (in accordance with LXX usage, which is constantly determinative for Paul), is that of expiation, not that of pro-

[1] *Foot-Notes to St. Paul*, 27.
[2] *Christianity according to St. Paul*, 73.
[3] *Romans I.C.C.*, 87.
[4] *Bible Studies*, 126 f.
[5] *Die christliche Lehre von der Rechtfertigung und Versöhnung dargestellt*, ii. 171.
[6] Cf. F. Büchsel, *Theologisches Wörterbuch*, iii. 321 f.
[7] Cf. Sanday and Headlam, *Romans I.C.C.* 87; Deissmann, *Bible Studies*, 124–9; H. A. W. Meyer, *Romans*, i. 171 ff.
[8] *Op. cit.*, 130–3. [9] Meyer, iv. 164 f.
[10] Cf. Boylan, *Romans*, 58.
[11] *Romans I.C.C.*, 88.
[12] *The Expositor's Greek Testament*, ii. 611.
[13] *Christianity according to St. Paul*, 68.
[14] *The Bible and the Greeks*, 93.

pitiation.'[1] More than this cannot be said until the relation of ἱλαστήριον to other words in the sentence is considered. For the moment it is enough to say that the meaning which is least open to objection is 'as a means of atonement.'

διὰ πίστεως. As already indicated this phrase should not be taken with ἐν τῷ αὐτοῦ αἵματι. It should be construed with ἱλαστήριον;[2] it is through the response of faith that Christ becomes the means of atonement. Little difference to the thought is made if the phrase is read in connexion with προέθετο.[3]

ἐν τῷ αὐτοῦ αἵματι. This phrase, which should also be taken either with ἱλαστήριον or with ὃν προέθετο . . . ἱλαστήριον, is undoubtedly sacrificial in its significance. 'Like "Cross," "blood of Christ" is only another, more vivid expression for the death of Christ in its redemptive meaning.'[4] There is, I think, no justification for connecting the phrase with 'the overwhelming impress which Paul had received as a spectator of the Crucifixion,'[5] and so for the renderings: 'suffering unto blood,' or 'dying a bloody death.' The evidence that the Apostle was present at the Crucifixion is both slight and dubious. Moreover, we must interpret the phrase in line with New Testament usage, and with that of St. Paul in particular. When he speaks of 'being now justified by his blood' (Ro 5^9), he is clearly thinking of the life of Christ freely offered on behalf of men, and the same sacrificial meaning is to be found in 1 Co 10^{16}, Eph 1^7 2^{13}, and Col 1^{20}. The background of thought is the Old Testament principle that 'the blood is the life' (Gn 9^4, Lv $17^{10\text{-}12}$, Dt 12^{23}).

εἰς ἔνδειξιν. This phrase expresses purpose, and since the noun means a 'showing forth' or 'proof,' it must be rendered 'to shew' as in the Revised Version (Moffatt, 'to demonstrate'). There is no evidence to support the translation 'display so as to reach,' in the sense of 'conveying' or 'communicating,' proposed by Dr. Anderson Scott;[6] and the analogies he mentions, (ἐνεδείξατο in 2 Ti 4^{14}, φανέρωσις in 1 Co 12^7, and ἀπόδειξις in 1 Co 2^4, together with the meaning of the Latin *exhibere* and its English equivalents), do not seem to me to supply this deficiency. It is not satisfactory to argue that, since St. Paul was not concerned as to the abstract righteousness of God, we may adopt an unattested meaning for ἔνδειξις when other unambiguous words lay ready to hand. On the contrary, we must take the word with its undoubted suggestion of 'demonstration' or 'proof,'[7] and look with suspicion on the claim that St. Paul was not interested in the demonstration that God is righteous.[8]

τῆς δικαιοσύνης αὐτοῦ. Broadly speaking, we may say that in Pauline thought the 'righteousness of God' is not simply a quality possessed by Him, but is also, and at the same time, His saving activity amongst men; it is both what He is and what He gives.[9] In Ro 1^{17} the latter thought is uppermost. God's righteousness is the gift of His grace to men. It is imparted 'to faith' (εἰς πίστιν), and 'on the ground of faith' (ἐκ πίστεως), and by it men live (cf. Hab 2^4). The Old Testament basis for this thought is illustrated in passages in which 'righteousness' is closely associated with 'salvation' (*e.g.* Is 46^{13}: 'I bring near my righteousness . . . and my salvation shall not tarry'; cf. Is 45^{21} 51^5, Ps 24^5). Even in Ro 1^{17}, however, the idea of righteousness as a *quality* of the divine action is not excluded. The use of ἀποκαλύπτεται ('is revealed'), rather than δίδοται or χαρίζεται, indicates that the righteousness in question is at the same time an attribute of the Divine nature. In Ro 3^{25} it is probable that both ideas are also found, but here the thought of righteousness as a quality is more evident. The emphasis on 'faith' throughout the context (vv.$^{22.\ 25f.\ 27.\ 30}$), as a basis or ground, strongly points to a righteousness which is received; but it seems perverse to limit the meaning of the term in Ro $3^{25f.}$ to this aspect. Indeed, of the two the idea of righteousness as a quality possessed by God is the more prominent. This is shown by the use of ἔνδειξις, the meaning of διὰ τὴν πάρεσιν (see below), and, above all, by the climax of the sentence in εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα. What God 'sets forth'

[1] *Op. cit.*, 94.
[2] Cf. F. Büchsel, *Theologisches Wörterbuch*, iii. 321.
[3] Cf. F. A. Philippi, *Romans*, i. 146.
[4] Cf. J. Behm, *Theologisches Wörterbuch*, i. 173.
[5] Anderson Scott, *Foot-Notes to St. Paul*, 25.
[6] *Christianity according to St. Paul*, 71.
[7] Cf. 2 Co 8^{24}: 'the proof of your love'; Ph 1^{28}: 'an evident token of perdition,' 'a clear omen of ruin' (Moffatt).
[8] Anderson Scott, *op. cit.*, 71.
[9] See the valuable discussion of G. Schrenk, *Theologisches Wörterbuch*, ii. 205 ff.

in the work of Christ has for its goal the purpose that He may be righteous and at the same time declare righteous those who believe in Jesus. Whatever richer ideas there may be in St. Paul's use of the term, it must be firmly maintained that the righteousness described is 'the righteousness of God Himself.'[1]

διὰ τὴν πάρεσιν. In Classical Greek the rare word πάρεσις is used with various meanings: 'dismissal,' 'paralysis,' 'remission' (of debts), 'neglect.' In the *Papyri* it is also used of the remission of punishment[2] and of debts.[3] In a famous discussion Archbishop Trench maintained that πάρεσι means a 'putting aside' of punishment as distinguished from ἄφεσις a 'putting away' or 'remission' of sins.[4] This meaning, which has the advantage of keeping close to the meaning of the verb παρίημι ('to pass by'), has been accepted by most commentators,[5] who render it by such phrases as 'passing by' or 'passing over'; but Lietzmann claims that 'the distinction between πάρεσις and ἄφεσις, possible in itself, is nowhere demonstrable, and is not here required.'[6] Bultmann also maintains that the two nouns have the same meaning.[7] Obviously, a decision on this point cannot be obtained by merely studying the meaning of the words; it is necessary also to take into account more general considerations and the context as a whole. When this is done, it seems to me that the balance of the argument is strongly in favour of translating πάρεσις by 'passing over.' (1) If St. Paul had been thinking of 'remission' or 'forgiveness,' it would have been natural to use ἄφεσις as in Col 1^{14} and Eph 1^{7}. The choice of the rarer word reflects a consciousness of a difference of meaning. (2) 'Passing over' is the more probable rendering if τῶν προγεγονότων ἁμαρτημάτων refers to the sins of former generations (see below). (3) If the noun is rendered 'remission,' we must think of a purpose to be fulfilled, and, in consequence, understand διά *c. acc. prospectively*, with the meaning: 'with a view to.' This, while possible, seems to me most improbable; it is much more likely that διά *c. acc.* is used in its almost invariable *causal* sense, 'because of,' with reference to something which has already happened. Instances of διά *c. acc.* with the meaning: 'with a view to,' are extremely rare in Classical Greek; they are non-existent in the Septuagint, and are not mentioned by Moulton and Milligan in *The Vocabulary of the Greek Testament*.[8] The only possible New Testament example, apart from the present passage, is Ro 4^{25}: διὰ τὴν δικαίωσιν ἡμῶν, and in spite of the opinion of Sanday and Headlam,[9] it is extremely doubtful if this is an exception.[10] Taking all things into consideration, I think we are compelled to translate διὰ τὴν πάρεσιν, 'because of the passing over.'

τῶν προγεγονότων ἁμαρτημάτων. This

[1] Cf. J. Denney, *The Expositor's Greek Testament*, ii. 612. Sanday and Headlam combine the two ideas well when they say: 'The righteousness of which the Apostle is speaking not only proceeds from God but *is* the righteousness of God Himself: it is this, however, not as inherent in the Divine Essence but as going forth and embracing the personalities of men' (*Romans I.C.C.*, 25). C. H. Dodd thinks that in St. Paul's religious vocabulary 'righteousness' is not only a moral attribute, but also (in accordance with Hebrew usage) stands for an act or activity; and he interprets Ro 1^{17} as meaning: 'God is now seen to be vindicating the right, redressing wrong, and delivering men from the power of evil.' He thinks that 'righteousness' is used in the same sense in Ro $3^{25f.}$. 'Thus in order that God may be revealed as righteous it is necessary that He should be revealed as delivering men from the power of evil, as "justifying" them in the Old Testament sense of the word' (*The Moffatt N.T. Commentary*: *Romans*, 59). The truth of this statement cannot, I think, be gainsaid; but I do not think that it in any way disposes of the claim that, in Ro $3^{25f.}$, the main question at issue is whether God possesses the moral attribute of righteousness. The problem St. Paul is facing is whether God is both δίκαιος and ὁ δικαιῶν.

[2] Moulton and Milligan, *The Vocabulary of the Greek Testament*, 493.

[3] Deissmann, *Bible Studies*, 266.

[4] *Synonyms of the New Testament*, 110–16.

[5] So Sanday and Headlam, *Romans*, 90; H. A. W. Meyer, *Romans*, i. 177; R.V., Moffatt, etc.

[6] See Anderson Scott, *op. cit.*, 67.

[7] *Theologisches Wörterbuch*, i. 508.

[8] See the article of Douglas S. Sharp, THE EXPOSITORY TIMES, xxxix. 87–90. As classical examples of the prospective usage Mr. Sharp listed Thuc. iv. 40; Aristotle, *Ethics*, iv. 3, 31; Plato, *Republic*, 524 C. My friend, Dr. W. F. Howard, has also pointed out to me an example in Polyb. ii. 56, 11–12.

[9] *Romans*, 116.

[10] If St. Paul had meant 'with a view to,' he could easily have written: εἰς τὴν δικαίωσιν ἡμῶν. The awkwardness of the passage seems due to the semi-quotation of Is 53^{12} in 25a. What he means is that Christ was delivered up and raised because of our sins and our justification.

phrase refers either to the sins of former generations or to those of the men of St. Paul's time.[1] In view of the strong emphasis on the present moment in the words: ἐν τῷ νῦν καιρῷ, the former seems preferable.

ἐν τῇ ἀνοχῇ τοῦ θεοῦ. The meaning of ἀνοχή (found also in Ro 2[4]) is 'forbearance,' 'suspense,' 'delay.'[2] The preposition ἐν may be either temporal or indicates the motive. Sanday and Headlam[3] and H. A. W. Meyer[4] support the latter interpretation.

πρὸς τὴν ἔνδειξιν takes up the preceding phrase εἰς ἔνδειξιν. There is no significance in the change of preposition.

δίκαιον καὶ δικαιοῦντα: 'just and declaring just.'

τὸν ἐκ πίστεως Ἰησοῦ. An eliptical phrase well rendered by Anderson Scott: 'him who founds on Jesus.'

II.

In summing up the results of the investigation, it seems to me that the probabilities are very strongly in favour of the 'traditional interpretation.' If we adopt the view that the passage explains how through the sacrifice of Christ men might become forgivable, we are compelled to accept a series of dubious lexical and grammatical expedients. We have to give to ἱλαστήριον a possible, but uncertain meaning; to deny the sacrificial significance of ἐν τῷ αὐτοῦ αἵματι; to attach to ἔνδειξις a rendering unattested elsewhere; to interpret the 'righteousness of God' in a sense which admirably suits its use in Second Isaiah, but does not appear to be the main thought in Romans; to translate πάρεσις as if St. Paul had used ἄφεσις; to assign to διά *c. acc.* a meaning, illustrated by a few classical examples, but not found in the LXX, the *Papyri*, and perhaps not even in Ro 4[25]; and, finally to deny a reference to past generations in contrast to the emphatic 'Now' in the phrase: ἐν τῷ νῦν καιρῷ. Some of these suggestions are possible, but when so many are concentrated in the space of two verses, it is permissible to suspect that the exegesis which they support is not St. Paul's thought. We are obtaining a meaning agreeable to modern thought at the expense of lexical and grammatical integrity.

The position is very different if we consider the 'traditional interpretation.' Admittedly, the rendering, 'means of atonement,' or 'expiation,' for ἱλαστήριον cannot be claimed as more than the best of several possibilities; but it is strongly supported by the phrase ἐν τῷ αὐτοῦ αἵματι and the meaning of ἱλάσκεσθαι in the Greek Bible. 'Passing over' is also not the only possible meaning of πάρεσις, but again it is supported by its derivation, the choice of the word in preference to ἄφεσις, and the backward reference of the immediate context. For the rest every word is used in its commonly accepted meaning, and there are no departures from what is normal in Hellenistic syntax. It is true that by this interpretation we obtain results which at first sight are less congenial to the modern mind, but in an attempt to elucidate the thought of an ancient writer, this feature is irrelevant. It is conceivable also that our modern interpretations of the Atonement are feeble and unsatisfying. To the objection that the ideas found by the 'traditional interpretation' are not paralleled elsewhere in the Pauline Epistles, it is a sufficient reply that Romans is the most formal of St. Paul's writings, that in it the discussion of ultimate problems is to be expected, and that even in 3[25f.] the Apostle does not work out fully his own thoughts. It is a glimpse, rather than an outline, of his theology that we obtain in this classical passage.

So far I have for convenience spoken of the 'traditional interpretation,' but, of course, this general name covers various views, and it now remains to ask more closely what St. Paul's thought is.

Certain opinions may be ruled out forthwith. The passage in no way suggests that Christ died to appease the wrath of God; it does not teach a doctrine of vicarious punishment; nor does it present the Atonement as a transaction, the benefits of which are to be received passively. We must distinguish between the 'traditional interpretation' and later dogmatic ideas which have been associated with it.

The main question with which St. Paul is concerned is how God can be recognized as Himself righteous and at the same time as one who declares righteous believers in Christ.

[1] Anderson Scott, *Foot-Notes to St. Paul*, 27.

[2] W. E. Wilson supports the translation 'delaying' with reference, not to punishment, but to the work of salvation. The Expository Times, xxix. 472.

[3] *Romans*, 90.

[4] *Romans*, i. 178.

It may be that St. Paul's doctrine of salvation had been assailed by Jews who asserted that it was inconsistent with a belief in God's righteousness. It may also be that the problem is only one which had presented itself to the Apostle's mind. The point of difficulty is really modern as well as ancient; it arises from the contemplation of the Cross as an event at a particular time in human history. What is to be said of His action or want of action in previous generations?

St. Paul's answer is not complete, but there is every reason to think that this is the question which confronted Him. His answer is twofold. First, God has shown Himself to be righteous in the fact that in Christ He had met the moral situation created by sin. He had confronted men with a means of expiation or atonement, operative in Christ and His sacrificial death, and effective in men in virtue of the faith-relationship between them and Him. The living way was open. There it stood, and because of it God was a righteous God and a justifying God. Secondly, His attitude to the pre-Christian world had been one of forbearance and mercy. If He had appeared to pass over sins done aforetime, this was because He was long-suffering and merciful, and the proof of this was His ultimate and decisive action in Christ. It is no sufficient objection to this interpretation to say that in Ro 1 St. Paul describes in the strongest terms the punishment which inevitably falls upon sin and that, therefore, he could not have thought or spoken of the 'passing-over' of sins. He does so speak in the words: διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. We must therefore be bold enough to draw the conclusion that He did not regard punishment as an adequate way of meeting the problem of sin. Punished though men might be, the moral situation had not been met. The stronger objection is that the difficulty is not fully met by His reference to the Divine forbearance, though we must not miss the suggestion of a Divine Love which waits for better things, unwilling to believe that hope is vain. The force of this objection must be frankly admitted. Perhaps the refusal to do this explains why Ro $3^{25f.}$ has so often been placed on the rack. St. Paul must be self-consistent at all costs, even at the expense of grammar! The truer exegesis is to recognize an uncompleted element in his attempt to solve a supreme problem of faith.

It is germane to the inquiry to consider how this part of the problem might have been treated. Several suggestions present themselves, and it is satisfying to find that they emerge elsewhere in St. Paul's writings. One is the thought that the saving work of God can only be displayed at a particular time in history, 'in the fulness of the time,' which can be known to God alone (cf. Gal 4^{4}). Another truth is that the work of Christ is racial and representative; and this thought St. Paul begins to work out in Ro 5^{12-21}, but is turned aside by his desire to insist that the free gift in Christ out-spans the trespass in Adam (Ro 5^{15}). A third suggestion, that the faith-relation is not subject to the limitations of mortal life, he does not make at all, except in so far as he approaches it in his hope of the restoration of Israel in Ro 11, and his plea that 'the gifts and the calling of God are without repentance' (Ro 11^{29}).

Finally, it may be noted that in his opening statement there are also rich thoughts left undeveloped. He asserts that the death of Christ shows that God is righteous, but beyond the hints conveyed in ἱλαστήριον, ἐν τῷ αὐτοῦ αἵματι, and διὰ πιστέως he does not tell us how this proof is made. The language used is enough to show that his thought is moving in sacrificial channels. None the less, it fails to come to full expression. Why is this the case? Why does he select a word so suggestive and yet so ambiguous as ἱλαστήριον?

The answer is that, for all his use of sacrificial language, he has not entered into the spiritual significance of the cultus as his younger contemporary, the *auctor ad Hebraeos*, entered. He is an ardent mission-preacher and an original thinker, not a philosophical theologian. Further, his emphasis upon the thought that it is *God* who set forth Christ as ἱλαστήριον makes it difficult to work out here the *Godward* reference implicit in his own terminology. That we are justified in saying that such a reference is implicit is shown, not merely by the terminology, but by his emphasis elsewhere on the racial and representative ministry of Christ (Ro 5^{12-21}). And if we ask what is the votive-gift of Christ, in virtue of which He is the 'means of atonement,' the answer, developed along Pauline lines, is that it lies in His obedience (Ro 5^{19}), appropriated by faith (Ro $3^{25f.}$), sacramental communion (1 Co 10^{16}), and sacrificial living (Col 1^{24}, Ro 12^{1}).

Problems of To-day.

VII. What is meant by the Social Gospel?

By Professor John M. Graham, M.A., Aberdeen.

The relevance of a discussion of this question can be seen when we place side by side two such characteristic manifestations of the life of the churches to-day, as the movement for 'moral rearmament' and the Oxford Conference of 1937 on 'Church, Community and State.' There is a very noticeable fundamental contrast between these. 'Moral rearmament,' on the one hand, relies upon a highly generalized ethical appeal to the individual, in abstraction from his social relationship, in an attempt to rise above the social strife of our times. Oxford attempted to apply Christian standards of judgment concretely to the network of fundamental social relationships in the midst of which the individual stands. 'Moral rearmament' quotes as its sponsors men of all political parties[1] (except the extreme left); while a man like Niebuhr, an acknowledged leader of the Oxford Conference way of thinking, enters into the heart of the political conflict, and in his vigorous and clear-sighted periodical, *Radical Religion*, takes definite sides on day-to-day issues. One movement repudiates the Social Gospel as tried and found wanting; the other gives Social Gospel a more concrete and sharply defined meaning.

In the following article I attempt a discussion simply of the various meanings of Social Gospel, with a view to showing how the interest that inspired the Oxford Conference on Church, Community and State, and inspires *Radical Religion* is necessary to an integral Christianity.

(1) *Utopianism.* From time to time, and especially in times of great social change and disorder, men have visions of an ideal society, such visions as are set down quite briefly and simply in Is 11 and Mic 4, or described very elaborately in Plato's *Republic* or Sir Thomas More's *Utopia*. These visions are not based on an analysis of the actual trend of history[2] although they may be accompanied, and generally are, with a severe criticism of existing social life.[3] They are purely imaginative descriptions of an ideal social condition of mankind.

It may be that the authors of such visions think of this perfect society as the climax of human history, although this is not evident in More or Plato. The nineteenth century was particularly attracted by the idea of such a culmination of history. Two influences made it more natural for the nineteenth than for any other century to think of history in terms of progress. The first was the actual progress of that century especially in discovery and invention. The second was the theory of evolution, envisaging the past as the arena of an immense progress. The name *Utopianism* I give to the view that this progress will one day arrive at a perfect human society and that our life now has meaning as a preparation for that future perfection. The real subject of realization in this theory is the species, *homo sapiens*. Most of the race will perish imperfect; and the individual can have only a derived importance as one who has striven successfully to bring to pass the perfection of the species.

This Utopianism has possibly never been held in a pure form. It has no real basis in biological theory, which can tell us nothing about the remote future. Moreover, men cannot live altogether for a future so remote. Yet the nineteenth and early twentieth centuries were greatly influenced by some such view; and this influence reached the Christian Church. This is indeed one form of the 'social gospel.' Implicit in Utopianism is some kind of theistic belief.[4] Christian Utopianism makes this belief explicit, and takes Jesus' teaching (as opposed,

[1] *E.g.* letters have been published over the names of members of all the Parliamentary parties (except Communist), and on p. 44 of 'Moral Rearmament' booklet, there are set down side by side telegrams of approval from Chiang-Kai-Shek and from Prince Konoye (then Prime Minister of Japan).

[2] That they are not based on actual social trends may be illustrated from the Isaianic vision (ch. 11) of the transformation of the animal world, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid,' etc.

[3] This is conspicuous in the prophets. More has some very severe criticisms of the perverted justice of his times, which first made men poor by driving them off the land, taught them by the example of the rich that wealth and show were highly desirable, and then punished them inhumanly for even petty theft (*Utopia*, Everyman's ed., 20–24).

[4] Very much *im*plicit in many Utopians, of course. But it seems to me there is no other source for Utopian hopes than the conviction of a purpose in the universe, as it affects man.

for example, to Plato's or More's) as expressing the principles of a perfect human society.

It is easy to travesty this long-sighted Utopianism, with its eyes on distant horizons, and its blurred vision of immediate realities. The simple faith in ideal laws and constitutions which accompanies the Utopian outlook has been badly damaged by the fate of the Prohibition laws in America, and elsewhere, of the Weimar Republic and of the League of Nations. Utopianism is weak in its concrete social analysis, takes too little account of the dominating influence of economic factors in social progress and is superficial in its estimate of evil in man.

Yet if Plato and More and Isaiah can give us very little help in respect of immediate policies, their dreaming serves always to rebuke our present imperfections, and inspires us to renewed social endeavours.

(How far this 'social gospel' is Christian is a question worth asking. It clearly has much in common with certain elements in the Messianic tradition. Until Jeremiah, the hopes of the Jews were centred upon the nation as a whole. It was with the people as a whole that Jehovah had entered into covenant relations, and in times of impending or actual national disaster the prophets and others dreamed of a perfect theocracy, with a descendant of David as the vicegerent of God. In the New Testament there is much prominence given to the 'last things,' the glorious winding-up of history in which the Kingdom of God will be triumphantly established. But this eschatology is only superficially like the Utopian.

It is not the culmination of history so much as the end of history, the judgment of history. It is not established by the age-long toil of successive generations of men, gradually eliminating evil and building up an enduring terrestrial structure of good. It is established by God, in face of the continuing sin of men, and not upon the earth as we know it, 'for the first heaven and the first earth were passed away.')

(2) *Materialism.* The progress of science has awakened man to the immense possibilities of human improvement that come from the command of the resources of Nature. Man can live in greater health and comfort, in a wider and richer social environment, with more security, more free from fear and less burdened with toil, if he lives in a modern building, has the use of motor cars and telephones, of modern antiseptic and anæsthetic surgery, and the advantages of mass mechanized industrial production. Very few men have at any time believed that increase of material goods is in itself a bad thing,[1] and throughout the last t hundred years there has been an enormous a successful concentration of human energy upon t task of increasing their supply.

Karl Marx, as I understand him, took this des for the material means of life as the dominant fo in social development. He said that social stitutions at any time were determined by the wa in which men produced wealth. The desire of m to produce more wealth for themselves leads changes in the methods of production, and these turn lead to changed relationships between men a so to changes in the social institutions that expr these relationships. For example, feudalism w social institutions based on land tenure gives pl gradually to capitalism based on the tenure movable properties. With the increase of int national trade and the development of manufactur (especially of power machine production), soci power passes to a different set of men. On t labour side serfdom passes at the same time in wage labour. These changes take place because t new social forms provide a better opportunity f the increase of wealth.

Marx gives a detailed analysis of history support his view and shows very convincingly ho the next stage in social development will be reache when the system of capitalism, free enterprise a wage labour has developed to a point where it is n longer able to increase its productivity. This poin as he describes it, corresponds in a remarkable way with the stage we have now reached: the stage which there are enormous concentrations of capita and especially of financial power, recurrent crise increasing competition, growing unemployme and deliberately restricted production, to increas prices and ensure profits. At this stage it is nece

[1] A thoroughgoing Hinduism or Buddhism wou condemn increase of wealth as involving more comple attachment to the world of deeds, which is the world perpetual rebirth.

[2] One contingency Marx did not foresee—the emer ence from capitalism of fascism. He envisaged t gradual disappearance of the *petite bourgeoisie*, the sma owner of capital or land working by himself or with few assistants. This class has, in fact, expanded eno mously, if we include within it the salaried worke managers, under-managers, technicians, school a university teachers, doctors, civil servants of the high grades, lawyers, ministers, etc. etc., and fascism ha relied very much on the support of those midd classes. The social analysis of fascism is not comple as yet, and is not easy, but the importance of th middle classes in it is certainly great and probably pr dominant.

sary, if maximal productivity is to be assured, that there should be a radical change in social institutions. Methods of production have outgrown the old social forms of capitalist democracy; in particular the private ownership of the main means of production (capital and land) must give way to public ownership, and the State dominated by the private owners of capital must give place to the classless State.

Marxism begins at a very different point from the Utopians, namely, from actually developing society; and Marx keeps his eye all the time upon the really operating factors of social change, or some of the most important of them, at least. He is a strong critic of Utopianism, although there is something of the Utopian in his own vision of the classless society. After a period of dictatorship by the proletariat, when the society has been firmly established, the State with its coercive power will wither away, and the dialectic movement of the prehistoric period in which we live will cease. History will begin when men are really free to exploit to the full the resources of Nature, in a society without classes. Marx takes evil seriously in so far as he expects strong opposition from those who benefit by the existing social organization to the revolutionary changes needed to improve the general lot. But he grossly underestimates the reality of evil when he imagines that the State will be unnecessary in an economically classless society.

The fact is that Marxism is too simple. Marx had his eyes too exclusively on broad social phenomena, too little upon the individual. The peculiarity of his social theory is that it makes a tremendous simplification of social phenomena by its hypothesis that the dominating motive of human life is the desire for increase of wealth. Given this assumption, his view of the class structure of society may very well follow. And that his analysis is broadly true as it applies to men as they actually are, is very hard indeed to deny in the light of the broader movements of history since his day.

We shall discuss later in what ways his theories are modified by Christianity. Let me remark here, (1), that Christianity has always recognized man to be evil, and may therefore acknowledge a substantial truth in his analysis of *actual* human society, without for a moment conceding the main materialist assumption that man cannot but act in this way; (2), that there is a highly important truth in the Marxian claim that the poor, in being deprived of the material means of life, are being thwarted and destroyed. There is, in fact, a kind of Christian materialism—a recognition that the spirit is embodied, and that our spiritual needs cannot be satisfied in isolation from our bodily needs. The whole Hebrew-Christian tradition, indeed, goes further, and sees in the body and the material world the medium of spiritual expression. This Christian materialism goes back to the first chapter of Genesis, and gains emphasis in Old Testament prophecy and in Christ's compassion for the physically diseased. It has been expressed through the Christian centuries in various ways, though not always nor everywhere with the same conviction, and to-day we find its expression in the medical and industrial sides of Christian missions, in social service, and in a demand that the State shall use its power for the relief of poverty and the mitigation of its effects.

Here, then, we have another meaning for the 'social gospel,' the message of which amounts to this, in principle: that we are embodied spirits, and need a sufficient material medium for the expression of a spiritual life; that many millions have a serious material insufficiency that by providing them with sufficient material wealth their spiritual development is directly assisted, and that it is therefore the duty of individuals and of society, as a whole, to arrange for a redistribution of wealth by the means that will best ensure the elimination of poverty.

The 'gospel' note in this view is, of course, to be found in the claim that an increase of material wealth is for many people a direct and substantial help to spiritual development.

(3) *Social Morality.* British Socialism (in contrast with European Socialism) has never accepted the Marxist materialist analysis of history. It has gone on the assumption that men can be moved by other motives than self-centred desire for the increase of their own wealth.[1] It has believed it possible that the rich who benefit from the present social structure may be persuaded in the interests of justice and out of regard for the welfare of others to give up their privileges and assist in the establishment of a socialized State. It has believed in the possibility of a gradual and voluntary development of capitalism into socialism, without the necessity for a final clash of class interests. It has likewise recognized that the solidarity of the workers themselves, and especially their international solidarity,

[1] It is difficult to see how Marx could reasonably expect the workers to combine for the overthrow of capitalism, involving much self-sacrifice on the part of individuals among them. Marxism has no explanation for its greatest hero, Lenin, whose life is a miracle of unselfish devotion to an ideal cause.

does not follow automatically from their common unprivileged condition, but must be achieved by an appeal to moral principle. Moreover, it has recognized that the operation of a socialized commonwealth would not be possible without a strong moral foundation, and takes the evil in men more seriously than Marx by allowing for the continued existence of the State in a socialized community.

It takes the evil in man more seriously and takes the good in man more seriously too. Thus although it has sometimes attacked churches, and especially State-established churches, it has never attacked the Christian religion.

Moreover, it has regarded other goods than increase of wealth as important, being concerned, for example, to maintain the greatest possible degree of individual liberty in any social changes that may be necessary, and to establish in the region of social action the moral principles that are generally recognized to be valid for individual life.

It is at this point that we reach the third definition of the Social Gospel. This is based on the recognition of the fact that men live and act continually, not as individuals but as groups. The nation-state, for example, acts continually as a corporate personality. Modern industry is not individual but corporate, and decisions in it are continually being made by or for corporations, or groups of some sort. The third kind of Social Gospel is simply the claim that all corporate decisions must be taken in obedience to the moral obligations that are recognized for individual life. That does not mean, of course, that a State or any corporate body can act merely as an individual does. There are ways of moral action appropriate to a State and not appropriate to an individual, or even to a different social group, such as a church or a club. The most obvious example is the use of coercion, which is one of the characteristic features of the State.

But all forms of institutional life, the Social Gospel claims, must be so formed as to express in an appropriate way the moral law.

Those who emphasize the importance of this Social Gospel declare that man's corporate life contradicts in a serious way and at many points the principles *widely*[1] accepted for personal life. Men are expected, even forced, to do things as members of a corporate body, *e.g.* an industrial or commercial firm, or a State, that outrage the principles upon which they conduct their individual life. The Social Gospel asks men so to mould their institutions that in them can be expressed the same moral convictions as they express in their private and individual life. What would be achieved, for example, through socialization of industry or finance would be not primarily an increase of production and the material standard of life, but more human relationships and an improvement in the moral standard of life. The latter objective comes first in importance, 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.'

I have tried consistently to contrast the *individual* with the *social*, rejecting time and again another word that came continually to mind—namely the *personal*. The social order is all too impersonal as it exists to-day. (It treats men as labour units and turns them off when they cannot be profitably employed. It encourages the increase of population because human energy counts in war, and population means *power*.) But the right kind of social order is a *personal* order, that is, a society in which real human needs are the first and last consideration, and every human being counts as a *person*.

Of these three meanings of the Social Gospel I take the first to be doubtfully Christian and not important. We cannot be properly concerned with the remote future: we must leave that in the hands of God.

The second meaning is very important. Poverty is not necessarily but is very frequently a serious hindrance to the spiritual life. Unemployment over long periods, and gambling, go hand in hand, to take one example.[2] It is a very urgent part of the Church's work to-day to remind this nation of its two millions of unemployed. Poverty is far beyond the power of private benevolence, as we know, and the determined action of a moralized State power alone can deal with it.

But more important than either of these meanings by far is the third meaning of the words Social Gospel—truth and justice and mercy as the guides of our corporate decisions. The Social Gospel is not an alternative to 'the gospel'; it is part of it, part of the *integral claim of God to the sovereignty of life*. It is not a Social Gospel we contend for, but an integral Christianity.

We hear too often in these days of theological reaction that the Social Gospel has been tried and has failed. The failure of men to accept the gospel is not the failure of the gospel. At the present time, the sphere in which the most important moral

[1] Moral principles must, of course, be widely accepted before they gain expression in institutional life.

[2] Excessive wealth for exactly the same reason (that it usually leaves a man with a great deal of idle time) has similar effects.

decisions are being taken is the political and economic sphere, where decisions are not effectively taken except by groups. Some appalling decisions are being taken, in other countries and in this one. Our corporate life is now hardening into ugly shapes. The social background of life as it is now developing will make it increasingly difficult for a man either to believe or to practise the Christian way of life. The Social Gospel has to-day a quite special urgency.

Literature.

THE BOOK OF JOB.

There is always room for a fresh study of the Book of Job, especially when its author brings to his task not only learning but also literary sense and spiritual insight. We may thus welcome *The Book of the Ways of God*, by the distinguished American scholar, Professor Emil G. Kraeling, Ph.D. (S.P.C.K.; 10s. 6d. net). Here is a work by a man thoroughly competent to deal with a subject on which he has meditated for many years, and its treatment is fresh and original. The general position is that the book as it now stands represents the final stage in a long process of growth. The normal analysis of the book assigns it to two main strata; one is the old prose story, of which only the beginning and end have been preserved. The other is a poem in dialogue form set in the framework of the folk-tale, from which it has displaced an original conversation. Certain passages, notably ch. 28 and the Elihu speeches, are usually regarded as due to later hands. But Professor Kraeling's analysis goes far beyond that commonly accepted. He finds, for instance, that the prologue is so far from being a unity that only 2^{11-12} can be regarded as original. Within the dialogue there is a combination of different elements, some lyrical and some argumentative, which exhibit certain discrepancies of form and outlook. The picture of Job presented in ch. 21, for example, is quite irreconcilable with that which culminates in ch. 19.

Dr. Kraeling's work is not a commentary, though, naturally, there are frequent references to the text. There are chapters on the background and the general purpose of Job. One chapter deals with the views of the three friends, and another with the part played by Job in the dialogue, while the 'independent discourses' of Job, for example chs. 29–31, are treated separately. A special chapter is given to the purpose of the original dialogue, which, of course, involves the critical reconstruction of the book's nucleus, and another to the meaning of the book in its present form. There is a conspectus of the materials used in the Book of Job, which might have been even more useful if the various strata had been distinguished by different types or by some other device. There is a good bibliography (from which, however, we miss McFadyen's work) but no index.

A detailed account of this stimulating and challenging work is impossible, but certain general remarks may be made. The discrepancies which lead Dr. Kraeling to his analysis are more keenly felt by him than by most readers, who would probably prefer to regard them as natural to a poet writing under high emotional tension. Hence the case for the rather elaborate analysis has too subjective a basis. To treat the speeches of the friends and of Job separately is to miss the delicate articulation of the book. The friends are stationary and Job moves forward, yet more than once it is something said by one of the friends that makes the progress possible. Ch. 3 is a mere cry of pain; the *problem* is not raised till Eliphaz reminds Job that his sufferings are God's doing. Bildad insists that God is 'righteous,' and the conception, with its double aspect, forensic and ethical, becomes the determining factor in Job's thought. We cannot follow Dr. Kraeling when he denies the distinctive character-drawing of the three friends. It is true that they present exactly the same theological view-point, but the difference between the mystic, the scholar, and the mere dogmatist is clearly drawn at the outset. The apparent conflict between the triumphant faith of ch. 19 and the scepticism of ch. 21 may well be due (as Duhm insisted) to the fact that Job's problem has both a personal and a general aspect. Only when the sufferer is sure that God is his friend can he approach the wider question with any detachment of mind. Further, the personal problem finds a solution in ch. 19; why, then, is it necessary for God to appear at all?

Why the passionate demand for an explanation? It is true that the personal and the general both enter into Job's final appeal, but that is inevitable in the circumstances, and it is to be observed that Job's submission is rendered psychologically possible by the solution of the former question. We may doubt whether he would have repented in dust and ashes if the theophany had immediately followed ch. 7.

But failure to agree with Dr. Kraeling need not detract from our appreciation of his work. He writes with the learning of a scholar and the instinct of a poet; his language is full of metaphor and his style clear. He does not overburden his book with references to his predecessors in detail; the expert will easily identify them and the non-expert will not be interested in them. The volume is enriched with eight plates of the Job pictures by William Blake, and the general standard is in harmony with the work of the artist. Especially to be welcomed is the conclusion of the whole matter: however great may be the pressure of a spiritual problem, it vanishes when a man has really entered the presence of God; there the questions and difficulties of human life are completely eclipsed by the glory of the Almighty.

A CATHOLIC PHILOSOPHER OF RELIGION.

True Humanism (Geoffrey Bles; 10s. 6d. net), by Jacques Maritain, is a topical work in the sense that it is written in full view of the present grave menace of Totalitarianism, whether Soviet, Fascist, or National Socialist, to the Christian order. But the work is so wide in its historical sweep and so penetrating in its philosophic insights that it far transcends mere topicality. It commends itself also to the reader by the clarity, directness, and logical quality of the style, which are evident even in the translation (which is from the practised and competent hand of Margot Adamson).

Maritain has already won for himself an influential place among Christian philosophers of religion, and his contributions are appreciated far beyond Catholic circles. In this work we find him rallying Christians to their proper tasks and, despite the desperateness of the present outlook, sounding a strong note of hope for the future. As he visualizes the situation of to-day, he observes the bankruptcy of the liberalistic humanism (or the humanistic liberalism) which attained so much force and influence in the latter half of the nineteenth century, but which is now so largely shorn of the support it found in the Christian religion. If liberalistic humanism must be as it were written off, what hope is there of the Christian religion stemming the tide of the new paganisms?

The dialectic of modern humanism leads us, says Maritain, to the two pure alternatives of atheism and Christianity; but a Christianity in which it is not the God of the philosophers who is acknowledged but the living personal God of religion, and in which it is not in himself but in God that man is centred, knowing himself as a sinner who is dependent on God for regenerating grace. In short Christianity must strike the note of theocentrism (as distinguished from humanistic anthropocentrism).

But here Maritain makes a further distinction. It is the distinction between two kinds of theocentrism, the reactive or archaic and the progressive. Barth, as he contends, stands for the first type. The Barthian position is described as anti-humanist inasmuch as it demands the annihilation of man before God. It is a return to the 'pure pessimism' of primitive Protestantism. 'Hence what we can call the drama of Barth himself. He wishes to hearken only to God and he wishes only to hearken to God: he rejects and misconstrues the instrumental character of the human in the Church. Yet when he speaks, and most of all when he speaks in order to proclaim that man must only listen to God, it is he himself that speaks, he himself that is heard, and it is his personality which moves and stirs the listeners.'

As against the Barthian position Maritain would set the other pure Christian position, that of Catholicism, 'whose intellectual arms are supplied by St. Thomas.' He would summon Christians not to jettison the 'humanist' truths which have been disfigured by four centuries of anthropocentric humanism but to save them. Christians should be 'integralist.' Indeed this word 'integralist' is the key-word of the book. It is for Christians to reconstruct the forms of life built up in an atmosphere of dualism and anthropocentrism and thus to prepare the way for a new age of civilization.

The standpoint well appears in the following: 'For this new epoch in the history of Christian culture the creature will neither be belittled nor annihilated before God; his rehabilitation will not be in contradistinction to God or without God, but *in* God. There is but one way of progress for the history of the world, that is, for a Christian order, howsoever it may be otherwise: that the creature should be truly respected *in* his connexion with God and *because* he is totally dependent on Him;

humanism indeed, but a theocentric humanism, rooted in what is radical in man ; integral humanism the humanism of the Incarnation.'

We have only been able to touch the fringes of this notable work. But we commend to Catholic and Protestant alike this great writer's vision of a new Christian order, and his summons to all Christians not to be content merely 'to please those devils which seem to us a little less evil than the others,' but to look to a resurrection of the forces of the soul.

NEW TESTAMENT UNCIAL MANUSCRIPTS.

The Principal Uncial Manuscripts of the New Testament, by Professor W. H. P. Hatch, Ph.D., D.D., D.Theol. (Cambridge University Press ; 50s. net), is a beautifully produced volume and will be a joy to all serious students of the New Testament text. Dr. Hatch, who is already well known for his two previous paleographical books on the Greek Manuscripts of the New Testament at Mount Sinai and in Jerusalem respectively, has now given us facsimiles of seventy-six Uncial Manuscripts of the New Testament, dating from the third to the twelfth century, most of which he has himself seen and examined. All the known papyrus fragments that can be confidently assigned to the third century (and also the recently published early second century fragment of St. John) are included. There are reproductions not only of all the best-known codices — Vaticanus, Sinaiticus, Alexandrinus, Bezae, etc.—but also of many less known manuscripts, many of which are inaccessible and have not been previously reproduced, and even of one ninth century Gospel manuscript at Tiflis hitherto not generally known to scholars.

The facsimiles are beautifully produced from photographs which have been specially taken, except in one or two cases when access to the original document was found impossible (of one papyrus fragment it is stated that 'the librarian has not been able to find it!'). Dr. Hatch has taken great care to reproduce from each manuscript as clear a page as possible, his choice being determined (rightly in a paleographical work) by legibility rather than the interest of the readings presented. Facing each plate is a concise but detailed paleographical description of the manuscript in question with notes on the size of page, number of leaves extant, columns and lines to the page, character of the writing, use of stops, accents, and breathings, contractions for the *nomina sacra* ; the type of text represented is stated, note taken of specially interesting readings, and reference made to standard authorities for fuller information.

Ten concise introductory sections give the essential facts concerning Greek paleography. We have interesting notes, with a handy collection of technical terms, concerning writing materials, the development after the 'roll' of the 'codex' or 'book' form (was it first actually used by Christians ?), and the evolution of the various types of Greek writing. Indeed, not the least valuable feature of the book is that the admirable selection and arrangement of material make it easy to trace the development of Greek Uncial writing over a period of a thousand years. It is needless to add that the book is marked throughout by the meticulous scholarship we expect from Dr. Hatch. It is much the most complete collection of facsimiles ever published in this field and one for which New Testament scholars will be grateful, not only to the learned editor, but also to the Foundation which made its publication possible. We hope and expect that Dr. Hatch will soon give us a companion volume on the New Testament Minuscules.

A SYMPATHETIC CRITIC.

A book of considerable power and insight has been written by Professor Louis Arnaud Reid, D.Litt., and entitled felicitously *Preface to Faith* (Allen & Unwin ; 6s. net). It has many admirable qualities. It is extremely interesting, it is written in a cultured and attractive style, it is candid and wholly sincere. The writer is not a theologian. He is, it appears, a teacher of philosophy, though one has to explore the book to find this out. He is therefore to some extent a 'detached' inquirer. And detachment is essential to fair criticism. But even more essential is sympathy. And Professor Reid has both these qualifications.

His aim is to discover the essentials in Christianity and to separate these from the non-essentials. And it may be said at once that he does believe in essential Christianity. 'The most critical scrutiny of which I was capable in the time and circumstances,' he says, 'has convinced me more and more of the absolute and unassailable truth in the permanent elements (or in what seem to me to be permanent elements) of Christianity. The method of philosophic doubting has left me with far fewer doubts at the end than at the beginning, and it has actually brought to birth new convictions which I now believe at any rate to be grounded in nothing less than the truth.'

This is satisfactory from the Christian point of view. And it is even more satisfactory when one finds that there is a real sense in which the writer believes in the Incarnation and in the Atonement. 'A merely humanitarian view of Jesus . . . does underrate the transcendent and irruptive element in Christianity and the contrast between the holiness of Jesus and the weakness of the rest of human beings. . . . It is possible to hold that in the person of Christ a unique quality of divinity (not of *being* God) is realized, and that Christ had a relation to God enjoyed by no one else.' The writer's view of Atonement is very much identical with the 'moral' interpretation.

This may be called the 'essential element.' The non-essentials, which the author rejects, are the Virgin Birth, the bodily Resurrection, and, generally, the miraculous, though he would possibly demur to this last word. For to him the world is full of God, and the divine is to be found everywhere and in man especially. With regard to the 'sinlessness' of Jesus, he says, we have not sufficient data to come to a conclusion, though his view on this point is not very far from the Catholic faith.

It will be seen that Professor Reid's book is one of real significance. On the whole, it is positive and constructive. Orthodox readers will no doubt receive some shocks from the candour and the searching challenge of the writer. But they will be in contact with a singularly winning personality which is at the same time definitely Christian, and nothing but good can come from an inquiry so fearless and so really religious in its spirit and aim.

WHITHER ARABIA?

Whither Arabia? A Survey of Missionary Opportunity, by Dr. W. Harold Storm (World Dominion Press; 5s. and 3s. 6d. net), is the latest in the valuable series of surveys of various countries 'from the standpoint of the Kingdom of God' that this Press has been issuing in recent years. Dr. Storm, who carried out the survey, is a medical missionary of the Reformed Church in America, and himself one of the small group belonging to three churches and to three lands—America, Denmark, and Scotland—to whom has been entrusted the evangelization of Arabia. There are only four centres (if we include Sheikh Othman under Aden) from which mission work in this great area is carried on. (Dr. Zwemer in his Introduction omits Koweit from this last, but includes Basra which belongs to Iraq.) The difficulties of the situation make it inevitable that the method mainly made use of is that of medical work, and so we find that in the four stations there are eight hospitals. It does not take long, accordingly, to survey what is actually being done for the extension of the Kingdom of God in this land that is so central in its importance for the whole Islamic world.

The book, indeed, devotes the greater part of its space to a valuable account of the land and its people and their religion, and to some attempt to answer the question of its title, *Whither Arabia?* How slow the pace of advance may be expected to be, if the future is as the past has been, is indicated by the fact that in the whole area there are only twenty-three baptized converts. At the same time the future need not be what the past has been. 'Possibilities exist,' Dr. Storm tells us, 'for unlimited itineration.' The peace and order that the rule of Ibn Saud, whom Dr. Storm calls 'the greatest Arab figure in the twentieth century,' has established make possible at the present time such medical tours as Dr. Storm has in mind. Thus, for example, in the Yemen, 'which has hitherto been considered one of the most closed of all parts of Arabia to anything savouring of missionary work,' Dr. and Mrs. Petrie of the Church of Scotland Mission have recently been invited by the Iman of that region to carry on medical work there for a period of years. Such facts as these should surely kindle hope. When the founder of the Mission at Sheikh Othman, the Hon. Ion Keith Falconer, died there in 1887 after two years of service and the Church called for volunteers to take his place, 'thirteen students in their final year at New College, Edinburgh, volunteered.' Would that happen in like circumstances to-day?

A REMARKABLE BOOK.

We have used the above words to describe *The New Testament Shortened*, by Mr. W. K. Lowther Clarke (S.P.C.K.; 4s. net). We have had many 'shortened' Bibles in the last ten or twelve years, beginning with the Cambridge University's 'Children's Bible' and going on with 'The Little Bible,' 'The School Bible,' 'The Bible for Youth' (not shortened), 'The Pocket Bible,' and others. But Mr. Lowther Clarke's achievement is by far the best. It is not the whole New Testament, but it gives us nearly all that matters. But it is not the content that is remarkable. It is the arrangement and the elucidations. We have most of the New Testament in the Authorized Version. We have the main results of criticism briefly and clearly given and in the right place, and we have an

intelligent presentation of the literature in a way that makes it full of a new interest and significance.

The plan of the volume is as follows: It is divided into twelve parts. I. tells the Christmas story. In II., III., and IV. the reader is introduced to the elements of modern critical study of the Gospels, II. being taken almost entirely from Mark, III. from Matthew, while IV. uses the special matter of Luke. In II. we have the ministry of Jesus, in III. the teaching of Jesus, and IV. tells how 'He went about doing good.' V. contains the Parables, and VI. and VII. selections from John and the Passion and Easter story. The story of St. Peter (VIII.) is used to bring together Gospels, Acts, and Epistles. Similarly, that of St. Paul (IX. and X.) links together Acts and Epistles. Finally, the life and faith in the Apostolic Church are described in XI. and XII.

Mr. Lowther Clarke expresses a modest diffidence as to the usefulness of his book in schools. He ought to be reassured. We cannot imagine any one, young or old, working through the New Testament under the guidance of this fascinating volume without gaining a new and deeper appreciation of the Christian facts. He will be greatly assisted by the excellent maps and charmed by the many illustrations which really add to the enjoyment of the text. We most earnestly hope that this book will be widely known and used.

BISHOPS AND POPE.

The coincidence of the election of a new Pope lends added interest to *The Church Universal and the See of Rome*, by the Rev. Henry Edward Symonds, C.R., B.D. (S.P.C.K.; 12s. 6d. net). The book is a review of the history of the relations of the Bishops of Rome to other Bishops down to the unhappy schism between East and West in 1054. Unfortunately, from a non-episcopalian point of view, the author begins with an attempted historical proof of his conviction that Episcopacy is the only true development from the days of the Apostles. He repeats in his own impressive way the familiar arguments which a Presbyterian will find to be unconvincing. Thus he quotes from Acts the recorded instances of Apostles laying hands on baptized persons, and is silent about the equally numerous records either of the Holy Spirit coming before baptism, or of no laying on of hands by Apostles at all. He assumes that the delegate-apostleships of Timothy and Titus are merely instances of a normal procedure. He assumes a 'College of Apostles.' He is far from convincing in belittling the evidence of Jerome as to the election of Bishops in Alexandria. He does not attempt to answer the objection that if Christians were meant for all time to be Episcopalians, it is singular that unambiguous injunctions should not have been given in the New Testament.

When we have said all that, we have cleared the way for an expression of our high appreciation of a scholarly book. The story is told of the steps by which the Bishop of Rome gradually became Pope, and of the long-continued struggle to maintain in face of his increasing autocracy the original equality of Bishops. From the first the Bishop of Rome was freely granted some sort of primacy, but he was only *primus inter pares*. The story is told fully, clearly, and we should say, finally, for it is extremely unlikely that any new facts will ever come to light with which Mr. Symonds is unacquainted.

The author has an aim in view with which we can fully sympathize. On what terms may we hope for the re-union of Christendom? Only by a return to the faith and order of the early centuries. It might be attained if the Vatican Council were reassembled —let us remember it was only prorogued—and if all Bishops, including Anglicans, were invited and true Episcopacy restored, the autocratic, absolute Papacy being surrendered. If Rome would only show some sign that such a scheme is even thinkable for her! Well, we shall see.

We are specially grateful that Mr. Symonds allows the word 'churches' to apply to non-episcopalians. That in itself is a step towards that re-union which we all long for.

SAMUEL TAYLOR COLERIDGE.

It is difficult to say to what extent Samuel Taylor Coleridge is even remembered in our time. 'The Ancient Mariner,' 'Christabel,' and 'Alph the sacred river' are still probably widely known, and some few aphorisms on religion or philosophy are quoted without clear recollection of who first uttered them. But it is likely that only a select few know very much of either the man or his work. He was a versatile genius whose lot was cast in one of the most interesting periods of history when a veritable ferment of ideas was abroad, when new philosophies, new theories of social order, new theories of poetry were being formulated. Coleridge's grandson made a great collection of data as to a very interesting life of the philosopher-poet, but published nothing. Mr. Lawrence Hanson, with access to these materials and all other material

available, has set himself to write a life of Coleridge of which the first volume is now issued—*The Life of S. T. Coleridge, The Early Years* (Allen & Unwin ; 21s. net). It is to be a full-dress biography and a critical account of all Coleridge's thinking and poetic art. This volume is self-contained. It brings the narrative down to Coleridge's removal to the Lake District. It is sumptuously illustrated. It is more than well written. The treatment is lucid, and the citations from letters written by, to, or about Coleridge are most interesting. We hope that the public demand for this first instalment will be such that the author will be encouraged and the publishers find it possible, to carry the 'Life' to completion.

The Rev. Dr. Russell Henry Stafford appears to have been somewhat of a peripatetic, having studied in seven or eight universities in the United States. This may have prevented him from sounding the depths of the great ontological and theological problems over the surface of which he sails with so great speed and assurance. In *A Religion for Democracy* (Abingdon Press ; $2.00) he defines his task as being 'to discover what type of theology will accord with the democratic norm of social organization.' He is an enthusiast both for democracy and for Christianity, with the emphasis on the former. Democracy is the norm by which Christian truth is tested and approved. Hence we have a democratic conception of God, 'a democratic doctrine of grace,' a rejection of apocalyptic as 'the very negation of the democratic hope of bringing justice to pass by achieving a rational balance of society and individuals through historic processes,' and a Kingdom of God which 'can properly be identified with the social order for which democrats strive.' One unpleasing feature of the book is the brusqueness with which great thinkers are set aside, and doctrines from which the writer dissents are often presented in caricature. But if these blemishes are overlooked there is here a warm commendation of the Christian faith and a burning zeal for social betterment.

With the co-operation of the B.B.C. the broadcast talks on church history are being published under the title *An Outline of Church History: From the Acts of the Apostles to the Reformation* (Allen & Unwin ; 4s. 6d. net). The second volume has just been issued and deals with the Middle Ages. The speakers were Father Martindale, Professor Owst, Professor Boase, the Very Rev. Dr. Selwyn, Professor Entwistle, Mr. A. B. Emden, and Mr. W. A. Pantin. In this particular section the monastic system (or what was called the 'religious' life) has a prominent place, and Father Martindale starts off with 'Hermits and Monks,' followed by talks on later developments of monasticism. Then come 'The Papacy and Empire,' 'The Eastern Church,' 'Islam and the Eastern Church,' 'Islam and the West,' 'St. Francis and the Franciscans,' 'The Rise of Universities in Northern Europe,' and 'The Dominicans and the Rise of Mediæval Heresy.' These lectures are designed 'to meet the wants of those who wish to fill a blank in their knowledge and to supplement the ordinary school history-book.' At the close of the volume there are directions for further reading, and questions for discussion. It should be added that the volume is edited by Miss Caroline M. Duncan-Jones who has herself done most useful work by her own writings on these subjects.

The Philosophy of Courage, by Mr. Philip Leon (Allen & Unwin ; 6s. net), is described in the subtitle as 'The Oxford Group Way.' It is indeed a 'philosophy of the Oxford Group.' The writer is a moral philosopher of distinction whose previous work, 'The Ethics of Power,' had a very favourable reception. In the Introduction to his present book he tells how he came under the influence of the Group Movement in 1935, and through that experience all things became for him new. In the light of this he has reviewed and revised his philosophy. The book is a piece of serious ethical writing which deserves the study of the moral philosopher as well as the religious teacher. There is much acute and penetrating psychological analysis in it, much wise moral teaching set down with vigour and persuasive candour. The emphasis laid on a change of heart as the essential need of the world and the only hope of social reform is particularly sound and timely. To those especially who incline to regard the Group teaching as superficial this book may be commended, but not to them only.

The nature of the marriage contract in early Israel is discussed by Professor Millar Burrows, Ph.D., in one of the monographs published by the American Oriental Society—*The Basis of Israelite Marriage*. The conclusion is that the basic conception was that of purchase, a payment of some kind being made to the bride's family by the bridegroom or by his representatives. The treatment of the subject is admirable, being clear, unbiased

and thorough. Pros and cons are carefully and fairly stated, due consideration being given to rival theories. Extensive parallels are cited from the practice of other Semitic peoples, and there is as much space given to Mesopotamian custom as to that of Israel. The literature on the subject has been exhaustively studied and is freely quoted; where the views of other scholars are rejected Dr. Burrows gives his reasons in full. The final conclusion is presented with due reserve, and the whole is entirely free from excessive dogmatism. It forms an ideal dissertation of the kind which handles exhaustively a single point of interest and importance.

It is clear that we must understand the background of the Scriptures, including their geography, history, language, and other characteristics, before we can interpret or appreciate them properly. The story of the Prodigal Son, the metaphor of the Good Shepherd, and other matchless utterances of Christ, have a decided Oriental character and complexion, and it is only by understanding the nature of this that it becomes possible to comprehend the true significance of His teaching. In *Biblical Backgrounds*, by J. M'Kee Adams, Ph.D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Kentucky (Broadman Press, Nashville, Tennessee; $3.75), we have a geographical survey of Bible lands in the light of the Scriptures and recent research. The author, who spent ten years in first-hand contacts, pictures in clear popular language the Oriental environment of the Biblical record, especially from its geographical standpoint. The countries and special areas that have entered into the Bible story and formed its natural framework are described, beginning with Abraham and Israel in the ancient world, and culminating with Jesus and the Apostles in the Roman Empire. The book, which was first issued in 1933, is a second edition revised and enlarged. It is a valuable aid in Biblical study and deserves a wide success. It needs further correction and alteration, however, if it is to accord with the latest results of excavation and discovery. No mention, for instance, is made of the Hurrians, whose far-reaching influence on Hebrew life and customs, is now recognized. The 'City of Nahor,' which has now been found from the Mari tablets to be distinct from Haran, is identified with the latter. The 'Horites' are still assumed to be a race of troglodytes. Too much dependence is placed on older literature dealing with the Biblical background. Apart, however, from such criticisms, the book forms an excellent guide in Biblical orientation, which is a necessary condition of proper Biblical study. It contains one hundred photographs from the author's own collection, as well as a Table of References, and a General Index.

To mark the quadricentenary of the English Bible the Cambridge University Press has published, on behalf of the Royal Society of Literature, a very finely printed edition of Tyndale's translation of *The New Testament* (21s. net) from the revised 1534 text. For the purpose of this reprint the British and Foreign Bible Society loaned their copy.

At the bottom of each page are given the variants in phrase found in Tyndale's 1525 Testament. For convenience also the more important variants are grouped in an Appendix. It is interesting to note that Tyndale uses the word 'love' instead of the A.V. 'charity' in the thirteenth chapter of First Corinthians.

It would be difficult to think of a more suitable and handsome way of commemorating the quadricentenary than that chosen by the Cambridge University Press to whom we are again indebted.

The Rev. Ernest A. Payne, B.A., B.D., B.Litt., the editorial secretary of the Baptist Missionary Society, has followed up his interesting little book on the pioneers of the B.M.S. in England and India by a second book, *The Great Succession* (Carey Press; 2s. net), which gives some account of 'leaders of the Baptist Missionary Society in the nineteenth century.' It contains ten biographical sketches, six of missionaries and four of notable supporters at home. Among the former the best known name is that of Timothy Richard of China, but others like Knibb of Jamaica, Saker of the Cameroons, and Comber of the Congo are worthy of commemoration for their heroic services. Secretaries and members of committee are not usually reckoned among the band of heroes, but their work may be equally valuable and devoted. This little book is sure of a warm welcome in Baptist circles, but it deserves the widest circulation, for the names commemorated should be known and honoured in all the churches.

Dr. MacDermott spent thirty years amongst the fishing folk of Newfoundland. He has now retired and has found time to write his autobiography—*MacDermott of Fortune Bay* (Hodder & Stoughton, 8s. 6d. net). It is a modestly written book, but it is obvious to the reader that few men would have had all those qualities which Dr. MacDermott possessed and which enabled him to lead an incredibly hard and spartan life for so many years. At College he took up the study of Spanish for it was his intention

to offer himself for mission work in South America. But when the call came to the College for a volunteer for Newfoundland the Principal selected MacDermott. 'Mac, you will have to go—you are fitted for it.'

MacDermott went to Fortune Bay as a Congregational missionary under the Colonial Missionary Society. He found that the Directors of the Society were in no way anxious to confine him to denominational work. They were concerned in the broadest way with the welfare of the people. MacDermott started home industries and laid the foundation of nursing services, besides directing the building of schools and a church. Much of his own time was spent in the hardest manual work. 'It is no easy thing to preach among a people in any country who live below the poverty line, for ever haunted by the fear of hunger and nakedness; more difficult to encourage energy and instil vision in face of opposition and criticism. To be able to work for a sufficiency that will secure a good standard of living and an old-age security is the due of every man, but it is not yet for the fisherman—not yet.

'The vision which will put first things first can only be made a reality to others by our being truly practical Christians. Only by our honestly living to establish our social life and the economic life of our country on the basis and example of Christ's life can suffering and poverty be swept away, and only so can the ideals of His Life—His Father's Kingdom come on earth as it is in heaven—be fulfilled. Without this economics fail and the people perish.'

A very useful volume has been added to 'The People's Library' in the shape of *The Books of the Prophets*, by Professor James Moffatt, D.D. (Hodder & Stoughton; 3s. net). The various oracles are arranged in chronological order so far as that can be determined or conjectured with probability. Dr. Moffatt has written a long explanatory introduction which occupies fifty closely printed pages, and which adds greatly to the value of the work. For English readers of the Prophets who wish to study them in their historical setting nothing could be more admirable.

An attractively bound popular edition of Weymouth's *New Testament in Modern Speech* has been published for 2s. net by Messrs. Hodder & Stoughton. It is the translation as revised by Professor J. A. Robertson, D.D., and which has been reset for this edition.

Miss Evelyn Underhill has published, through Messrs. Longmans, Green & Co., a translation of *Eucharistic Prayers from the Ancient Liturgies* (2s. 6d. net). The prayers are arranged in five groups corresponding to the successive phases of the Eucharistic action as found in all the great liturgies of the East and West: The Preparation, The Offertory, The Intercession, The Consecration, The Communion. In a concluding section there are prayers for each season of the Christian year. Miss Underhill has been assisted by two experts, one a classic and the other an authority on liturgical lore. The triumvirate has produced a very beautiful book that will enrich the private devotions of many readers and will satisfy all who find help and joy in the ancient classic prayers of the Church.

Christians in Action is a fine and heartsome title. It contains the 'Record of Work in War-time China,' written by Seven Missionaries and published by Messrs. Longmans, Green & Co. (2s. 6d. net). Each writer deals with a special area and the whole book gives a concise but vivid picture of conditions in China. The behaviour of the native Church under severe trial, the sufferings endured, the variety of relief work undertaken are set down in a simple and convincing way. No one can read the record without being at once enlightened and deeply moved, while there are occasional home-thrusts which should go to the heart of the Church in the West.

In *Our Great High Priest* (Longmans; 3s. 6d. net) that able and well-known writer, Canon Peter Green, offers a devotional and practical study of the seventeenth chapter of St. John's Gospel. It is his conviction that a rich reward attends the intensive study of Holy Scripture, and his hope that other writers will follow him in a similar treatment of other passages. We commend the book cordially to our readers. For the preacher in particular there is here much suggestive material. Nor is the book lacking in that scholarly quality we have learned to look for in this writer.

The Rev. Ronald S. Wright, M.A., F.S.A., has issued a second series of *Asking Them Questions* (Milford; 3s. 6d. net). The first series was so favourably received that a second was obviously called for. The questions in this series, like the former, cover a wide field. There are forty in all, beginning with—What do you mean by 'leading a Christian life'? and ending with the very modern question—Isn't 'listening-in' to a service as good as going to Church? The editor's method is to get eminent scholars and churchmen to answer one question each. This gives to the book great variety

in the treatment of problems, with perhaps a certain inequality in value. The questions, which originated in a Boys' Club in Edinburgh, are all sensible and to the point, while the answers on the whole are adequate though brief, and do honour to the intelligence of the questioners. This is a first-rate book to put into the hands of young people who are in perplexity about the Christian Faith.

Since 1914 Mr. William C. Irvine has been Hon. Superintendent of the Belgaum Leper Hospital. It is one of the forty or fifty homes in India in which the Mission to Lepers cares for about ten thousand out of India's hundred thousand lepers. On the medical side Mr. Irvine gives a number of encouraging statistics. In the last year for which figures are available over seven thousand of the cases showed improvement and about seven hundred and fifty patients were discharged. The title of the volume is *Twenty-five Years' Mission Work Among the Lepers of India* (Pickering & Inglis; 2s. 6d. net). Mr. Irvine tells us that he has been given full liberty to carry on the spiritual side of the work in the manner which he believes to be Scriptural. It is, indeed, the spiritual side of the work that is chiefly dealt with in the book. The conversion of many of the inmates is recounted. The first three were untouchables, and for some years this proved a stumbling-block to all the caste Indians. Two were at length baptized. At the Lord's Table the cup was passed to the first three (untouchables) but 'on it coming to the last two, *they both refused to take it*.' One of them said humbly, 'all our lives we have been taught to loathe their touch, and we simply couldn't take it. . . . We have got our feet in, have patience, in two months' time we will get over it, and come right in.'

How the Bible Came to Us is a booklet prepared by the Rev. Dr. C. W. Budden containing notes descriptive of the slides for three lantern lectures on the Story of the Hebrew Bible, the Greek Bible, and the English Bible. There are thirty-eight pictures to each lecture, and the notes are effectively done, brief and to the point, informative and up-to-date. The slides can be had from the Publication Board of the Church Assembly.

Down the Jordan in a Canoe, by the Rev. R. J. E. Boggis, M.A., B.D. (S.P.C.K.; 6s. net), contains the account of an expedition by the author and three friends in 1932. Less than thirty pages of the book, however, are given to the record of the actual journey, which though no doubt at times exciting and a venturesome undertaking for a man of seventy, was of no special significance. The first seven chapters of the book contain accounts of previous travellers and voyagers on the Jordan. Three chapters are devoted to the geology, natural history, and geography of the valley. A chapter is given to Bible references and the book concludes with some account of recent conditions. The whole is pleasantly written and contains in handy form a mass of useful information about this part of the Holy Land.

A very learned and instructive discussion of all aspects of the question of Apostolic succession will be found in *Presbytery and Apostolic Succession*, by Mr. H. Burn-Murdoch, LL.D. (S.C.M.; 1s. net). Dr. Burn-Murdoch is master of the literature and of the subject, but the weight of his learning has not destroyed the elasticity of his mind. His pamphlet is interesting as well as scholarly, and will appeal to all who appreciate a sane and competent handling of a subject that is apt to excite prejudice and partisanship.

We welcome a new edition of the late Canon Percy Dearmer's *Man and His Maker* (first published in October 1936). The paper and type are all they should be, and at 1s. (paper covers) this is marvellously cheap. The publishers are the Student Christian Movement Press.

From the S.C.M. there comes a popular edition of Kagawa's *Meditations on the Cross* (first published in February 1936). In paper covers it costs 2s. net.

In *Modern Humanism and Christian Theism* (Zondervan Publishing House, Grand Rapids, Michigan; $1.50) the Rev. Elias Andrews, B.A., B.D., has given us a very good book. He deals concisely but in an illuminating manner with Humanism past and present; types of modern Humanism; an appraisal of modern Humanism; and Humanism within Christian Theism. The book is not unworthy of the high praise which Principal J. S. Thomson gives it in a Foreword. We doubt if Buddhism can rightly be classed as 'humanism' (p. 19 f.) and we are sure that Mr. Andrews is wrong in representing the fall of Constantinople as the occasion of the Western world becoming familiar with the Classics (p. 36). These are small defects in an admirable book. Mr. Andrews is a young man. We shall hear more of him.

The Preacher's Use of Ezekiel.

By the Reverend J. J. Murray, D.D., Lexington, Virginia, U.S.A.

Probably no Old Testament prophet is more neglected to-day than Ezekiel. The average church member rarely reads his book. Christian ministers do not often preach from it, and when they do, it is usually by taking apart from the fullness of the context certain great verses of individual religion for an evangelistic emphasis. Even by the scholars of the Church Ezekiel has been given little attention, apparently because there were thought to be no critical problems of first-rate importance connected with the book. Only recently has the book come into prominence. Until 1930 the literature in English on Ezekiel was amazingly scanty. Now we have Canon Cooke's long-awaited volume in the *International Critical Commentary*, moderate in its views and thoroughgoing in the quality of its scholarship. The critical needs are now well taken care of, and it is time for the book to come into its own in private study and in preaching.

Probably no Old Testament prophet so much needs to be read to-day as Ezekiel, if he be read with understanding. One can sympathize with the neglect of the book if one opens its pages only to read casually, for there are in it such weird visions, such long passages of almost savage denunciation, so many prosaic pages of temple specifications, that it seems altogether apart from modern needs and interests. But that neglect seems strange when one reads the book as a whole and enters into the beauty of its picturesque and poetic language, the vigour of its spiritual insights, and the startlingly modern implications of its message.

Ezekiel was a prophet in dark days. His nation was in collapse. His people were in exile. His world was on fire. And he was suffering with his people. Whether his ministry was in Babylon alone, as the traditional view relates, or at Jerusalem alone, as the more drastic reconstructions have it, or, as seems more likely, at both places, his was the most sensitive soul in all Israel. In consequence he suffered more than any man among them, whether of the exiles sitting disconsolate by the Chebar, or of the people trapped in the beleaguered capital. He saw his beloved Jerusalem besieged and, because of the blindness of her people, ready to be destroyed. He saw the exiles, stupid and complacent, expecting a speedy return to a city that would soon be no more. He looked farther out and saw a world full of blood and fir As he brooded over the condition of his peopl and the state of his world his mind was confuse and his heart torn with anguish. 'How could suc things be? Where was God? What had becom of His promises?' It was hard to believe th God knew or cared. But it was impossible to go o living if God did not care and did not purpose som good for His people through all this shame an agony. Such anguish of spirit was natural enoug to so great a soul under conditions like these. Mor people to-day, if they were sufficiently in earnes would be saying, 'Where is God?'—not sayin it as many superficial moderns are doing on th tip of their tongues, but crying it out from th depths of their hearts. But because Ezekiel wa so great a spirit he could not rest in doubt. H not only brooded over his problems but wrestle with them in prayer before God. As he brooded and prayed God laid hold on him. Through th vision described in the first chapter, a vision strang beyond our modern understanding, God gave hi a message. It was a vision of the *Glory and Great ness of God*. Out of that vision he heard a voic speak to him. Before the glory of that vision an the awesomeness of that voice he fell upon his face It was more than his weak and sinful nature coul bear. But the voice bade him stand upon hi feet and listen. On through chapter after chapte the vision runs, and the meaning of God's word becomes clearer to him until it all takes point in a word that runs like a refrain through all his book The meaning of the vision and the purpose of all the dark things that are happening in his world is this—'And ye shall know that I am Jehovah.' God's purposes were not being thwarted. All things were working toward His goals. He is the Living Reality; the 'far off' God, far above man in His glory and greatness, needing nothing of His people; but also the 'near' God, concerned with His people's life and coming close to them both in His judgment and in His kindness, ready to guide them, if they will let Him, into righteousness and hope.

I. The preacher may well begin in his use of Ezekiel where Ezekiel himself began. The vision of God in ch. 1, clarified by the revelations that are unfolded in the succeeding chapters, is not a fantastic dream but the heart of the prophet's message.

(1) The book is above all a message of the

Majesty of God. The God revealed in it is Jehovah, the God of splendour, of ineffable glory, of a holiness as clear as the light about the sapphire throne, of a power above human comprehension—the God who in the presence of evil is a consuming fire—the God whose holiness is joined to a goodness that is unquenchable, and who, when the storm clouds of His judgment have rolled away, is a Shepherd to His scattered sheep.

(2) In the light of such holiness and majesty the prophet inevitably has a stern *Doctrine of Sin.* Sin before such a God is not just a mistake, unavoidable at times and lightly to be considered. It is not a stage of immaturity in the evolution of spiritual beings. Sin is a rebellion against the authority of God, a deliberate denial of the holiness that is God's nature. For the honour of His name, 'that it should not be profaned in the sight of the nations,' He cannot tolerate it.

(3) Two figures stand over against one another in the Book of Ezekiel—the majestic figure of God, and the unhappy figure of man. And in two ways they face one another. They stand far apart in God's judgment. They come close together in His mercy. Next to the idea of the majesty of God the most persistent idea, recurrent throughout the book, is that of *God's Judgment upon Sin.* The theology of the book is a *crisis theology.* Sin inevitably brings destruction. Israel thought that because Jerusalem was God's chosen City He could not desert it. God shows Ezekiel that just because it is His chosen City and because the people have sinned against His goodness He must desert it and wipe it out of His plan. And it is not Israel alone that God is judging. He is the judge of all the earth. The God of Ezekiel would not be God if arrogance and cruelty could go unchecked and unpunished. Over and over again—twelve times—against false prophets and untrue shepherds, against Egypt, Tyre, Sidon, Edom, Jerusalem, sounds that terrible word of God: 'Behold, I am against thee.' To Edom, as to other nations, comes a judgment suited to her sins: 'As I live, saith the Lord Jehovah, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee' (35^6).

(4) But the message of Ezekiel is not solely one of judgment. Out of the darkness there shines ever more clearly the *Hope for God's People,* the hope of individual repentance and renewal, the hope of a revival of religion and of prosperity that will issue in the City of God. It was a hope for which Ezekiel could not see the evidence in the world about him so plainly as he could see the evidence for judgment, but a hope clear to the eye of faith because it was based on the justice of God and attested by the goodness of God. While there is in Ezekiel little of the Messianic Hope in the strict sense of the word he has an insight into the heart of God which enables his faith to make the leap to some of the consequences of that hope.

II. We have thought of some of Ezekiel's leading ideas in the light of the book as a whole. There is a second way in which the preacher can use this book. In it he will find many striking texts and passages by which these ideas may be given vivid illustration in specific ways.

(1) First of all, before he even begins to preach to others, there is much that this book has to say to the preacher himself—much of challenge to do his duty as a minister of the Word courageously and at all costs, 'whether they will hear, or whether they will forbear' (2^7 3^{11}); much of warning, lest he forget or betray his high trust (3^{18}); and something of encouragement (3^{27}). Chs. 33 and 34, as also chs. 2 and 3, are the preacher's chapters.

(2) If the preacher prepares to speak on the *Nature of God,* always the greatest and to-day the most pressing of his themes, he will find many high passages in Ezekiel. In addition to the vision of the first chapter and the revelations of the chapters which follow closely upon that vision, there is space to mention but two others.

(a) *The Honour of God's Name* (20^{14}). 'But I wrought for my name's sake.' In his doctrine of God Ezekiel is a high Calvinist, although without the rigidity of logic that in that system too often extends even to its periphery. The nature of God, the heart of which is righteousness, demands that history exhibit at least in the long range the quality of righteousness. Even where God loves He judges, for, since there can be no true blessing except as the character of God is incarnated in human life, judgment is the necessary stage in the expression of His holy love.

(b) *No God without Righteousness* (20^{39}). Israel, or the modern world, can serve its human idols, if it will, but it shall no longer serve them in God's place, and it shall no longer link God's name to its profanities. The choice must be faced: God and obedience; or idolatry (modern Naturalism) and separation from Him.

(3) Ezekiel abounds in vivid passages that picture *Sin and Its Judgment.*

(a) *The Nature Worshippers* (8^{16-18}). In commenting on this scene 'where Ezekiel sees the elders turning their backs on the temple and wor-

shipping the sun,' Dr. Henry Sloane Coffin (*What to Preach,* 30, 36) finds it an ancient illustration of the modern 'cult of Naturalism to be found widely to-day among those reared to adore the spiritual God of conscience and redemption.'

(b) *Foolish Teachers* (13^{10-16}). With high irony Ezekiel portrays the spiritual leaders of his time who daub their walls with untempered mortar, so that God in His wrath must rend it with a stormy wind. What a picture this is of certain modern teachers who have left the Word of God to rear a facile system of humanism or optimistic liberalism, a wall which has already crashed in this day of God's visitation!

(c) *God's Verdict on Human Pride* (28^{1-10}). 'Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God . . .; yet thou art man, and not God.' That was said to proud Tyre, but what a message it is for Germany to-day, or for Russia, or for the complacent materialism and the nationalistic spirit that is also active in the life of Britain or America to-day!

(d) *God's Hatred of Social Injustice* (34^{17-24}). Here is another keen thrust of Ezekiel's bitter irony. In a book where social justice is not the dominant interest that it is in Amos or Micah, one is astonished to come upon a passage that is one of the most dramatic and impassioned pleas for human justice and brotherhood to be found in all the Old Testament. The fat sheep are both the privileged and heartless people and their comfortable and selfish priesthood. When the people of the Church neglect the needy, when even ministers are blind to social ills, God will both judge them and at the same time find other sources of succour for His scattered people. If the needs of men are not met within the Church, they will be met without the Church, and that to the final judgment of the Church. 'I myself, even I, will search for my sheep, and will seek them out,' and 'Behold, I, even I, will judge between the fat sheep and the lean sheep.'

(4) In Ezekiel the preacher will find many tender passages of *Mercy,* both individual and national.

(a) *The Pleading Heart of God* (18^{32} 33^{11}). Here is a revelation of the heart of God, a call to repentance, an offer of mercy, worthy even of the prophecy of Hosea. With a tenderness almost unbelievable against the dark background of most of the book the refrain rings out: 'As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his w and live.'

(b) *The Valley of Dry Bones* (37^{1-14}). In t strange passage, one of the few frequently used a sometimes misused passages in the book, the sa promise of mercy is given, but with a wider a national application. The nation, the Chu that is dead can receive new life from the Lord.

(c) *My Sheep* ($34^{10-16.\ 31}$). The God wh judgments fall with devastating force upon t hard of heart is also the tender Shepherd of th who need and trust Him. And here the gr chasm between God and man, which Ezekiel consistently pictured, is bridged by the love God for those who are His own and who will rece Him.

(5) *The Messianic Outlook,* if this term may applied to Ezekiel's teaching, has in this bo both its limitations and its beauties.

(a) Of the *Messianic Hope* in its strictest ser there are, as has been noted, only dim hints (34^{2} $37^{24f.}$ $17^{22f.}$ (?), and the difficult verse in 21^{27}). B at the least Ezekiel had the feeling that the revi of religion and the restoration of prosperity whi he foretold could not be complete without t leadership of a glorious personality who would Jehovah's prince and representative among t people. So incomplete is all prophecy apart fr Gospel! And thus can no man preach Ezek except as lighted up by the New Testament.

(b) *The New Heart and the Everlasting Covena* ($11^{19.\ 20}$ 36^{25-27} 16^{60-63} 37^{26}). In these expressio Ezekiel takes over Jeremiah's ideas and develo them in his own way. Here are the conditions of permanent peace between Jehovah and His peo and of a lasting hope for men. And these conditio come only as the gift of God. Israel, and we, c only hold out empty hands to the God wh goodness fills them. As Dr. A. B. Davidson h pointed out, Paul fills in Ezekiel's outline with l record of the gifts of the Holy Spirit to the redeem life.

(c) *De Civitate Dei* (48^{35}). To a spirit such Ezekiel's no measure of material blessing can itself be either abiding or satisfying. Man's tr home is in God; man's true happiness is fou only in fellowship with Him. The prophecy whi began with the vision of God must close with t assurance of God's redeeming presence amo His people. 'And the name of the city from tha day shall be, Jehovah is there.'

In the Study.

Virginibus Puerisque.

'Through Perseverance . . . '

By the Reverend S. C. Crowe, Blockley, Glos.

'He endured, as seeing him who is invisible.'—He 11^{27}.

Lindbergh, Kingsford Smith, Scott, and now a new name to the list of flying heroes—the name of Alex Henshaw. Twelve thousand miles in 4 days, 10 hours, 16 mins.—that is the record time taken by young Alex Henshaw flying from Gravesend to Capetown and then from Capetown to Gravesend. Even in these days of record breaking this fast flying amazes us. A great adventure!

We can think of this flight as a *triumph of endurance*. On arrival at Capetown Alex Henshaw was so tired that he had to be lifted from the cockpit of his machine, and again on arrival at Gravesend he was far too tired to get out of the plane unaided. 'Too tired to smile' was the caption of one photograph, while another picture showed his friends having to hold up Henshaw's arm in acknowledgment of the cheers. On both journeys the pilot had to fight fatigue in himself and storms without—yet he kept on and on and on till the goal was reached. We shall find in our journey through life as we grow older that progress will not be made unless we are prepared to endure hardness and to face up to difficulties. When the Apostle Paul was writing to his young friend Timothy he said, 'Endure hardness as a good soldier of Jesus Christ.'

Before Alex Henshaw started his flight he had to count the difficulties. He knew the possibilities of danger and disaster. He reckoned on sleeplessness, on long, cramping hours in a tiny cabin, on the chances of engine failure over forest, desert, or sea, on headwinds to whittle away his speed, and on low clouds to obstruct navigation, and yet in the final stages none of these things mattered so much as an aching head and the discomfort of a damaged and bleeding nose. On the last stage of his flight, he was so badly thrown about that his head occasionally struck the cabin roof and the blows made his nose bleed. It was the unexpected difficulty which brought the greatest discomfort and imposed the greatest strain. That is true of our life too. Some dangers and difficulties can be foreseen and we can prepare ourselves to meet them. There are, however, others which take us by surprise, and it is these which test to the utmost our courage, our stamina, and our perseverance.

Perhaps young Henshaw had for his motto (and we can have it too) the motto of one of the Naval Air Arms, '*Per ardua ad astra*,' which means 'Through perseverance to the stars.' And you may remember that when that great statesman and servant of God, Moses, chose a difficult way and kept to it there was written of him many years later, 'he endured as seeing him who is invisible.'

Then, we can think of the flight as a *triumph of navigation*. So far as we know young Henshaw never lost his way, and his fast flying suggests sure navigation. He had to set his course right and keep to the course.

God gives to us many guides, so that in life we may do the same, to set our course right and to keep to it. As we keep our eyes on Jesus we shall know both the way to go and have the strength to keep on.

What the Stamp said of Itself.

By the Reverend R. Marshall Smart, M.A., Berwick-on-Tweed.

'I say to this man, Go, and he goeth.'—Mt 8^{9}.

My text this morning is the stamp on a letter that has come from a far-off country. This is important, for we are too familiar with our own stamps to realize the extent of their duty and responsibility.

(1) Remember that the stamp is speaking about itself. . . . Firstly, I stay where I am put. That's what a faithful soldier of the King would say of his devotion to duty . . . even though danger threatened he would stay where he was put or placed by his superior officer. . . .

That's what every one of us should be able to say of the things God has given us to do in this world. . . . Every piece of work is a calling; it doesn't matter what it is. Take a minister and a nurse, for example. If the stamp sticks to its charge—the envelope—so a true minister and a true nurse will stick to their duties, even though the work may be hard and difficult. And boys and girls, too, have different kinds of work to perform from time to time—and the best thing we can say of them is 'they stay where they are put.' They not only stick in at school but when a message is to be done, or their toys to be tidied up, they stick it, though they want very much to be doing something else.

(2) And the second thing the stamp says of its work and service—I go where I am sent. You

remember in the film *Sixty Glorious Years* that a part of that wonderful picture showed the Charge of the Light Brigade. These brave soldiers were ordered to do the most dangerous bit of attack ever commanded soldiers.

The things we are called to do may not be dangerous but they may be difficult and disagreeable; and it is a great thing when we can say—'I go where I am sent.'

(3) And the third thing the stamp has to say of itself is—I carry the picture of the King. Wherever it is put, letter or parcel, and wherever it is sent, Bermuda or any other part of Britain, it bears the image of the King, George VI. Now that is what we all of us ought to be doing in life. We should show whose we are and whom we serve. But you, boys and girls, will say, how is that done? We can't, like the stamp, have a picture of Jesus on us. Character means something stamped on us. Words, deeds, gentleness, and kindness, looks of love and sympathy, all make us like Jesus in appearance and character, and it is thus that we carry our picture of Jesus our King. We can all do this, highest and humblest, king and citizen, man and boy, woman and girl, old and young.

Send me, Lord, where Thou wilt send me,
Only do Thou guide my way;
May Thy grace through life attend me,
Gladly then shall I obey.

The Christian Year.

First Sunday after Easter.

Love Breaks Through.

'And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.'—Jn 20^{26}.

The writer of the Fourth Gospel does not argue in the hope that readers may believe the record of the amazing return of Jesus from the dead. He is stating facts which for him are incontrovertible. It was, of course, the method of his Master. Jesus never argued regarding His gospel: never attempted a definition of God in abstract terms. He would never tantalize the souls of weary men by calling God the 'uncaused cause of all created things.' So His disciple, holding fast to the stupendous truth that had gripped him, leaves argument aside, and tells how the risen Saviour came to His dejected followers when 'the doors were shut,' where they were 'assembled for fear of the Jews,' and hailed them with the greeting of peace.

But the old greeting conveyed new meaning. came to troubled, fear-stricken souls, not as idle word that wayfarers might throw to ea other, but as a generous gift to impoverished m Among His last words to them as He went out the lonely agony of His passion, it was His fi word to them after His triumph. As He st before them hope revived, and joy became ali again.

After eight days there was another meeting that Upper Room. Of the Gospels only the Fou makes mention of the conduct of Thomas on t occasion. Its aged author was probably the on survivor of the first apostles. Looking back, t memorable scene stood out vividly, and since record of the occurrence might help many and cou vex none, he rescued it from oblivion. Thom had been absent that first Easter Sunday, and wh he was told the wonderful news, he shook his he doubtfully. The disciples insisted that it was ev so—the Lord had risen. But, said Thomas, cannot be. 'Except I shall see in his hands t print of the nails, and put my finger into the pri of the nails, and thrust my hand into his side, I wi not believe.' The Sunday following the disciple met once more in the Upper Room and Thoma was there. When the doors were shut, the Mast entered again and greeted them with the familia salutation. He looked at Thomas and they a knew that He discerned every movement of the thoughts. 'Thomas,' said He, 'reach hither th finger, and behold my hands; and reach hither th hand, and thrust it into my side: and be nc faithless but believing.'

Like most men, Thomas was better than hi creed. His first demand fell away. His sight wa lost in faith. His soul leaped and his face brighten with expressive ecstasy as he cried out, 'My Lor and my God.' And the Master at once relieve the tension as He pronounced the farewell beatitud to Thomas. 'Thomas, because thou hast seen m thou hast believed: blessed are they that hav not seen, and yet have believed.' So Jesus met th demand of an earnest doubter. He came when th doors were shut. And other doors He opened t His disciples which rendered them independen of what once seemed essential.

To mention two doors that were closed agains them. First, there was the door of the Church The sanctuary in which they and their fathers ha worshipped God was closed against them; prejudic had slammed the doors, and bitterness now kep them barred. Would they ever again stand in th holy place where they had called on their sou

and all that was within them to bless and magnify the Lord their God? Religious ostracism to them was a very dreadful experience. To understand even dimly what it meant one must visualize the exquisite suffering of a pure, truth-loving soul, excommunicated from the Roman Church during the dark ages. It virtually meant being cut off out of the land of the living—a sort of living death. The agonies of Joan of Arc in the midst of devouring flames will occur to minds familiar with a period of strong ecclesiasticism and weak Christianity.

Into such circumstances, where souls were filled with sorrowful forebodings, came Jesus, and by His presence and promise constituted them a new Church—the Church of the twice born. 'Go ye into all the world, and preach the gospel, and lo, I am with you alway, even unto the end of the ages.' At once affectionate loyalty to the Master increased. Soon they went forth to obey His command even as He had obeyed the command of His Father. They became pioneer members of the everlasting and ever-living Church of God; the advance guard of the greatest empire man will ever know, an empire whose frontier is only limited by human need. When hatred had closed doors against His followers, love and the Lord of love opened wide a door through which the evangel passed on its all-conquering crusade.

Many to-day feel that somehow the doors of the Church Militant are closed against them—honourable, well-intentioned folk, whose sympathy with the ideals and teachings of Jesus is deep, but credal demands bar their way. Loyalty to truth and devotion to the Master hold their minds' homage and keep pure their lives, yet they hold aloof from the Church. For them the doors are shut. Jesus has lost none of His power to defeat the barriers that prevent dedicated lives from finding unhampered expression. Whatever ecclesiasticism may say, the New Testament and the Spirit of Jesus give no authority to any organized community to claim a monopoly of saving grace.

Men and women in living union with the risen Saviour are part of the Church, and to them when doors are shut Jesus comes to open doors of larger opportunity, leading to fields of rewarding service in building the Kingdom of God. John Calvin, Martin Luther, and John Knox found that Jesus came when the doors were shut. Certain fields of service were closed to Dan Crawford, Mary Slessor, Sir Wilfred Grenfell, and Albert Schweitzer, but Jesus defeated the barriers, and led them to radiant achievement and a glorious demonstration that 'His touch has still its ancient power.'

Secondly, the door of hope was closed against the forlorn disciples. They had been anticipating triumph over despotic conquerors, but their hopes were extinguished on the hill called Calvary, and buried in the sepulchre beside Gethsemane. The fact of the Resurrection seemed too good to be true. Experience taught them that it was too good not to be true.

Hope to the hopeless and deliverance to the dying are gifts with which the Prince of Peace has enriched countless millions of lives. To-day a chivalrous stoicism bids men live nobly even though death should end all. But all such teaching ultimately dulls affection, freezes aspiration, and dries up the springs of sympathy and hardens human relationships.

The Man upraised on the Judæan crag
Captains for us the war with death no more,
His Kingdom hangs as hangs the tattered flag
On the tomb of a great knight of yore.

This is the cry of reason unilluminated by the light of Christian revelation. It has many brilliant advocates, but their day will cease to be, for the Son of Man is still the Saviour of the lost. In this gospel—authentic and authoritative through the living Christ—is dynamic great enough to raise our ebbing tide of hope through the gift of life that cannot die. He defeats the barriers. There is one only through which He will not pass uninvited. It is the door of the human heart. Here He may be repelled or welcomed.[1]

If after all we have done to close the doors by our carelessness, our sheer indifference, not to speak of our darker sin, if even yet Christ has come to us again shall we not bid Him stay and take possession of our lives.

Behold Him now when He comes;
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs.

SECOND SUNDAY AFTER EASTER.

The Discipline of Suffering.

'Shall we receive good at the hand of God, and shall we not receive evil?'—Job 2^{10}.

Perhaps the most vexing problem that ever disturbs Christian peace and serenity, especially when it descends—like a bolt out of the blue—from the realm of abstract thought into that of concrete personal experience, is as to how the God

[1] W. E. Blackburn, *Christ Shows the Way*, 94.

of love who is also the God of all power, can permit human suffering. This is one of life's big questions that will not be answered by a few pious aphorisms or marshalled texts. It certainly will not be silenced by any shallow answer. It can work and it can wait.

1. It is a striking and significant fact that God must be aware of the charges to which His apparent inactivity in respect of human suffering exposes Him, and yet that He does nothing arresting or impressive on an adequate scale to vindicate Himself. He is evidently content to wait for the justification which His people accord Him when, looking back over some stretch of perplexing country safely traversed, they spontaneously say, 'He hath done all things well.' Even so, He has not left faith without some instalment of explanation.

For He has actually answered all faith's deep questionings before any of them were voiced. And that in the terms of life, which is the language all can understand. For He has revealed Himself as a Suffering God in Jesus Christ. When every other rôle was open to Him He chose to manifest Himself in the Man of Sorrows, who, in turn, has said to every perplexed, thwarted, pain-quivering, doubt-racked man, 'He that followeth me shall have the light of life'—on this and all his problems.

What is it, more than anything else, that brings Jesus into a kinship with us that transcends in its understanding and closeness every other relationship? Just this: that He faced this same problem. It was His before ever it was ours. His acquaintance with grief was unthinkably deeper than anything we can ever know. Yet He never moved away from His confidence in the Fatherly love and power, the power and love which girt His life. On the contrary, His faith and hope and courageous persuasion were always triumphant. His expectation was always an ascending scale. Even His last contentment, when the curve of His suffering had reached its apex, was that He could commit Himself, with a confidence that He well knew would not be betrayed, into the Father's hands. 'If men suffer,' said the late Lord Balfour, 'did not He on their account suffer also? If suffering falls not always on the most guilty, was not He innocent? Shall men cry aloud that the world is ill-arranged, when He, for their sakes, subjected Himself to their conditions?'

It is not difficult to see that this is, in great part, the secret of Christ's abiding, unquenchable influence. He persuaded men—not many, but enough to send the truth of the Father's love on its victorious way through the world—to accept this faith, which He proclaimed and lived out, as the basis of life. And still does. It is of all things mo difficult to define a Christian. At the same time is not incorrect to say that a Christian, accordi to the mind of Christ, is just one who, inspire by Him and by what He has done for him, learning to live unmoved amid the apparent co tradictions of life. He is one who is learning to l loyal to the God whose ways he only imperfectl understands. We cannot even believe in all th physical universe. How can we? It is too grea As was said of Mrs. Einstein, she did not unde stand Mr. Einstein's ideas of relativity, but—wha was more important to her—she understood M Einstein. We are all thrown back on some suc attitude. We cannot take in all the cosmos, bu some of it we can. God is too vast to be compre hended in anybody's faith. The Christian is on who is learning to implement his own vows co fidelity in face of circumstances and in the teet of experiences which may at times seem to be s entirely out of accord with the promises and impl cations of the Divine Fatherhood as actually t absolve him from his vows.

2. We must remember also that much of ou suffering may be vicarious as His was. Not, c course, that the vicarious suffering of Christ, th world's sin-bearing Saviour, needs to have one thin added to its triumphant virtue. But rather that like Him, it is when we suffer that we bless. 'Whos suffers most hath most to give!' The existence o suffering does not indicate that God is not. Rathe that He is. For by means of their suffering we se Him fitting His people to carry out His will in live that themselves reflect something of His nature Almighty love does not exclude from our experienc the things by which we are deepened and enriche in character and thus in fitness for service. H would not be love if it did.

Much of our suffering here, rightly understoo is actually an evidence of God's compassion—tha they whom He loves may be partakers of Hi holiness. Even His Christ 'learned obedience by the things He suffered,' and then 'became obedient unto death, even the death of the Cross.'

> For with my pain and sorrow came to me
> A dower of tenderness in act and thought;
> And with the suffering came a sympathy,
> An insight that success had never brought.
> Father, I had been foolish and unblest
> If Thou hadst granted me my blind request.

We are none of us the men we should be—that is, the men we might be. We all have a very long way to go yet before we reach that moral identity

of life with His declared character in Jesus Christ which blesses the world simply by being what it is. But we would literally have been nowhere had suffering in some shape or form not brought us to know ourselves and driven us to know Him. Since suffering is, God must be !

3. Let us turn from ourselves to an aspect of the problem which in some form or other is always presenting itself. Why should the innocent be involved when retribution overtakes the guilty ? No exhaustive or final answer can be given to this, but there is a great deal of human misery to-day that is entirely preventable. It is the outcome of sin, and defiance of God, and fiercely competitive selfishness, which create altogether wrong conditions for individual life—conditions social, industrial, economic, international. And God must not be blamed for the suffering thus caused. He could not indeed prevent it except by taking away from all men the endowment of a free will. And that course is unthinkable on every ground. No. We have to take our part in banishing the causes of much unnecessary suffering by diffusing the Spirit and mediating the gospel of Christ. It is plain beyond the brightness of the noon-day sun that in any community where He is the acknowledged Lord of life, much, very much suffering must cease because its causes vanish. Yes, even when the community is so small as a family-circle or so vast as a nation. It might be well for us if we changed the query : Since suffering is, are we what we should be ? And the fact that the area of our personal responsibility is limited by our opportunity makes it easier to answer than the larger question can ever be.

But when all this is said the question is not answered. It seems to be a perfectly reasonable proposition that God ought to secure the happiness of men as the primary purpose of His government of the world. To which contention the proper rejoinder is : What if God regards some things as of higher importance to men than their immunity from suffering ? What if it is truest love that allows broken law to teach its own lesson ? What if the creation of a sense of need, of loneliness and helplessness and insufficiency, is more certain to lead to ultimate good than freedom from suffering ever could ? What if the supreme ends towards which His will works hold a justification of His ways that is beyond our present understanding ?

4. The end of the matter for us now is that when we ' suffer according to the will of God '—wonderful phrase that—we may with confidence commit the keeping of our souls to Him ' in well-doing, as to a faithful Creator.' For so He is.

Meanwhile His injunction that for full elucidation of the mysterious things we must ' wait ' is not a put-off but a promise. It is not blind, unreasoning, emotional fatalism that sings, ' Some time, some time we'll understand.' It is the faith of Christ, reinforced by undeniable intimations in actual experience, even here, that all is well. For did He not say, ' I am with you always, feeling what you feel ? ' And they know with an inward certainty that nothing can weaken that it is so. Through the gateway of their suffering they enter into a union with Him they could otherwise never realize.

Dora Greenwell puts it : ' The one who is distracted by his own unhappiness, or that of his loved ones, is met from the eyes and brow of Him who was indeed acquainted with grief by a look of solemn recognition such as may pass between friends who have endured between them some strange and sacred sorrow, and are through it united in a bond that cannot be broken.[1]

THIRD SUNDAY AFTER EASTER.

The Mind of Christ and Poverty.

BY THE REVEREND GEORGE L. HURST, B.D., D.D.
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' Blessed are ye poor : for yours is the kingdom of God.'—Lk 6^{20} (R.V.).

Jesus liked poverty as little as we do. He shared the common feeling of the race toward it even while He pondered it with a more straightforward thought and considered it with a more constructive purpose than most of us have done. Few of us experience poverty with an intimacy equal to His. He faced it on the roadside where blind Bartimæus sat and begged. It lay before Him at the gateways of the rich man's mansions where some wretched Lazarus waited for the broken food. It confronted Him on the Temple threshold where want displayed its rags and bewailed its needs. He knew that poverty brings hunger and care ; it touched His daily life at every turn ; its tragic presence rarely left His gaze. Saint Francis of Assisi embraced poverty as a bride, but Jesus never did.

1. When we explore the mind of Jesus we discover that He regarded poverty as a serious disability, as a menace to life's fulness and freedom. He revealed this when He classed the poor with the maimed and the blind and the lame (Lk 14^{21}). He definitely associated Himself with the prophet's words which linked together the poor and the

[1] J. S. Holden, *A Voice for God*, 61.

captives and the blind and the bruised (Lk 4^{18}). He lived under no illusion; He saw with perfect clarity the real fact. As disease hinders men from the attainment of their full powers, so poverty prevents them from realizing life's best. The poet Gray pictured the disabling effect of poverty when he sang in his 'Elegy in a Country Churchyard':

> Chill penury repressed their noble rage
> And froze the genial currents of the soul.

And Samuel Johnson in his long-forgotten poem entitled 'London' voiced his own bitter experience:

> Slow rises worth by poverty oppressed.

If we 'have the mind of Christ' we shall keep this aspect of it constantly in view.

Like a blind eye, or a withered hand, or a shrunken sinew, it fetters freedom, narrows the range of life, and constitutes a serious disability. No economic fallacy or moral casuistry should hide from us that heart-searching truth.

2. The mind of Christ thought with equal clearness of poverty as a perpetual challenge. He never shared the views of those who sit down in helpless resignation or in black despair in the presence of a serious evil or a grievous wrong. He could not surrender to the world's evils, nor would He compromise with that which robs life of its joys, or lowers its values, or lessens its powers. Jesus kept a spirit of chivalry eager to wrestle with the ill and to overthrow the wrong. In poverty He saw a direct and personal challenge: 'Ye have the poor always with you, and whensoever ye will ye can do them good' (Mk 14^{7}). Ingenious perversity has played strange pranks with this challenging word and has explained it to mean that poverty is a fated necessity of human life; that it is an economic incubus fastened by some mysterious Nemesis upon the back of humanity for ever. Our Lord thought otherwise. Poverty is no divine institution that must last as long as time. It is not a social necessity but rather a social perversity which must be abolished by Christian humanitarianism.

Jesus expressed His mind upon this aspect of the problem in the heart-searching Parable of Dives and Lazarus, which dramatized the challenge issued by poverty and its refusal by the man who might have accepted it with courage. This also became the crucial issue in the interview of the rich young ruler with Jesus. His blameless life, like his sincere earnestness commended him to the Master who set before him the challenge of human need which he failed to take up. He went away sorrowful because he could not risk his great possessions. This thought inspired the counsel of Jesus to His disciples concerning their hospitality: 'When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed'; and prompted the saying which Paul preserved, 'It is more blessed to give than to receive' (Ac 20^{35}).

Poverty in the mind of Christ is like disease; it is a problem to be solved, an evil to be grappled with, a challenge to be taken up in the name of humanity. By what agencies and with what methods must be determined afresh with every change of conditions in each succeeding age of the world's progress. In Christ's day society lacked all benevolent organization. Social sentiment had neither the energy nor the understanding to establish institutional methods for grappling with social needs. Personal charity only could be enlisted for such service until the Church became sufficiently socially minded to organize its benevolences to relieve the poor.

3. In His own mind Jesus considered it a happy certainty that in spite of all that it involved poverty leaves room in life for religion. The disabilities it creates are never so complete as to shut religion wholly out of life.

Religion is a plant that can root itself and grow in most unpromising soil. Among the meanest surroundings the spirit of reverence and faith can find some nourishment on which to sustain its life. Like the sea-thistle that takes hold of the spray-drenched sand and bears its silver-grey leaves and purple flowers in spite of barrenness and wind, so the spirit of faith can grow in poverty-ridden lives and produce the beauty of holiness in defiance of the bleak squalor of want. Outside the Temple of Jerusalem, as rich men cast their large gifts into the Treasury, Jesus saw a poor widow cast in all her living at the impulse of a piety that privation could not spoil. That sight thrilled Him. He pointed to it as one points to a lovely flowering plant in the window of a slum tenement or to the edelweiss on a Swiss mountainside.

True religion, according to the mind of Christ, can survive the hardships which oppress the poor, and His stalwart representative Paul verified the Master's conviction in his personal experience; he lived and wrought in the interest of the gospel 'as poor yet making many rich,' 'in hunger and thirst, in frequent fastings, in cold and nakedness.'

4. But the mind of Christ set first among its thoughts of poverty the conviction that the Kingdom of Heaven will abolish it. The success of His

work would release them from the disablements and hardships which hitherto had cramped and impoverished their lives. Like death and sorrow and crying and pain, poverty will be banished from the new Jerusalem. Jesus envisaged and proclaimed the reign of God not as a future solace for earthly poverty, nor as a foil for it, nor as coming compensation for it, but as the end of it. The establishment of the Kingdom meant, in His mind, the eviction of want. For the Kingdom of God is the welfare of the world; it is that condition of things, as well as that condition of heart, whereby man can be and do his best.

Speaking for the United States of America, Mr. Herbert Hoover once said: 'We are nearer the final triumph over poverty than any other nation to-day. The poorhouse has vanished from among us.' The change implied in that statement was forecast by the mind of Christ, and He proclaimed it with a glad heart as an integral part of His gospel.

As a Jew Jesus looked at the world through Jewish eyes; as a Jew He thought of life with a Jewish mind, and the Jew of His day regarded prosperity as a token of God's favour. The Jews had large knowledge and long experience of poverty, but they refused to surrender to its restraints; they never despaired of getting free from it by the help and blessing of God. The day would surely dawn in which the poor would be made happy, when they might sing of the divine goodness:

'He hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.'

The thoughts of the mind of Christ issue in a clear and practical duty—the exacting enterprise of abolishing want. In the Master's name His followers must seek to build and enter that Kingdom in which the poor will rejoice because poverty will be no more.

FOURTH SUNDAY AFTER EASTER.

The Truth and its Cost.

'Buy the truth, and sell it not.'—Pr 23^{23}.

No truth, least of all religious truth, can be bought, in the strict sense of the word. You cannot transfer influence or convictions or wisdom as you do a coin. Truth is not to be imparted or passed from one life to another or from a book to the mind by merely external means. That is not what is meant by the deep counsel, *Buy the truth*, the truth of God.

But we must not be too literal. Even proverbs may be touched with poetry, and to buy simply means to make our own, or to acquire by personal exertion at some personal cost something that we have come to prize, just as sell means, in this connexion, to part with it or to let it go, because we prefer something else. The money metaphor is not uncommon in our speech about higher things. We may talk naturally about paying attention, for example, and our Lord said, What shall it profit a man if he gain the whole world and lose his soul?

Truth here is, of course, religious truth. We might define it as the real meaning of human life and the world under the will of God. Nothing is more worth having than this inside knowledge of why we are here and how we are to live in God's order. Christianity stands for this, that life is not futile or meaningless on earth; it is not an illusion or an empty dream, as in the sham idealism of some Eastern philosophies, to which we are being vainly pointed nowadays; life is intended to be an expression of God's living purpose, a real and true experience of Himself. The truth of truths is that we are here for life, not simply for existence, and life involves a consciousness of its divine end.

1. *Buy the truth*, then, the religious truth of life. But on what conditions? What is the price to be paid in God's market? Well, first of all, we must bring the love of truth. The genuine love of truth is not nearly so common as we imagine, and by no means so simple and easy-going as we think. In fact, it has been one charge brought against religious people that they readily grow indifferent to truth; provided that they get comfort out of their religion, that is alleged to be their main concern.

'I tell you,' said Coleridge once to Emerson 'I have known ten persons who loved the good for one person who loved the true.' In religion there ought not to be any such division of interests, for the good God cannot be other than the true God, and after all it is only truth that can be any lasting comfort to the souls of men. But what Coleridge meant by his remark is unfortunately a fact; some people do expect religion to make them comfortable, without having much interest in the truth of what they believe.

Such is not the strong religion of the Bible. Christianity appeals to those and those alone who care greatly for truth, even as they seek help and kindness from their God. Religious truth is the reflection of God's mind, as goodness is the working of His Spirit, and both light and heat are one in Him; at heart there is no severance between the two. So that the love of truth is not, though some

think it must be, a fondness for disputing, a display of cleverness that likes to disturb other people's opinions. Genuine love of truth is far deeper and more positive. It amounts to a desire for integrity, which ought to be as natural as the love of health; it is in one aspect a dislike of pretence, a passion for reality, which should be at the heart of every true Christian. When such love of truth wakens, and we begin to live, it evokes a humble attitude; for one is willing to learn now, and ready to welcome more light from God upon His ways and will for us, and they are honestly prepared to act upon it.

2. This is the second condition—that we are prepared to verify the truth of God by acting upon it. The particular truth may be one which is fairly familiar, but it is never ours till we make it our own by realizing it. It is one thing to accept the truth of God, because it has come to us by tradition. What a start we get in the race of life, if we are able to say, *My God and my father's God!* Nevertheless such truth is not true for us till we proceed to act upon it. Then it leaps into new significance; it becomes vivid and fruitful. To accept it formally costs us nothing, and because it costs us nothing it brings us no return or satisfaction; but to make religious truth a motive in our personal life often costs a good deal.

For example, the truth of prayer runs out into mysteries of providence. The habit of prayer leads any thoughtful Christian to seek reasons, and to reflect upon what prayer means, now and then upon its limitations and its forms. There is a place for reading books upon prayer that go into its philosophy as well as into its practice, for the instinct of prayer should be thought out. Yet explanations do not always explain, and we should make it one of our daily habits by which we maintain communion with the true God. We have to pay the cost of discipline in this matter, if we are ever to attain the full truth about prayer; and if prayer is anything it is in some stages and at certain points a difficult discipline. Here is a fine modern account of buying the truth, in Baron von Hügel's description of his quiet aims and habits. He always wanted, he says, 'to be athirst for wisdom, not cleverness; to be humble and simple, or at least to feel a wholesome shame at not being so—to be just straight and anxious for some light and ready to pay for it and practise it.' What is to buy the truth but this, to be anxious for some light and ready to pay for it? How, you may ask? Surely by letting the light of truth lead us, at whatever cost to our prejudices and comforts.

Supposing the revelation, when it comes in answer to our prayer, discloses the fact that our life has not been quite so straight as we imagined, are we sincerely willing to alter our habits? Now and then a patient inquiry into truth may show us that we have been doing something we had better leave undone, or that we have not been doing what appears now to be our duty; or perhaps we have been either accepting what we ought to have doubted, or doubting what we should never have questioned. It is not always very welcome to receive such disturbing revelations. It is a serious cost sometimes which we have to pay, if we allow our life to be rearranged in the light of larger, more exacting truth. And yet that price we ought to pay. In one sense, as I said, we cannot buy truth any more than we can buy love. It is a free gift, without money and without price. And yet, as our Lord shows, we have to win possession of His gift by a personal effort, which means some alteration of our life. God's full truth is like happiness in this, that we only enjoy it as we have earned it by fulfilling the moral conditions for receiving it at His hands. To take it from Him, we have to drop something else, and to face whatever consequences it may entail.

Our text adds, *And sell it not.* Meaning, do not part with your convictions of truth for any consideration. It is a sad and a bad bargain to exchange truth for something which we suppose to be better, as we do when we snatch at reputation or money or position by sacrificing what we know to be true. Men are often tempted to do it, for this reason and for that, resolutely or regretfully.

Sometimes we cannot have what we call a good time without ceasing to be good, that is, without being hard upon other folk or untrue to our inner convictions of honesty. If we decide that the good time is more important to our interests than anything else, we sell the truth of God, no matter how we try to shroud or evade this conclusion. If we say, we have fellowship with Him, and walk in darkness, living the loveless and irreverent life, we lie and do not the truth. For God's truth has to be done. Done, not simply confessed or sung or defended or argued about! But done!

> Let men see
> Breathe from me
> Zeal for truth, unafraid
> Of the price to be paid.[1]

[1] J. Moffatt, *His Gifts and Promises*, 69.

After Fifty Years.

VI. Eschatology and the Primitive Church.

By Professor W. D. Niven, D.D., University of Glasgow.

In the first two volumes of The Expository Times a unique compliment was paid to one book in that it was dealt with no fewer than five times. The book in question was James Martineau's *Seat of Authority in Religion* (1890), which received three 'Notes' from the Editor, and critical reviews from W. Sanday and S. D. F. Salmond. For the purpose of this article Martineau's work is of interest, because amid many questions it dealt with our subject. The view expressed was that Jesus was an ethical teacher who never made any claim to be more. His Messiahship and all associated therewith, including eschatology, were attached to Him by His enthusiastic followers. They held by the Messianic hopes and the eschatology of their race and age, and with some 'Christianization' put them as claim or prediction into the mouth of the Master. According to Martineau this was a 'providential' falsification; he saw quite clearly that the history of the Christian Church was inconceivable without those elements. But, he argued, we should now be able to dispense with that primitive 'Messianic mythologizing.' Sanday and Salmond had little difficulty in showing how at numerous points Martineau was substituting mere assertions for reasoned or tenable argument, and how from time to time he was contradicting the views of the very scholars whose main position was most akin to his own.

It was, however, a very real question to which Martineau offered a poor answer—poor because he lacked the well-informed understanding and the historical judgment necessary to deal with the subject—a question which was to exercise widespread attention among all New Testament scholars for the first thirty of our fifty years—did Jesus utter the eschatological sayings contained in the Synoptics, or did the Primitive Church put them into His mouth? Was eschatology an essential part of His teaching, or is it an adventitious accretion? The two extreme answers were to be given by Schweitzer, and Wrede and Wellhausen respectively.

Before we consider them, let us deal with what all through the discussion, and throughout our whole period, and before it, was common ground. All were, and are agreed that eschatology, especially in the form of apocalyptic, was a subject of profound and eager interest to the majority of our Lord's Jewish contemporaries. It was known before our period opened that the literature of Jewish apocalyptic was extensive and in its own time popular. It was known that the 'seals' and 'bowls' and 'horns' and 'trumpets' of our canonical 'Apocalypse' were familiar symbols; and it was often admitted that Jesus adopted various features of His eschatological teaching from the apocalyptic thought of His day. Yet with regard to the last it was no less strongly held, and still is, that Jesus poured new content into the very conceptions which He borrowed, especially those of 'Kingdom of Heaven,' 'Messiah,' and 'Judgment.'

For thirty years before our period, and in its earlier portion, knowledge of the Jewish apocalyptic literature was being extended and clarified. A. Hilgenfeld in *Jüdische Apokalyptik* (1857) did notable work; but much fresh material was discovered, translated, and edited after his time, and more assured judgments attained as to the date of various apocalpytic books. We have reason to be proud of the distinguished contributions of new translations with comments by three British scholars—R. H. Charles gave us *The Book of Enoch* (1893), *The Book of Jubilees* (1894), *Secrets of Enoch* (1895), *Apocalypse of Baruch* (1896), *Assumption of Moses* (1897), *Ascension of Isaiah* (1900); M. R. James, *The Testament of Abraham* (1892); and J. Rendel Harris, *The Odes and Psalms of Solomon* (1909). Expositions of the subject in general were given by Charles, *Eschatology: Hebrew, Jewish, and Christian* (1899); F. C. Burkitt, *Jewish and Christian Apocalypses* (1914); and Oesterley, *The Books of the Apocrypha* (1915). Discussions of value have been frequent, notably in relevant Articles in Hastings' series of Dictionaries, *Encyclopædia of Religion and Ethics*, *Encyclopædia Biblica*, and *British Encyclopædia*. Elsewhere two treatments of the subject deserve special mention—Driver's Introduction to 'Daniel' (in *Cambridge Bible*), and Anderson Scott's Introduction to 'Revelation' (*Century Bible*). After a period of quiescence, interest in this subject has markedly revived in our own day. Rudolf Otto in his last

and most notable book, *The Kingdom of God and the Son of Man* (Eng. tr., 1938), develops the theme that the late Jewish apocalyptic was not purely Jewish. It was inherited from ancient Judaism, but with an intrusive element from Chaldæa and Iran, which indeed, had its remote origin in ancient Aryan sources. Then Vacher Burch in *Anthropology and the Apocalypse* (1939), investigating the origins of Jewish and Christian apocalyptic, goes right back to a primitive Semitic saga of *the Man*. Evidence of the saga lies in early writings of Hebrews, Phœnicians, Syrians, Samaritans, and Arabians. This primeval saga lies behind the whole Old Testament, and is a primary creator of recorded apocalyptic.

As to Jewish apocalyptic two points meet with general acceptance. First, some knowledge of it is necessary for adequate understanding of the New Testament; a perusal of Charles's commentary on *Revelation* affords abundant illustration. Second, its elements of value for this end have their roots in the Old Testament. No scholar would say that it is necessary to think of Jesus as 'steeped in apocalyptic literature.' He drew from the Old Testament which includes many eschatological passages and 'Daniel,' the first (surviving) and typical Apocalypse. With other Apocalypses there is no convincing evidence that He had any close acquaintance. Certain ideas were 'in the air.' The two points just mean that the importance of Jewish apocalypses for early Christianity must neither be ignored nor exaggerated.

This great extension of knowledge as to Jewish apocalyptic had important consequences. All scholars perceived that there was much more 'eschatology' in the New Testament than had been previously realized, at least a great many more points of contact with popular Jewish thought than had been guessed. That led to two quite contrary schools, one finding, so far as we are concerned, its last great adherent in Wellhausen, the other its extreme exponent in Schweitzer.

The school which, as regards eschatology, Wellhausen led back to the extreme from which it started, was what for lack of a better word may be termed the 'liberal.' It was in the ascendency on the Continent when THE EXPOSITORY TIMES was founded, and for long before. It had gained such a momentum of scholarship that no opposition seemed conceivable. It was by no means homogeneous. There were sharp enough disputes within its ranks. But while in various writers it was a case of 'less or more,' there was basal unanimity, the tendency was to reduce as far as possible the supernatural in the Gospel narratives. Miracl were either explained by natural factors or rejecte Great portions of the Gospels were set aside 'unhistorical.' The figure of Jesus was strippe to varying degrees of all that seemed to invest Hi with the supra-normal. While a genuine traditi was allowed to have persisted as to His ethic teaching, little reliance could be placed upon t narratives which purported to be historical.

To this school the new knowledge of Jewis apocalyptic was naturally most welcome. Th literary criticism with its late dates for the Gospel on which earlier writers had relied, was threatenin to collapse; but here was fresh reinforcemer of the view that much of the Gospel picture Jesus was 'unhistorical.' Here was a ready explana tion of considerable portions of the teaching ascribe to Him. It was held that the primitive Christia communities put into His mouth the eschatologica views which were common to Jews of the time The hypothesis of a 'little Apocalypse' starte by Colani in 1864 and urged by Weiffenbach i 1873, helped greatly. To this 'little Apocalypse we shall return. For our immediate purpose i may be said that to have evidence that the longes connected discourse of Jesus in Mark was a separat document incorporated in the Gospels went fa to justify the notion that 'eschatology' had bee put into the mouth of Jesus by the Primitiv Church.

Colani (1864) and G. Volkmar (1870) began th cycle which ends with Wellhausen, by eliminatin eschatology altogether from the teaching of Jesu and the field of His thought. All eschatology, they held, was introduced into the Gospels by th Church. This was perceived to be extreme; as Tertullian said of Marcion, it was 'criticising the Gospels with a pen-knife.' Bruno Bauer's *Christus und die Cæsaren* (1878) from one point of view was the *reductio ad absurdum* of this position, for Baue held that all the ethical teaching of Jesus was explicable without a personal Jesus; that, indeed either Jesus never existed, or if He did, nothing certain is known of Him. The figure of Jesus and all attributed to Him are the free creation of the second century. (Within our period the non-existence of Jesus was maintained by Kalthoff, Drews, and others.)

Next came an attempt to separate between the eschatology of Jesus and that of His hearers, including the Primitive Church. It was freely granted that Jesus did teach on the Kingdom of God, and spoke of Judgment and believed in His Messiahship, but His eschatology was sublimated;

He transformed the realistic conceptions of His time by using them in a 'spiritual' or figurative sense. One of the best representatives of this school was Eric Haupt—*Die eschat. Aussagen Jesu in den synoptischen Evangelien* (1895). Pfleiderer in *Die Predigt Jesu und der Glaube der Urgemeinde* (1902) partially adopts this position. With regard to the eschatological Son-of-Man-Messiahship, he holds that the title arose not 'in the reflections of Jesus about the death which lay before Him, but rather in the reflection of the Christian community upon the catastrophic death and exaltation of its Lord after this had actually taken place.'

Or take Wernle, *The Beginnings of Christianity* (1900, Eng. tr., 1903). He holds that while we may be inclined to think that the idea of a Second Coming is so 'fantastic' as to arouse a doubt whether Jesus or His disciples were the authors of it, yet however much may be later addition we are compelled to believe that Jesus Himself held it. Jesus did proclaim to the disciples His Messiahship and the Parousia, and that gave the Primitive Church a kernel round which it wove a fantastic enough eschatology. 'The figure of Jesus was placed within the framework of the Jewish picture of the things to come that lay ready to hand. In the latter no change was made whatever; the only addition was the name of Jesus.' 'All the Jewish apocalyptic theories with their richness of fantasy claim the person of Jesus for their own.'

In Wrede and Wellhausen we get back to the extreme position. Take Wrede—*Das Messiasgeheimniss in den Evangelien* (1901). His view is that nothing was known of the Messiahship of Jesus till the Resurrection. A literary circle, in which indeed Mark may have been a leader, drew dogmatic conclusions about the Risen Lord and set back into His life data which would justify them. The Gospel of Mark is not historical but dogmatic. This accords with Wrede's view expressed elsewhere that the real founder of Christianity was Paul.

Wellhausen is specially interesting because although he came after Schweitzer, he remained quite unaffected by the views of the 'eschatologists' whom we shall be considering. He changed his own views frequently on some particulars, but he advanced steadily on our topic to the extreme rejection of Gospel-eschatology. To him the essence of the religion of Jesus lies in its complete emancipation from visionary conceptions and hopes. 'Jesus completed the process begun by the prophets of the Old Testament, by which religion was freed from the ecstatic element' (*Israelitische u. Jüdische Geschichte*, 1894). The mind of Jesus soared above all the expectations as well as the fears of the time. In his *Introduction to the Three First Gospels* (1905) he carries on this theme, and expunges from Jesus' teaching the eschatological elements recorded in the Gospels. The Primitive Church identified Jesus with the 'Son of Man' of Daniel, and as Wrede before him had said, the whole Christian eschatology followed, and was inserted as words of Jesus in the Gospels.

Wrede and Wellhausen have had no whole-hearted adherents. Even Harnack whose Jesus in *What is Christianity?* (Eng. Tr., 1904) is so ethereal-ized, that He might have lived in Germany in the 'liberal' atmosphere of the nineteenth century —even Harnack has to express astonishment that Wellhausen will not allow that Jesus claimed to be Messiah, because in Harnack's view that is to take Christian history 'off its hinges.'

Of the fuller knowledge of the eschatological ideas in Palestine in the first Christian century, the line of writers we have been considering made practically no use in their attempt to get at the historical Jesus. They regarded Jesus as taking towards apocalyptic an attitude of aloofness and hostility. The Primitive Church on the other hand, they held, was dominated by it, nobody could deny that practically every book of the New Testament is coloured to some extent with eschatology. The problem for the 'liberals' was to find any explanation of this strange phenomenon —an almost purely ethical Jesus founding and inspiring a Church in which eschatology was a dominant interest. The view of Wernle has been quoted above; the eschatological framework was ready to hand. As a matter of history, was it? From the welter and chaos of apocalyptic conceptions among the Jews, who selected that sober, unfantastic, fairly coherent eschatology which according to Wernle 'immediately' was hung round the figure of Jesus? Further, the aim of the 'liberals' was to depict the 'historical' Jesus. But surely to divest Jesus of eschatology is violently to remove Him from His environment in which eschatology was such a prominent element, to make him in Schweitzer's phrase 'a rock in the sky.'

In an attempt to get at a better picture of the historical Jesus, there arose a school of 'eschatologists' whose importance is not to be measured by the fewness of its members in comparison with the 'liberals.' They held that eschatology is all important in Jesus; that He is not primarily an ethical teacher, but a proclaimer of eschatology, the ethics being conditioned by the eschatology;

that so far from the Gospels being 'corrupted' by an importation of eschatology by the Church, apart from eschatology there is no Gospel at all, and the Church could neither have come into existence nor continued in being for any length of time.

The movement may be dated from Baldensperger's *Das Selbstbewusstsein Jesu im Lichte der messianischen Hoffnungen seiner Zeit* (1888). He gathered all the apocalyptic material he could, and brought it to bear upon the life of Jesus. A consciousness in Jesus that He stood in a unique relationship to God was fundamental; thereon were grafted the conceptions of 'Messiah,' and 'the Kingdom of God,' with every material and political element spiritualized. On seeing death to be inevitable, Jesus adopted another element of Jewish expectation and saw His own return in power and glory. In developing this theory Baldensperger attempted a compromise between the view gathered from Jewish eschatology and the results of 'liberal' criticism of the Gospels. This compromise, as he worked it out, is scarcely satisfying. He was trying to be both an 'eschatologist' and a 'liberal,' and it is not easy.

Much more decided is Johannes Weiss in *Die Predigt Jesu* (1892). Weiss set himself to explain the meaning of 'the Kingdom of God.' Some predecessors of Weiss had emphasized its eschatological significance. Weiss more than stressed it, he held it was the only sense. The Kingdom of God is not partly present, partly future; it is wholly future, and transcendental. It is not gradually growing, it is to come full-grown. It is to come with the Parousia. Weiss throws everything into the future. The moral teaching of Jesus is not the ethic of the Kingdom, it is teaching that fits for the Kingdom. It is, in Schweitzer's word, an *Interimsethik*.

Then in 1901 appeared Schweitzer's own book (Eng. tr., *The Mystery of the Kingdom of God*, 1925). When the work was first issued it scarcely aroused interest in our country. It was Schweitzer's valuable work *Von Reimarus zu Wrede* (1906; Eng. tr., *The Quest of the Historical Jesus*, 1911) that brought him into prominence among us. It was, and remains in its enlarged down-to-date edition of 1913, an excellent critical account of the work done on the 'life of Jesus' from the start of the scientific investigation. It contained, however, a summarized statement of Schweitzer's own view, and that aroused such interest and continued interest, that the earlier, and (for understanding) indispensable work was at long last made available in English in 1925. For our purpose a very brief account suffices. Schweitzer carries Weiss's view to an extreme. Weiss had practically limited eschatology to our Lord's teaching. Schweitzer extends it to His whole recorded activity. 'Thoroughgoing eschatology' is how he describes his own view. Jesus lived in the expectation that He was destined to bring history to a close, and as that hope was disappointed in His lifetime He gave His life in sacrifice that it might be expedited. Everything in our records is to be interpreted eschatologically, including the Sacraments. And Weiss's view is underlined—Jesus had no conception of the Kingdom save as future a Kingdom partly present, partly to come, was not in His thought.

Schweitzer's views have met with no quite whole-hearted support, but even those who differ from him in many details admit that he, along with Weiss, marks a turning-point in the quest for the historical Jesus. Schweitzer claims W. Sanday (*The Life of Christ in Recent Research*, 1907) and F. C. Burkitt (in *Cambridge Biblical Essays*, 1909) as followers of the eschatological view. That is true, but they have criticisms to pass on thoroughgoing eschatology.

On the other hand, those English writers whom he classes as opposed, C. Emmet, E. Abbott, H. B. Sharman, and Percy Gardner, are mainly opposed to a *thoroughgoing* eschatology. An admirable estimate of Schweitzer's views, sympathetic yet critical, will be found in Professor W. Manson's *Christ's View of the Kingdom of God* (1918). Schweitzer's merit, we may say, is that he has led us back to the historical Jesus, and set Jesus truly in history, and bridged the gap between Jesus and the Primitive Church which the 'liberals' dug. But we may say, too, that a Jesus who in all His words and all His actions is nothing but eschatological, is not the Jesus of the Gospels; nor a 'Jesus of history' whose vital connexion with the 'Christ of Faith' can be made out, any more than that of the 'liberals' whom Schweitzer opposes. So do extremes meet.

If we cannot accept Schweitzer's view that in no sense or degree did Jesus teach that the Kingdom was inaugurated, but do accept the eschatological passages as in the main actual utterances of Jesus, we are just back with the old problems as to what may be meant by the Parousia, and as to how a Kingdom partly come, partly yet to come, may be logically conceived. Does Christ come from time to time in history as Bruce following Holtzmann suggested? Did He come at Pentecost as Sanday suggests? Did He come once for all in His earthly

appearance as the 'realized eschatology' of C. H. Dodd holds? No approach to agreement has yet been reached. As Moffatt in an admirable chapter of *The Theology of the Gospels* puts it, there remains in this whole question a knot which stubbornly refuses to be untied. We are not, however, concerned here with the history of exposition of the New Testament eschatology.

We may note, however, that one result of the long discussion at which we have looked, is that scholars are mostly agreed that the 'little Apocalypse' which Colani found embedded in Mk 13 was a real 'find.' Despite strong criticism by scholars of repute, it has come to be generally accepted as a document compiled just before the fall of Jerusalem. It is rather impressive that L. Muirhead who argued strongly against it in his *Eschatology of Jesus* in 1904, came to accept it in his *Life and Death in the Old and New Testaments*. It is of great interest as a 'find' for New Testament criticism; it has no other significance. Some earlier writers held it was Jewish, in which case it would be important; but that opinion, never widely held, was speedily abandoned. It is recognized generally as containing genuine sayings of Jesus, with perhaps some admixture. But in that it is far from unique (see for authorities, Moffatt, *Introduction to the Literature of the New Testament*, 207–9).

Another minor controversy that emerged may be said likewise to have died away. It concerned the phrase 'the Son of Man.' If Jesus never used the phrase as a 'title' because He could not, then the consequences are serious; all the passages in which it occurs are gravely suspect. Lietzmann in *Der Menschensohn* (1896) created a sensation by arguing that in Aramaic, the language of Jesus, a translation of 'the Son of Man' would mean simply 'man.' Wellhausen agreed. Dalman, however, maintained that in the Aramaic of the first century 'Son of Man' was not used as = 'man.' The fact is that about the dialect of Galilee in the first century very little is known, and Driver ('Son of Man,' *H.D.B.*) was not disposed to agree that Dalman had conclusively settled the question. He points out, however, that when 'Son of Man' was translated into spoken Aramaic a periphrastic term was used, and this suggested that Jesus could find something similar in His own dialect. In any case the 'Book of Enoch' makes it perfectly clear that 'Son of Man' was, in certain circles at least, a quite familiar expression applied to the Coming One. Such considerations brought the discussion as to whether Jesus could have used the term to an end; not, of course, the discussion as to whether He used it throughout His life, or as to what in particular cases He meant by it, or as to what His hearers understood by it. On such points general agreement is not within sight.

We have now to consider the eschatology of the Primitive Church. That it is not disconnected from the eschatology of Jesus the long previous discussion has shown. But what was it, and how did it develop? There is a large measure of general agreement as to the answer, and we shall be saved the necessity of citing many books, for there is no point in demonstrating how common a generally accepted view is. That the hope of a speedy Parousia was generally held, admits of no question. Leaders had to deal as best they could with the problem of its delay. Christians were dying, was their faith then in vain? Paul in Thessalonians and Peter give reassurance. In Paul's view death is irrelevant in view of the assurance of Resurrection. In Peter's view time is irrelevant to the fulfilment of God's purpose. We see, too, how in Paul's mind the imminence of the Parousia is somehow compatible with a deferring of it, much has to happen before the end (2 Th 2^{1-13}); and further how he can contemplate his own death without his faith wavering (Ph 1^{23}).

It is clear, as Kennedy shows (*St. Paul's Conceptions of the Last Things*, 1904), and many others might be cited, that while the whole of Paul's thinking is touched with eschatology he exhibits no logically coherent system of eschatology. It is generally agreed, too, that about Paul's eschatology there is little apocalyptic imagery, that he is half-way to the position of the Fourth Gospel from which, while there is still eschatology, still the hope of the Parousia, apocalyptic has completely vanished. In Paul and in 'John' emphasis is laid on the present possession by believers of spiritual blessings which make the deferring of the Parousia almost irrelevant. Christ may 'dwell in the heart by faith,' says Paul (Eph 3^{17}); he seems to identify the Spirit with the Risen Christ; as far as any believer is concerned he is in Christ and Christ in him, and 'there is a new creation' (2 Co 5^{17}). What great religious value then remains in the expectation of a world-ending, catastrophic Parousia? Paul never raised that question. But in the Fourth Gospel it is practically answered; there all the stress is laid not on the Parousia-hope, but on the possession of eternal life as a present experience. How did 'John' arrive at this? Professor Manson (*op. cit.*) would say that as time passed, as the years went on and the Parousia did

not occur, Christian experience became the ground of faith rather than the Parousia-hope. And in that he is surely right. Only, as he suggests, is this a quite independent discovery on the part of Paul and 'John'? Must we not rather think that 'John' develops a line which came from Jesus Himself? If this be so, 'thoroughgoing eschatology' is confuted.

A very common representation of how it fared with eschatology in the Early Church, is to hold that from an original and universal fervour of expectancy of the Parousia, it gradually faded, and save sporadically as among the Chiliasts and the Montanists, remained only as it does to-day among most Christians, a vague hope, not so seriously held as to interfere with life's ordinary affairs, or life's ordinary plannings for a somewhat remote future. But into this plausible picture of a hope at first fervid and enthusiastic, but gradually cooling, there comes the canonical 'Apocalypse,' where eschatology has reverted to pure apocalyptic. A universal gradual cooling off will therefore not do. To get a truer picture we have to bear in mind the danger of generalizing from too few instances. We know what Church leaders thought about eschatology, we have very little knowledge as to what the ordinary Christians thought. Was their whole life dominated by eschatology as even so cautious a scholar as R. H. Charles alleges? Was the expectation of a speedy end of the world the sole or even the main factor which, as so often asserted, led to the 'communism' in Jerusalem; or, as is still more frequently asserted, postponed the appearance of written Gospels? Granted that the Parousia-hope made some Christians zealous and diligent, there is evidence in the New Testament itself that all Christians were not diligent or fervent in spirit, may we conclude that there was no uniformity of fervency of expectation?

It is probable, as Moffatt suggests in his *Theology of the Gospels*, that there were variations among Christians in different places. What is more striking is the record of variations in the mood of the same Christian—Paul himself. He corrects the overdone Parousia-expectation of the Thessalonians who had given up their ordinary work (2 Th 2^{1-12}). Yet in a later Epistle he advises the Corinthians to take little interest in matrimony or business, the time is so fore-shortened (1 Co 7^{29-31}). Yet again he lays extensive plans for a distant journey to Spain (Ro 15^{28}). Do not Christians to-day feel the same alternation of mood regarding the possible end? We have in our midst Christians devoted to the idea of the imminence of the Parousia; yet in ordinary life they are not prevented by that from planning as though the Parousia were distant enough. Was it much otherwise in primitive Christian days?

Sanday (*Life of Christ in Recent Research*, 113) and H. B. Streeter (*The Four Gospels*, 1924, p. 475) give a view which is the most satisfying as to eschatology in the Primitive Church. The attitude of Christians to the Parousia varied according to their circumstances; feeling fluctuated; fervency died down, but only to revive with intensity in troublous times such as the Jewish War and the Roman persecution. 'The whole history of Jewish literature during three centuries,' says Streeter, 'shows that whenever there was a period of acute persecution, the fact that older writers had foretold a great tribulation as a necessary prelude to a catastrophic intervention of God to deliver His people, led to a revival of apocalyptic expectation accompanied by a republication of older Apocalypses and the composition of new ones. Hence the canonical Apocalypse. Hence the 'little Apocalypse.'

We cannot think of the Parousia-hope of early Christianity as a stream of lava originally white-hot, gradually cooling; but rather as an intermittent volcano, sometimes quiescent, but liable to erupt again. It erupted intermittently among early Christians; it has done so all down the Christian centuries.

Recent Foreign Theology.

Tributes to Two Great Theologians: Adolf Schlatter and Wilhelm Lütgert.

Theological learning in Germany sustained a severe loss during last year by the death of two of its most venerable representatives. Wilhelm Lütgert died on the 21st February at the age of seventy, and Adolf Schlatter followed him on the 19th May at the great age of eighty-five.

For thirty-five years the names of Lütgert and Schlatter have been associated as joint editors of a famous series of theological publications, the

Beiträge zur Förderung christlicher Theologie[1] (Contributions to the promotion of Christian theology), in which many well-known and influential works have appeared. Thirty-nine annual volumes have been issued since the foundation of the series in 1897. The first number of the fortieth volume which has just appeared consists appropriately of memorial tributes to the two men whose names adorned the title-page of the *Beiträge* for so long.

Of the many theological students from England and Scotland who made the pilgrimage to Germany both before and after the War, there were always a considerable number who found their way to Tübingen where Adolf Schlatter, the Professor of New Testament, was the chief ornament of the Faculty. He was a surprise to most of them; for while Schlatter enjoyed an enormous reputation throughout Germany, his name and work were almost entirely unknown in this country. This is commented on in the noble funeral oration by his successor, Gerhard Kittel, which is reprinted in this number, and Kittel offers what is no doubt the correct explanation. Schlatter was impervious to the prevailing fashions in theology and was never allied with any recognized school. He set his course at the outset of his career, and he held to it tenaciously in spite of all the varying winds of doctrine that blew throughout his long voyage. Besides this, he both wrote and spoke in a highly individual style which required some effort on the part of his readers and hearers to learn to appreciate.

Schlatter founded no 'school' in the theological sense of the word; yet thousands in Germany who had passed through his classroom or read his published work looked up to him with a unique veneration and gratitude. In the age of liberalism it was fashionable to dub Schlatter a Biblicist; but when the pendulum began to swing back after the War, mainly under Barth's influence, Schlatter did not cast in his lot with the movement—to Barth's confessed surprise. The truth is that no label would fit him. His life-long endeavour, as Kittel says, was to see the reality of Jesus in the New Testament. His fundamental position was that of the men of the New Testament, an attitude of faith in Jesus, and on this foundation the whole of his theological work was done. But he was by no means uncritical. He sought simply, without the presupposition of any system or scheme, to understand the great reality to which the New Testament bears witness.

Schlatter had at his command a gigantic stock of erudition in all that concerns the New Testament. Indeed, he is reputed to have had the whole of the Greek Testament by heart. But he made no parade of his learning. Kittel mentions that he had laboriously prepared for his own use a lexicon to Josephus, but he kept it in his study. This was characteristic. His books are unique among German theological literature in that they are almost entirely free of footnotes. Only a careful reading of them showed the vast amount of linguistic and historical study that lay behind them. He worked on the principle once formulated by Sir George Adam Smith that while it is good to wash one's face, it is not necessary to leave it covered with soapsuds. But as Kittel suggests, this may have been a reason for Schlatter's comparative neglect by scientific theologians; they could not believe that there was any solid building here because they saw no display of excavations. It is only in that amazing series of commentaries covering more than half the books of the New Testament which Schlatter published during the last ten years of his life that the world began to get some idea of the vast range and depth of his learning.

Of the ignorance of Schlatter's work among English theologians Kittel relates two interesting anecdotes. The argument of Burney's famous book, *The Aramaic Origin of the Fourth Gospel*, which appeared in 1922, was advanced by Schlatter twenty years earlier. But it was only after he had completed his book that Burney learned of Schlatter's work and found his thesis established in it, as he himself testifies, in the fullest possible manner. In like manner the late Sir Edwyn Hoskyns knew practically nothing of Schlatter until he paid a visit to Tübingen in 1928 and then made his acquaintance. The impression which Schlatter made on him, however, was so great that he visited him every day of his stay, and before he left Tübingen he bought all Schlatter's books and took them home with him to Cambridge. At the time of his death a year ago he left behind him a commentary on the Fourth Gospel which he had almost completed, and the most thumbed book on his desk was found to be Schlatter's commentary.

The memorial tribute to Lütgert is written by Professor Strathmann of Erlangen. Lütgert was a theologian of high distinction; yet, like Schlatter's, his name is little known in this country. The reasons are not dissimilar. He was the son of a working minister, and his first intention was to enter the ministry and serve the Church as he had seen his father do. Quite unexpectedly he received the opportunity to take his degree and enter the academic profession. But his interests and his

[1] Bertelsmann, Gülersloh; M.1.50.

culture were too wide to permit of his becoming a specialist in some narrow field of learning. He took all theology for his province, and he made notable contributions to several branches of it, the exegetical, the systematic, and the historical. His three major works, which are singled out for mention in the memorial tribute, are his treatise on Love in the New Testament (on an expanded version of which he was engaged at the time of his death), his large three-volume history of the Religion of German Idealism, and a collection of essays on Nature and the Spirit of God—this last containing some of his most characteristic ideas.

Lütgert and Schlatter were both decided opponents of the theology of Karl Barth. Lütgert deplored the tendency, which he traced from Schleiermacher through Ritschl to Barth, to reduce theology to soteriology and make it a matter of sin and salvation only. He called this Christo-monism, and against it both he and Schlatter contended for a theology of creation and a revelation of God in Nature. Schlatter (whose hobby was botany) claimed that reverence for all reality was a fundamental of true religion and therefore of theology also.

The memorial volume also contains an introduction and an essay on Schlatter's contribution to systematic theology by Professor Paul Althaus, who has taken over the editorship of the *Beiträge*. It forms a worthy tribute to the memory of two men who not only won respect for their theological eminence but also inspired deep personal affection in generations of students.

GEORGE S. HENDRY.

Bridge of Allan.

Maria.

No modern Old Testament scholar to-day stands higher than Professor Johannes Hempel of Berlin, and every contribution he makes to Biblical studies deserves the fullest consideration. His most recent work *Das Ethos des Alten Testaments*,[1] is a far more comprehensive study of Israelite life than a careless reference to the title would suggest. As the author rightly views the subject, it involves discussion of the political and social theories (if it be not an anachronism to use such terms) which are more or less clearly revealed in the Old Testament. Hempel fully recognizes the two confluent (and sometimes conflicting) streams which united to produce th historic Israel, that of the wilderness and that the agricultural lands. Before we can enter on ar useful inquiry into a people's ethics we must hav some idea as to the views they held on the natu of the community, and of the relation between th individual and the group. Here Hempel follow the usual lines in dealing with the family, the trib the people, the land, and the connexion betwee these and the God of Israel. The key-word in h account of the religion of Israel is 'Entscheidun which he seems to use almost in the sense in whic an evangelist might employ 'decision.' At a stages of the national history, Israel had to make choice between two clear-cut alternatives—Yahwe and some other deity, or lower and higher concep tions of Yahweh's nature and demands. Ther were periods and moments when this act of decisio was more obvious than at others; such were th age of the great prophets and the promulgation o the Deuteronomic Law. Moreover, the need fo decision was not confined to the nation as a whole for the individual was constantly being faced with incompatible alternatives.

All this is preliminary to the presentation o different features in the morality of the Old Testa ment. The principle common to these is that o restriction, the limitation of man's action in dealing with the weak and helpless, in the cultus, in sexua relations, and in political life. Many of the regula tions are ancient *tabus*, for which some rational explanation is generally attempted, and it is char acteristic of the Old Testament that its supreme demand is for obedience. A command is given; it is not for man to question it, nor need he under stand it. All he has to do is to carry out the ex pressed will of God. In Israel, religion and ethics are inextricably intertwined.

The whole book is magnificently planned and brilliantly executed, though many readers will wish that the notes had been printed on the pages to which they refer, instead of being grouped together at the end. It must be confessed that we might have wished for a more detailed statement of the moral injunctions contained in the Law, and a fuller account of the sort of general conduct which the Old Testament regards as ideal. The reader, it is assumed, is already familiar with these facts. Another omission is a criticism of points in which the Old Testament standard falls short of the ideal, for example, in the matter of veracity. But, even if there are features in the book which we might have wished otherwise, it forms a notable addition to our literature on the Old Testament.

[1] Beihefte zur *Zeitschrift für die Alttestamentliche Wissenschaft*, 67 (Töpelmann, Berlin; RM.14).

From Switzerland comes a small volume by Dr. Gottfried Kuhn, containing a series of expositions on Gn 1–14.[1] It appears to be the first of a series, new, at least for the Old Testament. Dr. Kuhn takes the sections one by one and makes his remarks on them, with frequent suggestions as to their further meaning. His tone is strongly evangelical, without being obscurantist, and he often finds in the Old Testament narrative a prediction of New Testament truth; for example, just as Eve was produced from the body of Adam, so the Church was taken from the Christ whose bride she is. Dr. Kuhn uses the Hebrew text freely, and also the Septuagint and Vulgate, though his exegesis sometimes strains the grammar rather badly. Many of his suggestions are original, though they are often too fanciful to command general assent. At times his notes are interesting; there may be, for instance, something in the connexion he finds between Cerberus and the Cherub, though the geographical and historical links need to be worked out and tested. On the whole, while the book has little significance for serious Old Testament studies, it may well be useful to a certain type of preacher.

T. H. Robinson.

Cardiff.

[1] *Erklärungen zu Genesis, Kapitel* 1–14 in 'Studia Biblica,' ed. Irenicus Audax; Ex Vetere Testamento I. (Schwarzenbach, Zürich; Fr.6.00).

Contributions and Comments.

'Lead us not into temptation.'

This prayer has caused commentators and simple Christians great difficulty, and the efforts to solve the difficulty have centred around the interpretation of the word 'temptation.' In fact, this does not help. If the temptation is bad for us, then God would not lead us into it, and it is an insult to God to pray that He will not lead us into it. If the temptation is good for us, then we ought to bear it and not ask to be delivered.

The answer really centres about the words 'lead us.' These words do not imply that God would lead us into temptation, if we did not pray. If we pray, 'lead us in the path of Thy truth,' these words do not imply that God is not willing to lead us that way, and that therefore we must pray to make Him willing. They are open to the same objection. 'Of course God will lead you in the path of truth, it is unnecessary to pray that.' The answer is this—That although God is willing, we are not always willing, and unless we pray we do not discover that path or have a real desire to follow it. The same method of answer applies to the petition, 'lead us not into temptation.' God would never lead us into wrong paths, but we are likely to get into them. We therefore pray that He will lead us so that we may avoid the evil paths. Christ told us to pluck our eyes out if they offend us. This is a prayer that we shall have faith and courage to pluck out from our lives those things which are a cause of temptation. In meaning it is really 'lead us away from temptation.' The same applies to the petition, 'deliver us from evil.' God does not do this by miracle. He raised up Wilberforce to deliver us from the evil of slavery, and Lord Shaftesbury to deliver us from the evil of child labour. We are not seeking to arouse an unwilling God, but that He may arouse our social consciences that we may fight in the strength of faith against evil.

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Entre Nous.

Martin Niemöller.

'The name of Martin Niemöller is a great name in Christendom.' In these words the Bishop of Chichester begins his Foreword to *Pastor Niemöller and his Creed* (Hodder & Stoughton; 1s. net). To us all, Niemöller has become a shining inspirer. Every opportunity of learning more of him is welcome. This book, written anonymously by a close friend of Niemöller, shows that some current ideas about him will have to be revised. He was in sympathy with the programme of the National Socialist Party. He supported the Third Reich wholeheartedly and looked forward eagerly to the reconstruction of the Germany 'for whose greatness he had fought, and whose ideals and structure had naturally for him to wear Prussian colours.' It was only slowly and painfully that he found himself in opposition, as he realized the contradiction between 'that which serves the Nation' and 'that which "the Lord commands of thee."' Following the determined effort by Hitler for the deification of the State, the Pastors' Emergency League, with Niemöller as President, came into being. Ludwig Müller and his German Christians gradually usurped all the leading offices in the old Evangelical Church, and in the autumn of 1933 the Confessional opposition made its exodus from the 'Brownshirt' Assembly. 'Niemöller did this in a thoroughly typical manner, he deliberately appeared in a light grey suit and took no part in the preliminary service, to show his contempt, and his refusal to acknowledge the new constitution of the Church.'

If Niemöller's 'No' had been slow and hesitating at first, he now saw his way clearly. When the Councils of the Confessional Church met for consultation, and Niemöller rose to give his opinion, beginning his speech with the phrase, 'I have the impression,' his was the point of view that was carried. He was accustomed to leadership. His single-mindedness was never in question, nor his firm intention to live according to the principles of the Gospels. 'We ought to obey God rather than man.' His one wish still was to serve his country and to recall it from the service of false idols. The part the Bible played in his life was supreme, and what mattered was that the Word of God should remain pure and unchanged.

'Human mongrels,' he passionately exclaimed, 'may imagine they can live without their Saviour, and suggest to the German nation that it has no inheritance of sin, but rather an inheritance of nobility, but the Christian knows that "we do not live by our actions, but by the forgiveness of our actions" (K. Barth).'

'"Thy will be done, in earth as it is in heaven." What can this mean but that God's kingdom should be set up over the whole of human life? But whoever interprets the Lord's Prayer in this way must inevitably clash with the demands of Totalitarianism.'

Again, 'If the Name of Christ into which we are baptized is more than just a decorative expression if it really gives us eternal life, and makes us the children of God, then the words must also have a practical meaning, "there is neither Jew nor Greek for ye are all one in Christ Jesus," that means then that every baptized Christian is truly our brother . . . then racial distinction and paragraphs about "Aryans" have here absolutely no meaning.'

There is an interesting chapter on Niemöller's work as Pastor at Dahlem. Besides his enormous correspondence and necessary attendance at meetings, he spent not less than ten hours a week instructing hundreds of children in Confirmation Classes. He made it a condition that all the children should attend for not less than two years. (This is finding more and more imitators in Germany as Christian education outside the Church becomes more difficult. It is a suggestion that might well be considered here.) In the evenings there were 'Catechism Classes' for his congregation. Almost every day he preached in a different place. And besides his ordinary correspondence there was advice for the synods and Brethren Councils and much correspondence with the Official Church and State authorities. All his sermons were written by hand, and it would be one or two on a Sunday morning before he finished, for he had to drive himself sentence by sentence. Sunday morning would see him memorizing what he had written.

As is well known, on 1st July 1937, Niemöller was arrested and sent to the Moabit prison. Here he awaited trial until February 1938—free, however, to see friends and his wife and children. 'His greatest joys were when his boys greeted him with a loud, "God bless you, Father," or when, upon leaving, they meet the warden, and reply to his question of, "Do you know why your father is

here?" with a cheerful and confident, "Yes, because he has preached the Gospel loudly and truthfully," or when at home the little sister declares, "I feel quite proud whenever I write State Prison, Moabit." '

After his trial he was re-arrested and sent to close confinement in the dreaded concentration camp at Sachsenhausen. In this spring of 1939 he is still there, and it was reported the other day that another pastor of the Confessional Church has just joined him. 'Robbed of his freedom, his work and his family, brought by force to silence, and yet in his cell he is probably more eloquent and more powerful than in the pulpit. "Before," said an English friend, "I knew he was a fighter—but now I know he is a believer." '

Bishop Wood of Nagpur.

A short memoir of Alex Wood, Bishop of Nagpur, who died in the spring of 1937, has been written by the Rt. Rev. Eyre Chatterton, his predecessor. The publishers are the S.P.C.K. (3s. 6d. net).

Alex Wood was born in Aberdeenshire on 27th July, 1871. He was brought up by his grandparents on a farm. The life was a hard one, but it was a fine training for the strenuous years that he was to spend in India. His grandparents were devoted members of the Scottish Episcopal Church. Although the nearest church was seven miles from the farm, Wood tells how they had to walk to it every Sunday in all kinds of weather. He distinguished himself at school, and later at Aberdeen University and at Edinburgh Theological College. After two years in the Home Church a call came to him to give himself to missionary work in India. There, for the first eighteen years, his work was that of an itinerant evangelist among the Gonds of the Chanda villages in the Nagpur diocese. Physically, he was eminently suited to the work. He was strong, loved adventure, and was a great sportsman. There was a streak of boyishness in him. A number of stories to illustrate this are told by his friend, Archdeacon Dickson. One, dating from a later time, is that he was on one occasion visiting lime quarries in Gangpur State. 'The manager, with some pride, showed us over the very modern kiln, a cube-shaped building about thirty feet high. Higher still was what was known as the crow's nest, approached by a frail iron ladder. This was strong enough for the lightly-made Indian but had not been constructed for sixteen-stoners. To the surprise of all, and the horror of some, a challenge from the manager sent the Bishop up the ladder.'

After the end of the War Wood was appointed Bishop of Chota Nagpur. This diocese is described as very fairly homogeneous and compact! But compact is further explained as 'only the size of England.' Much of his work now was educational. He had the responsibility of establishing two schools at Namkum, and he took the keenest interest in three Anglo-Indian schools. For the last eleven years of his life he was in charge of the enormous straggling diocese of Nagpur—at least seven times as big as England and consisting of three great territories—the Central Provinces, under British administration; Central India, the land of Mahratta and semi-Rajput Rajahs; and Rajputana.

Wood had one great joy there. He was enabled to see the results of his own early labours in the villages of Chanda, from which large numbers of converts were now coming. But there were difficulties and discouragements also. During a tour in the Central Provinces he writes: 'At present I am wandering in a sad part of the diocese, where a once flourishing Mission is slowly dying from a lack of missionaries. We used to have 8000 Christians here; we now have fewer than 1000!! I remember the days of Molony, when this was the most promising Mission in the C.P. Since he left it has been one long tale of defeat and retreat.'

'Rejoice.'

In *The Christian World* for 2nd March, there is an outstandingly suggestive leading article and one which is peculiarly apt to-day. It is written by Dr. Herbert H. Farmer. We make the following quotation from it: 'Coleridge calls joy "the strong music of the soul" and again, searching for a phrase, "a luminous mist." Probably music affords the best, if still inadequate, analogy.

'. . . I remember once seeing a little child one bright summer morning sitting amidst the rose-beds in the sunshine. She was lifting handfuls of earth and letting them run through her fingers, and humming softly to herself. Obviously her little spirit was glowing with joy, but the joy resided not in the light and warmth of the sun, nor in the pleasurable feel of the earth, nor in the healthful harmony of her body, nor in the love of the home by which she was surrounded, but in all these fused together. Joy was the music of all these natural impulses and feelings taken together. Now, as the soul of man develops and enlarges its range and depth, so it becomes possible for it to take up into the strong music of the soul, into joy, things, feelings, experiences, which by themselves would be

odious and irksome discords. In this the analogy with music still holds. Wherein lies the difference between a pleasant little ditty and a great sonata? Partly at least in this: that the little ditty is made up of simple elements simply related, whereas the sonata is deep and complex, having within the ultimate harmony pauses and stresses and discords which by themselves would irritate and annoy. . . .

'We cannot by an act of will substitute joyous hope and confidence for despondency and despair. That, no doubt, is true, if nothing is involved but our will and our feelings. But the exhortation is not simply to rejoice; it is to rejoice in the Lord. What is bidden therefore is that we should take the trouble at all times to set things within the context of the whole Christian gospel. Apart from that context there is nothing that can save us from an ultimate despair; but in that context there is nothing that can deny us an ultimate blessedness and joy. And the whole Christian gospel is somehow in the Cross. To see that Cross rising out of the midst of the evil and chaos of human life is to recover joy at the deepest level of our being, that level where there is unveiled to us the ultimate secrets, not only of our own being, but also of God's.'

Confession: The Antidote to Venom.

Two of the leading writers of 'thrillers' have lately done work which has religious significance. First, Dorothy Sayers, with her spiritual drama, *The Zeal of thy House*. Later, Mr. Freeman Wills Crofts, retaining his own medium, has written one of his most ingenious crime stories—the method of the crime being brilliantly solved by Inspector French. But it is more than a crime story. It is a powerful study of a man's growing remorse, repentance, and confession.

The craftsmanship is excellent. Each chapter has some aspect of venom—actual or figurative—for its subject, and the last, *Antidote to Venom*, gives the title to the volume.

George Surridge, Director of the Birmingham Zoo, in despondent mood, his moral resistance lowered by unhappiness at home and financial troubles, succumbs to temptation. He has just learnt that Capper, an unscrupulous solicitor, has embezzled his money. The solicitor will repay Surridge at the death of an uncle from whom he will inherit. The uncle has been conducting experiments on snakes, and Capper has a scheme to bring about his death if Surridge will provide cover for him by taking venom from a snake at the z drowning the snake, and sending snake and venc to Capper. The method of the crime must rema undisclosed.

In addition to all the qualities we expect from book of Mr. Crofts, *An Antidote to Venom* is a co vincing study of a decent man's reaction to crime—never for one moment at rest after his fa agreement.

'He was conscious of a fundamental unrest a disquietude of spirit.' 'An intangible load whi seemed to bear him down like an actual weigh He had lost the power to enjoy the money. H hadn't realized things were going to be like th Better to be dead.'

And after Capper was convicted the burden gre greater. 'How he envied the people who had fr minds and clear consciences. What would he n have given to have his choice over again. . . .'

'For nearly a fortnight George suffered intole able misery and distress. Then one night, when h was at his very lowest, his thoughts went back t his childhood and his childhood's teaching. Som old words that he had then learnt recurred t him, about going to Someone and being give rest. . . .

'Presently, from sheer weariness, he fell asleep and when he woke he knew somehow that he ha taken his decision. Cost what it might, he woul confess and be done with the struggle. . . .'

After the confession events moved quickly. H was sentenced: entering on the last week of hi life, 'George himself, though at times he grew little sick as he looked forward, was more thankfu than he could say for his decision. His prayer an confession had been the first steps to a vital contac with the Divine. Though his sorrow for what h had done remained, he now knew himself to b forgiven, cleaned from his load of guilt, and wit a power and confidence to face the future to whic he was moving, such as he had never before experi enced.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'No one has yet failed of his response who has spoken to England on the deepest notes of ethical conviction and sincerity. Who is speaking to it in such tones to-day? What we need is another John Wesley, some one who can speak to us like a prophet. If it could hear that liberating voice, the English people would rise up like a flame to rebuild and re-possess its inheritance. What it awaits is spiritual leadership.'

So writes Canon F. R. Barry in *Convictions* (Nisbet; 2s. net)—one of those little books whose value is to be measured not by size, and certainly not by price. It proves that something at least of the prophetic spirit and something of spiritual leadership are not wholly lacking among us. It is not perhaps highly original in thought, for the larger works by Professor Macmurray and William de Burgh, which we recently reviewed, contain much on the same lines. But it is compact, it is cheap, it is clearly and forcibly expressed, it is a pronouncement which we hope will be very widely pondered, it is fitted at once to warn and to encourage us in this distressful time.

We are living through a 'Day of the Lord.' That is Canon Barry's conviction. If we listen to God and trust God and do God's will, we are secure. Our danger is that we forget God. We have forgotten God overmuch. We have measured things by the wrong standard. Too seldom have we asked, 'What is God's will for me?'

Apart from God what we take to be watch-words, like 'liberty' and 'democracy,' are fallacious because they are empty of real meaning and motive and purpose. 'Liberty is the natural right of man,' we say. Yet we must ask, What kind of liberty and what kind of man? Man is not born free, Canon Barry holds, he has to be re-born into liberty. For the only worth-while liberty is the glorious liberty of the sons of God.

Democracy is the political form of liberty. But 'Fascism is the inevitable pathology of a modern democracy if it has lost its soul.' 'If man is made for no eternal home, if he be but a social or economic by-product, then the State is obviously a great deal stronger and bigger than the man and lasts much longer.' 'If we leave out God and immortality, freedom is indefensible and chimerical.'

In our day democracy is at the crisis of its fate. It has vanished from and is a term of contempt in several great States. In a world of power-politics its very existence anywhere is threatened. Its greatest enemy is within not without. 'If we concentrate on armed defence without a moral and spiritual renewal, then the Fascist victory will be won.' Aeroplanes may be necessary but 'our fundamental need lies far deeper in the secret places of the soul.'

True democracy is more than a method of self-government. So-called 'democracy' gave us the

laissez aller policy and its bitter fruit of social injustice and tyranny. True democracy is unreliable and inconceivable without religion, 'it is religious far more than political.' 'It is the inner conviction of our hearts—our attitude to life and one another, the value that we have learnt to set on Man.' And this is the creation of faith in Christ.

So Canon BARRY's appeal is—back to God in penitence and in hope. It is criminal to despair. The Church may be persecuted, it may even disappear from the Rhine to the Pacific. It was a persecuted Church that transformed the ancient world. From behind prison bars the cry rang out: 'Rejoice!' 'The peoples of Europe are looking for a new day: it is craven to think that it cannot dawn. We must not mistrust the power of God, who is able to make all things new.'

In these days of an insistent conservatism (if not a conservative orthodoxy) in theology it is perhaps well that the voice of theological Liberalism should be allowed to raise itself. After all, while the conservative theocentrism of to-day reflects the religion of the New Testament, it is not easily appreciated by the ordinary man; whereas the synthesis of New Testament religion with 'natural theology' provides a form of Christian theology with which the ordinary man may readily find points of contact.

Professor S. ANGUS, of the Chair of New Testament and Historical Theology at St. Andrew's College, University of Sydney, is well known not only for his published studies of the religious and historical background of Early Christianity but also for his championship of a liberal and progressive type of Christian theology. He returns to this latter rôle in his most recent book, *Essential Christianity* (Murray; 6s. net).

At the outset he would disarm a certain criticism by affirming that essential Christianity is not to be arrived at by any minimizing process. Nothing, he says, will satisfy him in the definition of our religion unless there be contained in it 'the full-orbed Evangel of the Incarnation.' What Christianity is cannot be arrived at by stating a minimum of theological opinions held by all Christians, but by stating a maximum of experience in Christ and a maximum of consecration to Christ.

But let us try to present his exposition in summary outline. The first point is that Christianity is faith in God through Jesus. It is the response not merely of the intellect but of the whole personality to Jesus' exhortation that we should have confidence in God. It is an experience of life—the life of God in the soul of man. It is an experience in the depth of the soul, not a set of opinions blown about by eddying winds of controversy or criticism.

The next point is that Christianity is the glorious liberty of the sons of God. Its be-all and end-all is to produce autonomous Christlike personality. Jesus threw men back upon their own consciences. He restored and rehabilitated the moral consciousness as the citadel of personal life. He never encouraged men to put their consciences in the safe keeping of a religious authority or to receive their convictions from a sacred society. Christianity is the religion of the glorious liberty of those who know that only those who are led by the Spirit of God are sons of God. It thus promotes individuality, not individualism, in a community of spiritual personalities who are members one of another in Christ.

The third point is that Christianity must ever be the religion of the Cross—the Cross in Jesus' own life and in the life of every follower of His. Not only the Son of Man but every follower of the Son of Man is called upon 'not to be ministered unto but to minister.' If 'Christ crucified' is the beginning of Christianity, 'to be crucified with Christ' is Christianity in action. It is central in the whole Christian ethic that life can only be won by losing it. We cannot be Christians at all without self-sacrifice.

The fourth point is that Christianity is the actual consciousness of divine sonship. Jesus is the only

or unique Son of God in the sense that He alone realized the fullness of divine sonship. But it is God's purpose that we should strive toward the goal of sonship like Christ's. This filial consciousness rests upon the essential unity of God and man, an idea which is denied in ancient dualisms and Barthian neo-Calvinism.

The fifth point is that Christianity is in its essential expression Christ-likeness. Essential Christianity must concentrate on character as did Jesus. The sure marks of that vital Christianity which is Christ-likeness are not credal allegiances or forms of worship but lives transformed and informed by the Spirit of Christ. Not the conformity of sheer imitation or literal obedience but of a moral spontaneity turning to One who has the words of eternal life.

The sixth point is that our divine sonship expressed in Christ-likeness is realized in a progressive oneness with Christ. It is not only that God was and is in Christ, but that Christ is in us and we in Christ. Jesus' greatness and uniqueness do not, either in His own view or in St. Paul's, separate the Christian from Christ. If the creeds avoid saying of Christ anything that can be said of the Christian, then the creeds are so far not Pauline. It was Paul's central experience that he was in Christ and Christ in him.

The last point is that although Christianity is an historical religion, it is not based on history. A living faith rests only in union with the living God. While our present religious experience has been historically mediated, it is none the less *our* experience, not the experience of our predecessors in religion. The spiritual and timeless world in which religion lives and moves is revealed in the material and historical, but does not derive its being from the material and historical. Considered historically Christianity *was* and *is*; but religiously considered Christianity *is*. History may be the outward means of our entry into the secret place of the Most High, but in that region only is essential Christianity.

In his extraordinarily able book, *Preface to Faith* (reviewed under 'Literature' last month) (Allen and Unwin; 6s. net), Professor Louis Arnaud Reid, D.Litt., has a chapter which is at the same time suggestive and distinctly relevant to the present situation. It is on 'Christianity and Morals.' Christianity has in the past, he says, and in our own times suffered from two contrary misinterpretations. One he calls the 'vertical' error, the other the 'horizontal.' The vertical, which he only mentions, is the tendency to stress religion at the expense of morals, to extol the 'other' world above this one.

The opposite error is thinking that Christianity consists of a number of moral principles or precepts, and that the chief benefit of Christianity is that it encourages people to live decent lives—in other words that Christianity is important because it is humanitarian. But this is to confuse the effects of Christianity with its essence, and to fail to understand that Christianity preaches, not a meliorism which can only be relative, but the absolute value and the absolute obligation of love. Humanitarian Christian virtues are like fruits which can be enjoyed only for a time if they are cut off from the tree. Sooner or later the fruit grows woody and withers, and we have to return to the living tree for more.

The source from which Christian morality originally sprang was the inspiration of the person, the life and the death of Jesus, who revealed the perfect love of a 'Father in Heaven.' The strange and paradoxical moral sayings of Jesus are a partial expression of this religious reality. Only a full recognition of the absolute, the unconditional, the perfectionist demands implied in these sayings can yield any proper understanding of the meaning of Christian morality.

The source of Christian morality, then, is purely religious. In Christianity, belief in the transcendent implications of love revealed in the Incarnation of Christ may not only transform the moral life but may also give to it a meaning and a largeness of setting which it could not otherwise possess. Yet,

on the other hand, while Christian religious belief reinforces morality, it also creates a tension which makes moral life seem more difficult than ever, makes it even in one sense impossible. The ideal which, on the Christian view, is realized in the perfect will of God is an absolute ideal that transcends the powers of any relative and finite being.

On the one hand the ideal demands to be expressed in human character and action, and on the other hand it never can be. And that not only by reason of the obvious fact of our self-will which insists on going its own way, but also because of the fact of our finitude. There is thus a kind of paradox in religious morality which is central to it. It produces a state of mind in which there is both inspiration and something like despair.

The most obvious instances of this difficult and radical paradox are the sayings in the Sermon on the Mount. There are three different ways in which these are regarded. (1) Sometimes it is said that they represent a code of duties which might be obligatory in heaven, but that they do not apply to the present workaday world. (2) Or it is thought that it would be good to put them into practice here, yet they set too high a standard for ordinary human nature. Perhaps it is good that there should be people among us who will never resist evil and give away freely to any one who asks. But it is much too severe a demand for most of us. (3) Or it is sometimes felt, not merely that a good deal of the Sermon on the Mount is 'impossible' in the above sense, but that it is impossible *morally*. It is not only difficult to turn the other cheek; it is wrong. It would be making the world a too pleasant place for bullies, swindlers, spongers, and national megalomaniacs.

Well, what are we to say about this? Dr. Reid (who, by the way, is a Professor of Philosophy) points out, first, that Jesus makes no attempt to set forth a philosophical or theological system of morals. He speaks rather as a prophet or a poet uttering principles in parable form. Philosophy is not written to move, but to assert, to question, to analyse, to synthesize. The parable, the poetic utterance—these are spoken from the heart and appeal to the heart. They convey their content through the living form of the illustration.

Further, the parables of Jesus were the expression of His character and life. It is through them that we largely gain our impression of the personality of Jesus. Only through the understanding and love of the personality of Jesus can we properly realize the unity of His teaching as a whole throughout the sayings, and without realizing the unity of the teaching we are bound to misunderstand it. It is not as abstract utterances that the sayings count, nor even as poetic paradoxes. It is the personality of Jesus embodying the principles and expressing them in deeds and words, which moves us, through love, to the understanding of the principles, and which fuses their manyness into one gospel.

Further we must distinguish between moral principles and moral rules. A law, or rule, is always relative to concrete circumstances, and it must be *possible*. So far as morality is a matter of codes or laws, it varies from time to time and from place to place. And if a law were not possible of fulfilment, if it were not workable, it could not endure. An absolute law of asceticism would be valueless. But a *principle* is not relative, does not arise out of particular conditions. It is absolute, and represents an ideal which is apprehended as being absolutely valid. And if we attempt to make a law or a rule out of a principle we are trying to make absolute what is only relative.

Now the Sermon on the Mount is not that utterance of rules which to the superficial eye it may seem to be. It contains vivid, concrete and pictorial exemplifications of certain general principles, and the moral difficulties which have arisen in its interpretation are due to the attempt to make these exemplifications of principle (poetically and paradoxically expressed) into absolute rules to be obeyed in all circumstances. The prime principle of Jesus is, 'Be ye perfect even as your father in heaven is perfect.' The ideal of human life is nothing less than the completest possible expression of the love

of God. But this, though it is not a rule or law, but a principle, is also a command, an absolute command. And if it seems irrational to ask what is 'impossible' for human nature, it should be realized that the vision of an 'impossible' ideal will be a constant inspiration which can transform petty lives.

What has been said applies to the injunction which above all the others has aroused controversy, that of non-resistance. The chief difficulty about this is not that it is extremely difficult, but that most of us cannot believe that it would be a good rule to act upon. Speaking generally, it does not appear that it would be morally desirable to make an absolute rule of non-resistance. What the principle does bring out is the value of an attitude of mind which sees that love is of infinitely greater value than the use of force. And there are occasions on which this principle should be asserted at all costs. But the occasions are individual occasions, to be judged by the individual who has seen the vision and knows the circumstances. And we must not turn a principle into a law.

To sum up. The teaching of Jesus is not a set of rules, but consists of the principles which were expressed concretely by Jesus in His life and in His teachings, and which through these come to be understood. Christian living is the assimilation of the principles—an assimilation largely induced by contact with the personality of Jesus—and a re-expression of them in ways appropriate to the individual circumstances of place and time. Christian living is thus never stereotyped. It is individual and it is creative.

The Righteousness of Jahveh.

By Principal W. F. Lofthouse, D.D., Handsworth College, Birmingham.

I propose in this paper to consider the meaning or meanings of the term 'the righteousness of Jahveh,' and its relation to the righteousness of men. In a second paper I hope to set beside this what is involved in the Pauline conception of the righteousness of God. In dealing with a term of wide religious use like *Sedakah*, the Hebrew word generally translated 'Righteousness,' we must beware of attempting to assign to it any one English equivalent; to say simply that it means justice or righteousness. Philologists are aware that there is no word in any language, the frontiers of whose territory precisely coincide with those of any one word in another language. All words which are worth study have had a long history, every stage of which has left its mark on what we call the meaning of the word. This is especially true of the group *dikaiosune*, justice, right, *Recht*, *Gerechtigkeit*. Justice and *la Justice* do not even mean the same thing.

All this demands a certain degree of caution that is sometimes forgotten. Most students of the Old Testament have been brought up on the classics. They were familiar with the views of Plato and Aristotle on *dikaiosune* before they thought of the Hebrew *Sedakah*, as it is found in Isaiah or Job. Further, we instinctively think of justice as retributive or distributive; and with our knowledge of our own legal systems and the relation of the judge to the plaintiff and the accused, it is difficult not to breathe the atmosphere of a law-court in London or Berlin, when we are standing at the city-gate of Hebron or Samaria.[1]

Nor can we gain much help, in dealing with the Hebrew word, from etymology. The root *sdk*, in the cognate languages, is said to signify telling the truth (Arab.), to be excellent (Sab.), to be true or righteous (Ethiop.), and so on. *Saduk*, in the Tel-el-Amarna letters, means innocent. All that we can do, when we turn to the Old Testament writings, is to collect the outstanding instances, attempt to classify them, and ask what meaning best suits the different classes. Knowing something of the adventures that befall important words in the course of their existence, we shall be slow to expect a single meaning; yet to look for a more or less

[1] Cf. C. H. Dodd, *Romans*, 60.

definite idea under several meanings is not generally felt to be unreasonable.

It may be noted in passing that the two cognate nouns, *sedek* and *sedakah*, are unevenly distributed in the Old Testament. They occur most frequently in Job, the Psalms, the Proverbs, and Isaiah (1 and 2); then in the other Prophets; outside them in the Torah (twenty-four times), oftenest in Leviticus and Deuteronomy; in the former Prophets only eleven times, fourteen times in the rest of the Kethubim. Curiously enough the phrase *sedek Jahveh* never occurs, and *sidkath Jahveh* only once. An obvious division, to start with, is into the three classes (*a*) where the words are used by themselves, (*b*) where they are used with suffixes relating to man, and (*c*) with suffixes relating to Jahveh. The first class is by far the largest, and seems to include the meanings of honesty, virtue, piety, good conduct, and freedom from guilt. Several of the texts in the second class fall rather strangely on modern ears. The speaker does not simply claim or disavow the possession of moral qualities; his *sedakah* is something of which Jahveh takes note, or which Jahveh gives or restores (1 S 26^{23}; 'he will restore to each his *sedakah*'; cf. Job 33^{26}; Is 54^{17}). A man may maintain or plead it against another, even against Jahveh himself; and though, in Ezekiel's famous discourse, the goodness or righteousness of a lifetime cannot compensate for one evil act, men can hope that their righteousness will be brought forth by Jahveh (Ezk 18^{24}, Jer 51^{10}). Jahveh's own righteousness is as enduring as himself; he manifests it, declares it, makes it his motive; exhibitions of his saving power are his righteous acts; and he will show mercy to men, sometimes for the sake of his own righteousness, sometimes of theirs.

What, then, lies behind the words so used? 'Conduct that is morally approved' may go some way, just as 'righteous' will serve up to a point. Fuerst in his Concordance suggests '*probus* in act and thought and word, in accordance with a recognized standard.' But this does not take us very far. What is emphasized in man's righteousness is not so much his conduct as the character or standing which that conduct gives him. You do not maintain or establish or plead an act or a series of acts, but a character. The term 'forensic' is often called in to assist. 'The primary conception in the idea is forensic, a product of the primitive court of justice' (H. W. Robinson, *Religious Ideas of the Old Testament*, 168; but see also 167). 'The Hebrew words from the root *sdk* are fundamentally forensic in sense.' Is righteousness then conformity to an outward standard or law, or to conscience and the revealed or unrevealed will of Jahveh? Is it a means to an end, or is it spoiled, like obedience to Kant's categorical imperative, if it is pursued for anything but itself? Is it recognizable by others, or must the righteous man, like Plato's *dikaios*, choose between being and seeming righteous? To listen to a conversation between Plato and the author of Job would be of considerable interest.

Next, how shall we apply the term to Jahveh the supreme? If it means conformity to custom, law, or standard, to what standard or norm does Jahveh conform? What are the laws before which he is to be pronounced innocent? And if *sedakah* stands for certain virtues, can we, as Aristotle asked about his god, credit Jahveh with being chaste or honest or truthful? When we are told that Jahveh keeps his truth for ever, are we to suppose that what is meant is that while others may tell lies, Jahveh never will? Such virtues are admirable between man and man; but unmeaning in one who is *sui generis*. Must we then conclude that *sedakah* is one thing in man, another in Jahveh? Or will the term forensic bring some assistance here? The term itself is vague. Volz has put it briefly: '*Sedakah* is that conformity to standard with which we are concerned in a court of law; it is that aspect of goodness which is proper to the law-court; it is forensic.' Presumably it is the mark of the conduct or the character of the accused person which will secure his acquittal, for that is what is important in the law-court; acquittal is the cause, but it may also be the consequence of *sedakah*. On the other hand, the judge too will need to show *sedakah*. He must be an honest man, and the law an honest law; an important consideration in the Orient. If the judge is unrighteous, the innocent man, like Sophocles' Antigone, can only appeal to something higher than the law and the law-court—something, as it would seem, ultra-forensic. The righteous judge, that is to say, is the judge who gives his verdict according to the recognized law, or, when there is no law that covers the case, according to what we call 'equity,' and he must not take bribes or show partiality ('accept people's faces'). Hence, the *sedakah* of Jahveh, ideally the Judge of all men, would seem to be a sublime impartiality, acquitting the innocent, but punishing the guilty to the last farthing, and never condoning crime.

Now this forensic conception of righteousness undoubtedly fits a certain number of passages in the Old Testament, as it has certainly coloured a great deal of Christian theological thought. The unjust judge, refusing to avenge the helpless widow before him of her adversary, was a nightmare to haunt the

imagination of the humble poor, in ancient Palestine as in modern India. But it is doubtful whether the word 'forensic' helps us much even here. It suggests, first, the judge in a modern European court and not the arbitrator at the city-gate. The Hebrew judge or cadi had no body of common law and few traditions of equity to guide him. What was looked for from him was, if not Absalom's demagogic goodwill, Solomon's impartial good sense. The Hebrew mind was not really forensic at all. Secondly, it still leaves the *sedakah* of Jahveh different from that of man. The *sedakah* of the plaintiff in the forensic sense means that whatever his general character, he has been wronged; of the accused, that he has not broken the law; neither has anything to do with the *sedakah* of the judge, impartiality and the refusal to take bribes. But thirdly, it limits very severely the *sedakah* of Jahveh. Is Jahveh's *sedakah* no more than a refusal to take bribes or 'accept faces' or acquit a wrong-doer or punish an innocent man? 'The perfect witness of all-judging Jove' might minister confidence to the suppliant; would it suggest the splendour of the mountains or the radiance of the dawn?

Moreover, it would seem to be inconsistent with at least some of the uses of the Hiphil of the verb. The judge cannot make the accused person innocent; he can only pronounce him to be innocent when he is so already. 'Acquit' may be the meaning, though it is not the only possible meaning, in Dt 25^{1}, Pr 17^{15}, Is 5^{23}, etc.; but is there not more than mere acquittal in 2 S 15^{4}? And what shall we say of Jahveh's treatment of his servant, Is 50^{8}, 'near is he that justifieth me,' or Dn 12^{3}, 'justifying the many,' or Is 53^{11}? Further, to make the forensic aspect of *sedakah* central is to emphasize the impersonality of the judge. He is there to pronounce sentence and nothing more. He must feel no emotion, and, as the judge, he has nothing further to do with the accused. But Jahveh is never impersonal. He is just what the good judge, according to our forensic standards, is not. He is an *'el kanna*; he reacts strongly, both in love and hate. Indeed, when the metaphor of the law-court is actually worked out in the characteristic Old Testament passages, he is the plaintiff, eager and passionate, or he is the accused who defends himself with equal vigour.

And finally, what of the combination of *sedakah* with the word for salvation, *yeshu'ah*? The instances are rare but significant. In Jg 5^{11}, the 'righteous acts' are certainly the 'delivering acts' of Jahveh. The same thing is also clear in Is $45^{8.\ 21}$ 51^{8} 63^{1}; also surely in what is implied in Ps 62^{12} and 130^{4}. Here, to quote Marti's words: 'If Jahveh's *sedakah* has anything to do with a norm, it is the norm of his own essential being. He has chosen Israel for salvation, and he must in self-consistency carry out his plan.'

Whether this last is an adequate account of Jahveh's *sedakah*, is not here insisted on; but it will serve to remind us that the forensic or legal conception will not take us all the way. And if the legal meaning came first, it is difficult to see how the non-legal could be developed from it. The truth would appear to be that the *sedakah* of Jahveh is not essentially a formal pronouncement of approval or disapproval. It is often a vehement siding with good against evil. This involves 'he is right' or 'he is wrong.' But it involves also the community with whom the accused is to be set right, or the enemies from whom he is to be rescued. Instead of the judge, we are dealing with the champion, the deliverer.

To the Hebrew, it was not the verdict that was of special importance; it was that Jahveh himself was on the side of the accused or the plaintiff. This comparative unimportance of the verdict will be borne out if we reflect that to the Hebrew the word Torah, which we naturally translate Law, did not suggest the law-court at all, nor the judge seated there. To us, law is a matter of statutes, passed by an acknowledged authority, to be obeyed on pain of fine, imprisonment, or even death. We may not approve of them; we may agitate for their alteration or repeal; but while they are there we have to accord them at least an external submission. The attitude of the heart matters nothing. It is hard to dismiss from our minds such a familiar conception. But it has nothing to do with the Torah. The Torah is a body of directions given by Jahveh for the fulfilment of his will and to secure reinstatement in his favour after disobedience, voluntary or involuntary. Much of this Torah is not law in our Western sense at all. How can there be a law against coveting or in favour of loving our neighbour? In the case of the ritual Torah there can be no question of a legal trial; our hearts tell us when we have been disobedient and must make confession and offer the due sacrifice. In social and civic life, where miscarriages of justice are so many, a man may well contrast the integrity of Jahveh with the injustice of earthly judges; but when I think of my own righteousness or unrighteousness in the moral sphere, or in terms of the *sedakah* of Jahveh, I am more than a prisoner at the bar. It is a personal matter. What concerns

me is what I have thought of Jahveh and have done to him; and what he thinks of me and will do to me. 'He has showed thee, O man, what is good.' And if man refuses, and acts on his own idea of what is good, he has something more than the law-court and the bench to dread.

If, then, the forensic element grows more difficult to maintain, can we put anything into its place? And if we can, will it help us to find a conception of righteousness that we can predicate both of Jahveh and of men? Here we must remember that Jahveh, the giver of Torah, is also the restorer of his people. From the days when Israel learnt to look back to the Red Sea, Jahveh was the deliverer. And from the days of the Prophets, he was not only the deliverer from external foes; he was the restorer of the penitent heart. The whole elaborate law of sacrifice is simply the means for restoring the communion that has been broken by some ritual or moral misdemeanour or offence. The theme of the Prophets is 'return and I will heal you.' 'He is a righteous God *and* a Saviour.' 'The antithesis,' says A. B. Davidson, 'with which in dogmatics we are familiar, is a righteous God and *yet* a Saviour. The Old Testament puts it differently; a righteous God and therefore a Saviour.'[1] All His redemptive operations are performed in the sphere of this *sedakah* (cf. Is 42^{6} 45^{13}). In this connexion we must remember that it is not the evil-doer that is punished so much as the unrepentant; not to punish the unrepentant, indeed, would be to encourage vice; hence, the penalty inflicted on the rebellious is itself an act of mercy and protection for the weak and innocent. To leave these unprotected would be an offence against both justice and mercy. The anger against sin as that which touches Jahveh, so to speak, on the raw, described in the burning words of Hosea, lives side by side with that passionate desire to forgive which in Hosea finds its tenderest expression.

[1] On the parallel antithesis in the N.T., see Sanday and Headlam, *Romans*, 91. We may perhaps see an illustration in the difficult passage, Ps 51^{4} ('that thou mayest be justified,' etc.). As both Baethgen and Gunkel point out, the justification of Jahveh cannot result from the penitent's sin against him, but from his confession. But how? Is confession needed before a sentence can be just? Yet it is needed so that the judge, in giving his sentence ('when thou judgest') may be able to show the righteousness that forgives and saves and puts the sinner in the right with him. Cf. Ps. Sol $8^{26ff.}$ ('thou art the God of righteousness that judgest Israel through chastisement; turn thy compassion again to me') and Pr. Man $11^{ff.}$. This at least seems to be St. Paul's reading of the passage, Ro 3^{26}.

Righteousness then emerges as less concerned with the formal or legal than with the personal. It is not the act which must be punished that is the concern of Jahveh's *sedakah*; it is the person who must by all possible means be put right. This will be clearer if we turn to the conception of the covenant, mentioned comparatively rarely in the Old Testament, but underlying all Jahveh's attitude to Israel; the mutual personal compact and understanding, as between God and people, father and child, husband and wife. Carried into the sphere of religion, it is of course paradoxical. The people have no rights against Jahveh; yet Jahveh gives them rights. Each can claim something from the other. And, more paradoxical still, when Israel has broken the covenant, and felt the inescapable consequences, Jahveh sets himself to re-establish the bond and write a new covenant on the heart (Jer 31^{33}). As Skinner has said (*Prophecy and Religion*, 333): 'It may be but one aspect of the perfect religion that is set forth in these great words of Jeremiah, its inwardness; but that aspect is fundamental.' Jahveh does not accomplish this in spite of his *sedakah*, but because of it. It is not concerned merely with the breach of some law, but with sin, personal estrangement. This is not merely something to be punished by the suffering of a person pronounced to be guilty; punishment alone can never satisfy any but the revengeful. It is to be got rid of, carried or driven away. What Jahveh desires, and what he maintains and restores, is the mutual trust and love (*hesed* is the beautiful Old Testament word) the fulfilling of the terms of the compact between himself and Israel. 'They shall be to me for a people, and I will be to them for a God,' 'a father' (Ezk 37^{27}; cf. Jer 31^{9}).

Side by side with *shub*, turn, we always hear *ashib*, I will turn them. Such a purpose is the fulfilment, not the defiance, of Jahveh's law and of Jahveh's *sedakah*. He is always in the right himself; true to his position and its claims and duties; and because he is thus in the right, he must design, and even labour like a woman in her pangs, to put others in the right with him. The importance of the Covenant was emphasized by Eichrodt (*Theol. des A.T.* [1933]) and reappears in the latest work dealing with righteousness in the Old Testament (Hempel's *Das Ethos des A.T.*, 1938); Jahveh's righteousness is bound up with his covenant and therefore becomes the same as his salvation, thus exhibiting a parallel to righteousness in man, which is first honesty and law-abidingness and then passes into 'caritative loving-kindness.' 'Righteousness,

like truthfulness and reliability, springs from the fact that God and people are bound together and form the concrete historical conditions of their relation with one another' (p. 156). Schrenk, in Kittel's *Theological Dictionary*, ii. 197, who cautions us against giving up the judicial aspect of righteousness in the Old Testament, lays it down that God's righteousness is primarily an activity bound up with the covenant. Both the forensic and the redemptive meanings must be understood in terms of this relation.

The *Saddik*, says Marti roundly, is he who is in the right. But Jahveh is he who puts men in the right. To say this is to pass from the city-gate to the Valley of Achor. But it is also to find the answer to the two questions which we previously asked: How can righteousness be the same thing in man and in God, if it is man's to keep the law and God's to pronounce the verdict? And, how can *Sedakah* be one and the same thing in Jahveh, if it is the work of that *sedakah* now to condemn and now to acquit? If *sedakah* is more than legal, if it means being on right terms with others, our neighbours or the community, family, civic or religious, we can see how it must mean the same thing for both parties, even when one party is man and the other God. The obligations imposed by these relations must and will be different, in parent and child, king and subject; but the attitude to the relations will be the same in each. Man is righteous when he maintains and desires to maintain those relations; and he is pronounced righteous when that desire is recognized.[1] Thus, man can justify God as God can justify man. And if the essence of Jahveh's *sedakah* is the resolve to make these right personal relations between himself and man secure, we can see how it finds its consummation in restoration. It does not exclude, it involves, the strongest reaction against disobedience and infidelity; but it is not a change of conduct that will satisfy this divine righteousness, but a change of heart. This change is what the greater Prophets insist on; yet not they alone. It can be found in the Writings and the Law. But when the sinner so returns, he can be pronounced righteous. He is righteous, in the right. His justification is the announcement of an event in which Jahveh's *sedakah* has found its full manifestation.

Thus the *sedakah* of Jahveh is not something that is less than moral, but more. It is not the straightforwardness and reliability of the *Yashar*, nor the kindliness and good temper of the *Tob*. At its best and fullest, and even in its cruder uses, it is the loyalty to all that makes human intercourse clean and sweet, and that keeps religion pure and undefiled. It is equally at home in the market-place, the law-court, and the shrine of the temple. Like *emeth* and *kodesh*, it dwells in God; it is demanded of man; it is bestowed on man. Jeremiah gives to Jahveh himself the name of *Sidkenu*, our righteousness, the cause and essence of men's being in the right with God; and, in so doing, anticipates the language of 1 Co 1^{30}, 'Christ Jesus, who was made unto us wisdom from God and righteousness and sanctification and redemption.'

The modern lexicographical study of the words derived from the root SDK was begun by E. Kautsch (*The Derivatives of the stem* SDQ *in Old Testament Usage*), a lecture delivered at Tübingen in 1881. Kautsch comments on the difficulty of arriving at the original (physical?) meaning; but finds underlying nearly all the meanings of the words, whether applied to man or to God—analysed and distinguished with great care—the general idea of conformity to a norm; this may imply the forensic, he says, but it must be distinguished from the ethical, and it finds its special significance in loyalty to the Covenant, or, more generally, to one's neighbour, with all that is naturally expected in such a relation. Hence, the parallels, especially in 2 Isaiah and Psalms, with truth, mercy, salvation. A very full discussion of Kautsch will be found in W. Eichrodt (*Theologie des A.T.*, i. 1933). He quotes Cremer's criticism of Kautsch (1899); something more human, he says, is needed than 'norm'; *justitia salutifera*; but he emphasizes the mutual relations of members of a community, and more particularly of such relations when embodied in the Covenant, which Israel only learnt to appreciate when it seemed lost in the Exile. In his full and valuable commentary on 2 Isaiah (1932), Volz gets rid of *sedakah* whenever he can from the text, and is content to regard it merely as a 'synonym' of salvation, *yeshu'ah*.

[1] Cf. the curious passage in Gn 38^{26}, where Judah confesses that Tamar, the harlot, is more 'righteous,' more in the right, than himself.

Problems of Today.

VIII. The Ministry of Women in the Church.

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The importance to Christian theology of the Ministry of Women is not realized by most people, and by no one, I believe, can it be forecast. It is as unpredictable as that of any great nation which, becoming Christian, will proceed to make its contribution to Christian thought. We can guess that the contribution of Christian India will be in the realm of the purely spiritual, and of China in the more practical matters of life, but that is as far as we can go. We are almost equally in the dark about the contribution yet to be made by women.

For this reason it is of great importance that the Ministry of Women should not be restricted to narrow channels: it is equally necessary that they should be free to develop it along their own lines.

Hitherto women have only been used by the Church in very subordinate positions, with little training, wretched salaries and severely limited responsibilities. Human beings do not easily achieve originality of thought in these conditions. Our thinking is generally as narrow as our lives, and the knowledge that subordination must *always* be the woman's lot, however fit she may be for responsibility and initiative, has an often quite unconsciously depressing effect on her development. This is true even when—or most of all when—she accepts external limitations as proper to her sex.

It is curious to find how deeply the sense of the inferiority of women has penetrated. I remember reading an account of a service at which a large church had been crowded to hear a certain bishop preach. His lordship afterwards remarked that the congregation had consisted almost entirely of women and that this was 'the most depressing sight I have ever seen.' Had the congregation consisted 'almost entirely of men,' his comment would surely have been that he had never seen 'a more inspiring sight'? Is it wonderful that women of self-respect and intelligence are more and more alienated from organized religion? This constant depreciation of their personalities—even of their souls, for every woman in that 'depressing' congregation had one soul and none of the men had more—becomes intolerable.

The wife of a bishop known to me devoted much time and energy to obtaining better conditions for women church workers. She did not ask for their ordination and, in fact, disapproved of any such claim; but she did ask for a reasonable salary, some degree of responsibility, and so forth. She had little success, and told me ruefully that when, in despair, she pointed out that the clergy could not expect women with a university education or with much independence of character to offer themselves for the work in such circumstances, she realized that this type of woman was not wanted!

The circle is a vicious one. The conditions do not appeal to the right kind of woman, and the existence of the wrong kind of woman justifies the clergy in regarding women as a whole as very inferior to men, and in perpetuating the bad conditions laid upon them.

The difficulty is only increased by the fact that work, above all religious work, should be regarded as a vocation, and that this makes it exceedingly difficult for those who are in every sense 'the right kind of woman' to press their claims, or to resent injustices as they would in any secular career. There seems to be no course open to them but to endure limitations which they know to be hampering their usefulness or to seek to serve God in some other sphere.

Yet women are really and urgently needed to serve, not only other women—though this is reason enough for a better use of their ministry—but also men. My own experience has convinced me of this. There are women in need of advice who are temperamentally unable to forget the sex of the priest or minister they are talking to, and these women will suffer quite unnecessarily from being compelled to go to men in confession or for counsel especially on matters connected with sex. On the other hand, there are women who are not so sex-conscious but who have heard too much of the folly of women who surround the clergy with undesired attentions, or make pretext of a 'spiritual difficulty' to demand frequent and superfluous talks with them. For both these reasons many women will not ask the help of men but will willingly ask that of women, and ought to have it.

There are, however, times when a woman may need the help and the point of view of a man, and this she can have, even though she is hampered

by the fear that she may be suspected of being *folle de la sacristie*. On the other hand, there are equally times when men need the help and the point of view of a woman, and this is not at all so easy for them to get. The matter may be, and very often is, one on which a man does not want either to give himself away to some one he knows well, or to give some one else away. He wants an adviser who is impersonal so far as he and any one involved in his difficulty are concerned. How is he to find such a woman, unless there are women ordained by the Church to such a pastoral or priestly ministry? He may be fortunate enough to have knowledge of one but, as I have pointed out, it may often be necessary to have some one definitely outside his circle of friends and acquaintance, and then it is not easy to see how he can find her.

My own experience has been both that there are many women who much prefer a woman confessor or adviser, and that there are men who sometimes need the advice of a woman personally unknown to them. I think probably every one has sometimes received confidences from people whose choice of an adviser has been directed by this need for an *incognito*. Men have come to me, during my ministry at the City Temple and at the Guildhouse, who were only passing through London—passing through England perhaps, to seek some other country—and who could therefore ask me quite freely for advice, knowing that they could not, even by accident, be giving away anybody else. Such men, however, had the opportunity of forming at least a rough judgment of me and my fitness for their confidence, by hearing me preach, reading my books, or knowing what other people said of me. How can they otherwise find the adviser they are looking for, unless the Church will vouch for women ministers? And moreover train them for their work and send them forth with the grace of ordination?

It really is quite foolish to deny that the sort of need I have described exists. I believe that men who read this paper will in many cases have only to search their memories to realize that they would at certain times have been very grateful for the advice and help of a woman, especially in matters in which their lives and wishes happened to impinge upon the lives and wishes of women: just as I, and many women I know, will gladly admit that there have been times when we urgently needed the advice and help of a man, and have been deeply grateful if we might have it. It is folly to ignore the fact that this need exists in both sexes, and has nothing to do with any supposed superiority or inferiority in one or the other.

The constant depreciation of the powers of women has a wider and more disastrous effect than any I have yet suggested. Critics who accuse them of a lack of humility in asking for complete equality with men in all the ministries of the Church should realize that they do so, not with any conviction that they individually are qualified for the highest offices, but from a realization of the limiting effect on churchwomen as a whole of the assumption that it is in the nature of all women to be unfit for initiative, authority, and responsibility. In this matter, the fact that individual women have, even without complete freedom, made great contributions to the Church's theology is indeed remarkable, but it proves no more than that the *greatest* spirits among us have risen above all difficulties. It does not prove that these difficulties have not had a bad effect on women as a whole.

Since, however, such great spirits have existed, it is deeply interesting to see along what lines their thought has moved. We may begin with our Lord's Mother, from whom comes the substance of the first and second chapters of the Gospel according to St. Luke. These chapters may be compared with the first chapter of the Gospel according to St. John, the author of which, whoever he may be, was at least and incontrovertibly a man! A comparison of these two descriptions of the same event—the Incarnation—is of deep significance. Our Lord's Mother gives us the most moving and most human of all the stories of the coming of Jesus Christ into the world: the author of the Fourth Gospel proclaims the pre-existent Word of God made flesh, in the most sublime terms known to the whole Bible. Is it possible to deny the value of either? Are not both absolutely essential to Christian theology? Have we not here, complete in harmony but incomplete if either stood alone, the conception of a God who is both God and Man, both human and divine?

We do not know what the teaching of Priscilla was, nor shall we ever know, I suppose, whether the Epistle to the Hebrews was, as some scholars hold, the work of a woman. We do know, however, the mind of certain great women in the Church of later centuries.

In a paper read at a recent Conference on the Ministry of Women, the reader[1] pointed out how deeply concerned were such great saints as Mother Julian of Norwich, St. Catherine of Genoa, St. Catherine of Siena, and St. Theresa of Spain with

[1] Marianne Turner (deaconess).

the mystery of the Passion of our Lord. It is not strange to know that the Stigmata were found upon St. Catherine of Siena: one might almost say it would have been strange if they had not been found, so constant and so deep was the preoccupation of the saint with the sufferings—physical as well as spiritual—of the Lord on that awful *Via Crucis*. It would not have been surprising if the same outward expression of a psychological condition had been found in the other women I have named as well. But in using the words 'psychological condition' I do not, of course, mean a morbid or unnatural condition; far from it. I mean that these women were possessed with the mystery and glory of a suffering which they and all believing Christians hold to be the greatest in the world, and that this possessed their minds in a way that could well have made its print upon their bodies, as in the case of St. Francis and of one of themselves.

This deep concern, Miss Turner went on to say, was with suffering, but with redemptive suffering. Even in its intensity it was not morbid. The Passion was one with the Resurrection, Good Friday with Easter Sunday.

This conception one sees at once to be of the very stuff of a woman's mind. The essentially womanly love is mother's love, and this is realized in a suffering which is the gate of life. 'A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.'[1] Rittelmeyer points out the nobility of a love like this. It is not personal or possessive. The mother does not rejoice because *her child* is born into *her home*, but that a *human being* is born into the *world*. To this end she is dedicated, for this purpose her body is used and suffers. She descends into the valley of death that she may bring from thence life.

We emphasize too much the interest of women in persons, and are inclined to make it almost a virtue in them—or at most a very lovable weakness—that they are uninterested in impersonal matters. It is (I believe, but how greatly I shrink from generalizations about the sexes!) true that women are commonly more interested in people than in things. I remember, when I was a student at Oxford, the Principal of my college, Miss Elizabeth Wordsworth, told me that, as she made her solitary walk in the park every day, scraps of the conversation of the passers-by floated to her ears: the women were always speaking about people—'he' and 'she'—and the men about money. On a comparison perhaps the women did not come off too badly? But talk about people can be as vulgar and as superficial as talk about money, and often is. If women are more concerned with people than with things, they should not be concerned with them in so personal a way as to make the persons themselves seem small and futile. It is in this way that the lower level of intelligence, so glibly expected of women by the world in general, reacts disastrously on Christian ideas. There is no point at which this is more true than this one of maternal love. One can contrast Rittelmeyer's noble comment on our Lord's nobler words with the complacent remark of many a young mother pluming herself on her achievement, 'I did so want to have *some one of my very own*.' Friedrich Rittelmeyer says of her joy that it is 'not the egoistic joy, her son, but more, joy in humanity, that a man is born into the world. All hardships, all sufferings, are only birth-pangs, and nothing else: the man must be born.'[2] One can foresee the disastrous result of a more possessive love, in mother and child alike. Men have been poor teachers in this respect, and criticism has been both wanting in the past and stupid at the present time. A mother is not lifted to a higher level by mere scolding: she wants the inspiration of a nobler way of thinking. 'As soon as she is delivered of the child she remembers no more the anguish, for joy that a man is born into the world.' If this were truly put before all parents, a world of tragedies would not happen. Modern psychologists have seemed sometimes to argue that the child who has no parents at all is the fortunate one! This is a *reductio ad absurdum*, but every one who is alive to the problems of the modern world is aware of the really crushing difficulties sometimes created for the young by the possessiveness which is a caricature of true maternal love, and is (spiritually) death rather than life to the son or daughter. It is almost incredibly cruel sometimes, and all the more difficult to overcome because women have failed to rise to Christ's ideal of motherhood and have been allowed to think their possessive attitude to their children both womanly and right. I do not suggest that fathers cannot be possessive, especially to their daughters; but since the temptation to the mother is the more obvious and immediate one, it is from her that the remedy should come. If she, in whose body the child has been formed, can rejoice, as Christ said, 'that a man is born into the world,' she will make not only of

[1] Jn 16[21].

[2] *Christ as He describes Himself.*

motherhood but of parenthood something lovelier than it is apt to be at present.

It is worth a paragraph to point out that some daughters have resented the fact that joy is because 'a man is born into the world,' without stopping to get the clear meaning of the word which is 'human' and not 'male'; so ready are women, so inevitably ready, to suppose some suggestion of inferiority.

The Christlike conception of motherly love is that suffering is primarily the gate not of joy but of life, and only of the unselfish joy that comes from so great a miracle. How close is this way of thinking to our Lord's Passion! In herself, every mother repeats on her small and individual scale the suffering which is the gate of life. Hers is not the pain of a disease or a wound but of 'labour'; it is a warfare in which victory means not the death of an enemy but the coming of a human into the world.

It is therefore truly 'natural' that the great women saints have been preoccupied with the Passion, but always with the Passion as linked to the Resurrection. We shall find other contributions made by women to Christian theology, but they cannot be, in every case, foreseen. It is necessary that women should be encouraged, not self-consciously to think or to preach 'as women' but, without self-consciousness, to work out something for themselves. No one yet knows all they can give for they have never had this freedom to give and to be themselves. It is necessary for the well-being of the Church of Christ that they should now have it, and have it equipped with all that the finest education and the truest scholarship can give them.

Literature.

THE JEWISH WORLD IN THE TIME OF JESUS.

The 'History of Civilization' series now includes a volume on *The Jewish World in the Time of Jesus*, by Professor Ch. Guignebert of Paris, translated into English by Professor S. H. Hooke (Kegan Paul; 21s. net). It follows naturally on the two books by Professor Lods in the same series, and forms a transition to Professor Guignebert's own book on Jesus. It may be remarked at once that the translation has been done with Professor Hooke's customary accuracy and brilliance, and that no reader would guess that it is of foreign origin. It is essentially the work of a cautious historian, who has made a special study of the Christian Church in its earlier centuries. He is concerned to give us, not only a background against which we can read the gospel story, but also a judicious estimate of the various forces which influenced the mind of Jesus and of His followers. The final conclusion, naturally, is but lightly adumbrated, and we must look to the author's companion volume on Jesus for an adequate exposition, but enough is said to indicate the lines along which the writer's thought moves. It is difficult to summarize in brief space a work so closely packed with knowledge, but it is clear that the key to Professor Guignebert's position is to be found in the word 'syncretism.' He traces in outline the story of Israel's political and religious life down to the fall of the second Temple, and discusses various religious ideas imported into Judaism from other faiths, before giving his account of Jewish religion as it was in the time of Jesus, while the last section of the book is devoted to the Diaspora. Naturally, Hellenistic Jews were likely to adopt foreign ideas and to weave them into the general pattern of their religious faith; Philo is an admirable case in point. But Professor Guignebert believes that a similar process took place also in Palestine, manifesting itself in all groups of the people, but especially in such sects as the Essenes. At the same time, all types of Judaism maintained their basic ethical monotheism, and even the eschatological Messianism characteristic of the days of Jesus did not wholly destroy a deep and really spiritual conception of the Kingdom of God. It was this type of thought which Jesus exemplified, and He attained His unique position as the founder of a new religion not so much through His doctrines, as through His martyr death.

Learned and brilliantly argued as it is, Professor Guignebert's book does not attain to the heights

of its predecessors, the two books by Professor Lods. The Old Testament section occasionally strikes a note which jars on the normal Old Testament student. The estimate of Palestinian Judaism is based too much on *a priori* reasoning; the author does not see how the Jews could have kept their religion free from foreign admixture, and we feel that much of his reasoning on this matter is special pleading.

But where we should most definitely part company with him is in the estimate of Jesus at which he hints. The expression 'martyr death' can be accepted only if we are prepared to throw over altogether the historicity of the gospel narrative. It seems more than probable that the Passion narratives were the earliest portions of the synoptic tradition to reach their present form, and the death of Jesus, as Mark depicts it, is emphatically not that of a 'martyr.' It is the result of a deliberate choice on the part of One who believed that only so could His end be attained. It has a positive efficacy which is absolutely different from the defensive testimony of the martyr. If we are to seek for the motive, we must look for it in the words of Jesus Himself. From the critical point of view the best attested of His sayings are those ascribed to Him at His last meal on earth, for we have them in a Pauline as well as in a Marcan form. When Jesus linked His blood with the ancient Hebrew conception of religion as a Covenant, He left us in no doubt as to His conscious purpose. He died because He believed that man and God could not be brought into a valid and permanent unity except through the freely given life of a third party, and He, as the Messiah, must be the intermediary. He died to establish the New Covenant in His blood, and any attempt to interpret the life and death of Jesus, which is not based on this fundamental fact, stands self-condemned.

SPIRIT AND REALITY.

The latest work of Nicolas Berdyaev to appear in English is *Spirit and Reality* (Geoffrey Bles; 8s. 6d. net). Once more the translation has been well done by Mr. George Reavey, who has slipped merely in 'Irenius' for Irenæus and 'Philon' for Philo, and in once or twice writing 'Blessed' instead of the usual 'St.' This volume, like all that Berdyaev has given us, is full of strong meat and stimulus to thought. He has an extraordinary knowledge of the history of philosophical thought, and manifests a very keen judgment in estimating its worth. He is charitable in his criticisms, and never fails to indicate any point of value even in those thinkers from whose main position he diverges widely.

It is not an easy book to read. That is, unfortunately, specially true of the first chapter which will not make much appeal except to those versed in philosophy. Yet we strongly advise those who have not gone deeply into philosophy not to be discouraged; they will make their way quite comfortably through the other chapters. The style, too, improves as one reads on. We should say that the first chapter confutes the opinion that for clarity of presentation nothing can excel the short sentence with no subordinate clauses. We have little but such sentences, yet the argument is not always easy to follow. A further complication arises from this—it is not always clear whether Berdyaev is still expounding, or has begun to criticise somebody else's views. The student of philosophy will have no difficulty, but the ordinary reader will be sometimes puzzled and even misled.

It would be impossible within reasonable space-limits to do justice to so 'meaty' a book. It touches on many topics and casts light and new understanding upon all. For the critiques of 'Asceticism' and 'Mysticism' alone it would be a noteworthy volume. Let us try to exhibit what we take to be the main object. The state of society is enough to raise grave doubts and perplexities in any mind. What is to happen to civilization? Whereon are our hopes to be based? Berdyaev would answer—on a new liberation of 'spirit,' not in an 'Asceticism' which with a view to save one's own soul cuts the world and the self apart, but an 'Asceticism' which means a concentration and dedication of the will to save the world. Personal salvation, he holds, is not separable from social salvation. The Christian is called to save not himself only but his neighbour and, indeed, the world. The story of the 'spirit' is tragic, and inevitably so. Free and 'inspired' it has from time to time burst forth in a 'revolutionary' movement, then it has been 'objectivized' in symbols which become conventional and lifeless. Well, it must just summon itself to a new in-break. And what is most needed is that 'personal salvation' should be re-thought, and its 'social' implications clearly realized.

THE PAULINE THEOLOGY.

In *St. Paul and the Church of the Gentiles* (Cambridge University Press; 15s. net) the Rev.

Wilfred L. Knox, B.D., Hon. Canon of Ely, offers a study supplementing his earlier book on 'St. Paul and the Church of Jerusalem.' The aim is to interpret St. Paul's writings in the light of the conventional language of Hellenistic theology in which the Apostle expounded his theological thought to the Greek-speaking world. Only when read in this light are St. Paul's writings properly understood.

Of course Mr. Knox's adventure upon the field of Hellenistic thought takes him into a world of controversy. But he is abreast of the latest scholarship; and one cannot but be impressed with the scholarly care as well as the broad and intimate learning his chapters display. They are appropriately followed by scholarly notes on such subjects as the Mandeans, the 'Mysteries,' and the Descent of the Redeemer, and by elaborate and valuable indices.

It would be difficult to give in brief compass an account of the contents of the book, especially as the chapters are arranged on no obvious plan. The first chapter, 'The Failure of Eschatology,' seeks to show that St. Paul's chance meeting with serious philosophy on the Areopagus first compelled him to face the need of lifting the Christian message out of its primitive eschatological setting and adapting it to the general mental outlook of the Hellenistic world. Among the chapters whose titles give a definite clue to their contents are those on the Synagogue and the Gentiles, the Divine Wisdom, and the Life of the World to Come. The concluding chapter is a careful analysis of the Epistle (entirely worthy of its place by the side of those of his master) written by the 'Ephesian continuator.'

Mr. Knox allows that in one sense St. Paul turned Christianity into a mystery-religion, expressing it as he did in terms of Hellenistic cosmogony. But there is an essential difference between Pauline Christianity and Hellenistic religion: Pauline Christianity is centred on the historical Jesus, whereas the central figures of Hellenistic cults are projected into the cosmos from the mind of man.

Mr. Knox concludes that St. Paul's transformation of Christianity from a system of Jewish apocalyptic into a religion of salvation by faith in the historical Jesus as the first-born of all creation was essential if Christianity was to survive and conquer the world. He adds, 'whether he was right or wrong in his faith that Jesus was the author of creation and the meaning of history is a matter which the study of Christian origins cannot fail to raise; it cannot within its own limits provide the answer.'

THE GOSPEL IN THE WORLD.

Professor Godfrey E. Phillips, M.A., has given us in *The Gospel in the World* (Duckworth; 5s. net) a Re-Statement of Missionary Principles as they appear in the light of to-day such as should prove of real value not only to 'missionary circles' but to every church that takes seriously its call to bear its witness to the world. Mr. Phillips is Professor of Missions in Selly Oak Colleges, and in that capacity has as his special business the guidance of those who are preparing to go abroad as foreign missionaries. That is an important responsibility for the discharge of which Professor Phillips has excellent qualifications, and it is a responsibility that, in the case of the men (not, to the same extent, of the women) who are sent forth with the missionary message, has hitherto been by some of the chief 'sending' churches in Great Britain very inadequately discharged. In other lands such as America and Germany this responsibility has been taken much more seriously. But it is not only the missionaries sent forth by the Church but the Church itself that sends them that needs enlightenment as to the bases and bounds of its duty in this great matter and as to the manner in which that duty ought to be fulfilled and the spirit in which it should be undertaken. If Christianity is a world-religion—and that is a claim which we must be able to defend at the present time—then we must take full account of our relations with the young churches that are arising on every continent and whose fellowship is as necessary to our welfare as our fellowship is to theirs. In the narrowed world of to-day there must be, as never before, the effort to think together on the part of all Christians so that we may know the fullness of our common Christian heritage, may recognize our mutual dependence, and may share our varying experiences of 'the many-coloured grace of Christ.'

This necessity and duty has been recognized in the formation of the World Council of Churches, and the fact that the younger churches of the mission lands have their place in the Christian world community that the World Council seeks to make more visible and real has been signalized by the recent appointment of Mr. William Paton of the International Missionary Council as one of the two secretaries of this new body. But even more important than such a unification in organization is the promotion of study and thought in reference

to the principles that bind together in faith and in action the widely differing churches and that strengthen the bonds of their brotherhood. As a contribution to this end, Professor Phillips's little book is to be welcomed. Its range is wide, dealing as it does not only with a matter so fundamental as the authority of the Christian faith but also with questions of missionary method for the building up of a young church and of the place in evangelism of medical and educational work.

On all the subjects with which he deals Professor Phillips has wise counsel to give. His position in reference to the authority of the Christian message is indicated by his statement that on the one hand the American book 'Rethinking Missions' insufficiently recognized 'special revelation,' while on the other hand, the Barthian attitude insufficiently recognizes 'general revelation.' Professor Phillips's position is more outspoken on the subject of what he calls 'general revelation' than Dr. Kraemer's in his recent book appears to be. Dr. Kraemer was, perhaps, too much overborne by the Continental prestige of Barthianism to do justice to his own recognition that God 'shines revealingly through conscience.' If Dr. Kraemer only means that there are prophetic souls to whom God has spoken, then Professor Phillips goes much further. Dr. Hogg of Madras in a contribution to the discussion of this question at the Conference at Tambaram is surely right to hold that instead of this converse of God with man being something sporadic it must be described as a continual striving of the Divine Spirit which passes none of all His human children by. Much remains to be said in regard to those two modes of God's manifestation and the subject will, we trust, be studied with diligence in all its aspects. One is glad to find Professor Phillips defending the work in this sphere of J. N. Farquhar than whom no one has written with fuller knowledge of the subject or a more loyal Christian conviction.

Professor Phillips rightly upholds the value of the Old Testament in the face of its detractors. He suggests that it is useful to converts from Animism as being nearer in the social structure that it issues from to their level of understanding. That may be so, but its appeal lies much more surely in the fact that it dwells upon some of the simple, basal elements in a true conception of what God is—'a God of truth and without iniquity, just and right is He.' It is Jehovah, the living God, whom we find there made known in His deliverance of His people. That is why Pandita Ramabai prized her Old Testament and wh General Chiang Kai-shek studies Jeremiah.

THE APOCALYPSE.

In *Anthropology and the Apocalypse* (Macmillan 10s. 6d. net) the Rev. Vacher Burch, D.D., ha given us a book which is provocative in the goo as well as in the less happy sense of the word. W wish he would learn to speak just a little mor kindly and gratefully of those who have precede him in his particular subject, in this case, th exposition of the Apocalypse. It is as true of Dr Burch as of others—other men have laboured an he has entered into their labours. Then, while i is apt to be irritating to find a writer referring th reader too often to previous books that he ha written, that is nothing compared to the irritatio of being referred, as Dr. Burch refers us, to book that he has not yet published. Then, while we ar frequently referred to a primitive Semitic folk-saga of '*the Man*,' and told it lies behind all the Old Testament and all Jewish Apocalypses of which it was a main creative factor, it is a pity that this saga is not fully described in a connected fashion It is far from satisfying to be told that the saga may be traced in the most ancient writings of all the important Semitic peoples; we want to be told what precisely the saga was, and Dr. Burch leaves us to quarry throughout his book for an answer.

When we have got rid of all that, we are free to acknowledge that Dr. Burch's volume will be provocative in the good sense. We welcome the high appreciation he expresses of 'John' the 'genius' who brought the writing of Apocalypses to a climax and to an end. The 'Revelation of Jesus' which he produced is not a Christianized compilation from preceding or contemporaneous Jewish Apocalypses, you do not explain it, or begin to explain it, by piling up similarities from them; it is a work highly original, and of great beauty and value. The summary of it with which Dr. Burch closes, brings that out distinctly. While his criticism of Charles's views may not command universal assent, it is at least fair criticism which, we think, no future writer on the Apocalypse can ignore. The notion that not Rome but Jerusalem is the city on the seven hills is ingenious, but even less likely to win ready assent. But we have certainly got something to think over.

CHRISTIANITY AND ECONOMICS.

As to the relationship of religion to economics two foolish attitudes have been too frequently taken. On the one hand, one has heard from

pulpit and platform statements like this: 'If only all men were truly Christian, all economic problems would disappear.' Only ignorance lies behind such optimism. It is plain that the economic problem of any group is partly constituted by such things as climate, density of population, and natural resources and facility for working them. It is equally obvious that Christianity can do nothing to modify such data. On the other hand, some have spoken of 'Economic Law' as though it was a Law of Nature, absolutely impersonal. That, too, is fallacious. For economics is concerned with persons; so is religion; and it is the function of religion to modify the persons who live under any economic advantage or disadvantage. There has been published a little book, *Christianity and Economics* (Macmillan; 5s. net) in which one who is both a distinguished economist and a careful student of the New Testament, Lord Stamp, clears the ground for us, and shows how foolish both the extreme views adduced really are. Having justified his method of approach to the subject, Lord Stamp deals in illuminating fashion with the economic background of the New Testament; the teaching of Jesus to His times; Christian doctrine or economic affairs in the past; fundamental Christian principles; the present-day attitude of the churches, and general considerations and conclusions. This list of chapter-headings will show that Lord Stamp deals with the subject in the way that will be most useful for ministers who feel that on economic questions they ought not to be dumb, but are perplexed as to what Christianity has to say. It would be unfair to set forth here what Lord Stamp's conclusions are, as unfair as to reveal the solution in a review of a mystery novel. This is a book which should be in the hands of every minister. It will save him from stupid, ill-informed judgments and silly public statements; it will even give him new light on some of our Lord's parables. It will show him what Christianity can do, and what it cannot do, in the economic field.

THE PSALMS.

The Hebrew Psalter still retains its unique position in the Christian world. Both in public and in private worship it serves to nourish and express our spiritual life. The fact has received further illustration in two books recently published by the S.P.C.K. The former of the two is entitled *Announcing the Psalms and Lessons* (6s. net), and we owe it to Dr. Oscar Hardman. It does not contain the actual text, but gives to each Psalm and Lesson a short title which may be read before the Scripture passage itself to indicate its nature and message. The method may prove valuable, but it needs the guidance of a scholar like Dr. Hardman to make it effective. The Preface is an unusually important part of the book, for it contains valuable advice as to the general method of announcing portions of the Bible to be read or sung. Dr. Hardman is Professor of Pastoral and Liturgical Theology at King's College, London, and few men have a better right than he to speak on such a subject. His suggestions are certainly such as would enhance that spirit of intelligent reverence which is essential to true worship.

The object of the second book, *The Psalms arranged for Private Worship*, by Brother George, O.S.P. (5s. net), is to guide the private devotions of Christians who rely on expert direction, but, for various reasons, are unable to make full use of the Offices as indicated in the Book of Common Prayer. Most of the Psalms are given, in whole or in part, in the language of the Prayer Book, with modifications. The latter have a double purpose. On the one hand, they make clear the meaning of the text by eliminating terms whose meaning has altered since the sixteenth century, or which are inadequate to express the Hebrew. A good example is the substitution of 'love' for 'mercy' as a rendering of the Hebrew *hesed*. Brother George has also attempted in some degree to apply the findings of recent scholarship to the text of the Psalter. Unfortunately he has allowed himself to be unduly influenced, directly and indirectly, by Briggs, whose textual and metrical theories are very far from being representative. Kittel would have been a safer guide. Further, there are a few critical notes at the end of the book, but it is difficult to see why this very small number of points has been selected for special explanation. This weakness, however, detracts but little from the devotional value of the book, and its usefulness is enhanced by the inclusion of forms of prayer (though these sometimes suggest public rather than private worship) and of Collects suitable to a large number of special occasions. The maintenance of a private life of devotion is essential to all of us, and we cannot doubt that Christians who are accustomed to seek help from set forms of worship will find this book of very real value.

SOME BOOKS ON RELIGIOUS EDUCATION.

The most important of a number of books on this subject is the *Handbook on Christian Teaching*,

for Use with Agreed Syllabuses, published by the Sheldon Press at the low price of 4s. 6d. net. It is issued under the auspices of a large editorial committee of scholars and teachers, the principal editor being Dr. Basil A. Yeaxlee. This book is based on the 'Oxford Handbook of Religious Knowledge' (edition for use in Provided Schools), published in 1933, but it has a much wider scope, and in certain respects is richer in its content. The editors belong to both the Anglican and Free churches, and the present handbook is not based on any particular syllabus but is designed as a companion to any syllabus. The handbook may be said to have two purposes—to put at the disposal of the teacher the assured results of modern scholarship, and to give a certain amount of guidance in the method of teaching particular narratives. One admirable feature of the book, in addition, is that it emphasizes the duty of giving *religious* education. Method in teaching is not the only, or even the primary, consideration. The primary aim of the teacher is not to deal with the 'facts' but to convey the message of the Bible, the Christian teaching which the Bible yields.

The book begins with notes on some subjects of special interest or difficulty, and then goes on to a detailed treatment of the narrative in the Old and New Testaments, interspersed by sections on 'Elements of the Christian Faith and Life,' such as Prayer, Belief, Bible Reading, the Creed, and Christian Duties. It is impossible to praise too highly the admirable manner in which this work has been done. The scholarship is impeccable, and the help given to the teacher in the treatment of the Biblical material is invaluable. Every teacher, whether in day school or Sunday school, ought to have a copy of this book at hand. We have only two criticisms to offer. There should have been a list of books for further study. And there should be a list of Scripture passages to which the teacher may turn to find any particular incident.

Of the other books under review two deal with the study of child life. *A Study of Childhood and Youth*, by Miss E. Mildred Nevill (Pilgrim Press; 3s. 6d. net), contains the result of years of loving observation of children by a scholarly and sympathetic mind. Miss Nevill is a practising psychologist, and 'runs' a Centre to which parents bring their children for consultation. But she is not merely a theoretical psychologist. Her conclusions have been reached by close and friendly contact with children themselves, backed by strong sense and restraint. Her advice to parents and teachers on their relations with children is characterized by practical wisdom. She recognizes that the real happiness of children is found, not in play centres and the like, but in the atmosphere of love and understanding surrounding the child from birth. And her sane outlook may be recognized from one of her *dicta*: 'Any one who can wean children away from the "goodness" which is not natural to the particular age they have reached without their noticing it, is a friend indeed.' The four sections of the book are headed: 'Child Study,' 'Growth and Development,' 'Different Types,' and 'Difficult Types.'

Understanding Children, by Lewis Joseph Sherrill (Abingdon Press; $1.25), is on the same lines as the book just mentioned, except that religious education is constantly in view. The author is Professor of Religious Education in Louisville, Kentucky, and has had a wide experience in the training of teachers. He emphasizes the fact that Christian education is the development of Christian personalities in a Christian social order. Two of the points he stresses frequently are that the influential factors in training children are, first, friendship with them, and second, their social relationship, such as home and church. There is perhaps not the same *warmth* in this book as in Miss Nevill's, but it is full of real knowledge lavishly imparted in ways that supply sound guidance for any one who has to do with children. An American writer is often a whale on statistics, and it may interest the reader to know that the average number of words in the vocabulary of a child of one year is 9; at two years it increases to 528; at three to 910; and at fourteen to 9400. The fact has a bearing on the teaching of children.

The fourth book is of a different kind—*The Educational Work of the Church*, by Mr. Nevin C. Harner (Abingdon Press; $1.25). Like the former book it is one of the series of 'Religious Education Texts' on the general subject of Christian Leadership. The subject of this particular book is of vital moment to the Church generally. The whole future of the Church depends on whether she can capture and keep the youth of our time. If she loses the child, at any stage, she is bound to decline in everything that matters. The author, who is a Professor at Lancaster Theological Seminary (in America), is well aware of this, and in his book discusses the factors which are involved in the success of the Church in this great task. He deals with the nature of Christian education, the training for Church membership, the minister and his young people, the home, the developing of lay workers, the school and its place in the Church, and other

cognate matters. With one emphatic assertion that figures largely in his book we are in hearty agreement, namely, that the minister is the key to the whole problem, or, as the author puts it, 'the minister holds a strategic place in building the insights and methods of Christian education into the life of the Church'! Such a book as this is needed as much in this country as in America, for the problem it deals with is the central problem for the Church to-day.

THE CHURCH IN THE WORLD.

The World Mission of the Church (International Missionary Council; 1s. 6d. net) is the title of the volume which contains the findings and recommendations of the 'World Meeting' of the International Missionary Council held at Tambaram, near Madras, in the latter part of December. These findings have the importance that comes from the fact that they embody the conclusions of a representative conference of Christians from the churches of 'every country under heaven' who came together—for the first time in history—to consider the task of the Church in the world. In the Preface to this Report it is claimed that this Meeting 'contained within its membership more knowledge of the actual work of the Christian Church throughout the world than has ever been assembled.' The very variety of circumstance and experience there represented gives a unique importance to this record of the decisions arrived at.

The Conference was divided into fifteen sections, each of which submits its findings. The subjects considered range from 'the faith by which the Church lives' to 'the economic basis of the Church' and 'co-operation and unity,' and the recommendations arrived at provide material which must be closely studied by every one interested in the expansion of Christianity throughout the world, and in the ways in which the Christian gospel may in many varying environments be so planted that it shall take root downwards and bear fruit upwards.

Two questions dominate the Report and underlie most of its findings. The one is the question of the central message that the Church is called to proclaim by speech and life and of the authority by which this is done. The other relates to the 'desirable things' that the nations may bring with them as they enter the Church and to the marks by which they are to be distinguished as truly 'desirable.' These two questions are interdependent, and upon the answers that are given to them depend the health and fruitfulness of the Church, whether it be the 'older' or the 'younger' Church. The 'world Church' to which they all belong is not to be a colourless, 'deracinated' thing, a grey and inhuman Nirvana. Some one has said that there are twelve gates to the New Jerusalem, and every one of them is a pearl. The races will come by these gates, laying at the feet of Christ their racial heritages and taking them up again as the earthen vessels that can contain the supreme treasure. It is necessary that the churches 'become firmly rooted in the heritage and fellowship of the Church universal.' But at the same time 'they should be rooted in the soil of their own country.' The reconciliation of these two demands forms a main problem in the creation of a living Church. God in Christ must be its vital centre, dwelling in its members and shining through the many-coloured windows of their regenerated being. 'While we are still in perennial need of renewal, we have a foretaste of the reality of the Body of Christ and the blessed company of all faithful people when we experience that sense of fellowship and oneness with fellow-believers from all races, cultures and nationalities which triumphs even over the tension and bitterness created by war and conflict.'

The fact that the Church is the Body of Christ is never forgotten in these discussions, but the final harmony which that name signifies is far as yet from being attained. The younger churches are by no means content that this should remain a far-off, divine event, and one of the most poignant pages in the Report contains an appeal by them that this disunion, 'which is both a stumbling-block to the faithful and a mockery to those without,' should come to an end.

There is much here that should awaken both shame for the unworthy witness to our faith that we of the older churches are bearing to the world, and thankfulness for the new life of the younger churches with their intolerance for our failures and their hope of a better future. 'God grant to the Church,' the Report concludes, 'to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ.'

EUCHARISTIC ORIGINS.

The Early Eucharist (S.P.C.K.; 12s. 6d. net), by Mr. Felix L. Cirlot, is a revision of a meritorious thesis submitted by the author to the General Theological Seminary of New York City for the degree of Doctor of Theology. It owes not a little

to the directing hand of the well-known New Testament scholar, Dr. Burton Scott Easton. The author here presents in succession his studies of the Jewish Background, the Agape, the Early Liturgy, the Early Doctrine of the Eucharist as a Sacrifice, and the Eucharistic Sacrifice in the First Two Centuries. In this last study we are taken backwards and not forwards in history, and the backward movement is contained in the last two studies, the first of St. John, Hebrews, and St. Paul, and the other of the Origins of the Eucharist. There are nine more or less elaborate appendices.

The author would justify his somewhat novel method on the grounds that it represents the order of his own researches and that by coming from the developed doctrine or practice to the inchoate we may be enabled to read back into the original texts something that may be missed by the Biblical exegete. For example, he is of opinion that the realistic interpretation of the 'flesh and blood' passage in Jn 6 is reinforced through doctrinal studies; or again, that through doctrinal studies, we are led to surmise that the ποιειτε and ἀναμνησις of 1 Co $11^{24.25}$ means 'offer' and 'memorial' respectively (not, 'Do this in remembrance of Me,' but, 'Offer this for My memorial').

The author has certainly been frank about his way of approach to the New Testament sources, but there are many who would be dubious as to the value of his method, especially if they would not be inclined to admit his 'really startling view' that 'the high sacramentalism of St. Paul's Eucharistic doctrine, including his belief that the body and blood of Christ are really present and received in the Eucharist, was already the common faith of Palestinian Jewish Christianity well before the Gentiles began to flock into the Church, and was really received by St. Paul from that source.'

The author is to be congratulated on the completion of an intricate piece of study, and in the acuteness and learning his book displays.

We recently printed a notice of the second volume of the wireless talks on *An Outline of Church History: From the Acts of the Apostles to the Reformation* (Allen & Unwin; 4s. 6d. net). The third volume has now appeared, dealing with Christian Thought and Life. The speakers were Dr. Matthews, Dean of St. Paul's; Father D'Arcy, S.J.; Professor Allison Peers; Professor Owst; Mr. Bernard Manning; Professor Main of Glasgow University; and Mr. W. A. Pantin. The subjects are: Scholastic Philosophy; The Work of St. Thomas Aquinas; The Mystics of the Middle Ages; Christian Piet in the Middle Ages; Wyclif, Luther, and Calvin The Monasteries, Chantries and Colleges in the lat Middle Ages; and The English Parish Church ar its Service in the later Middle Ages. These a fascinating subjects, and the speakers are suitab attached to their own topics. An endeavour h been made to use very simple language, and f the most part successfully. These talks must ha brought new knowledge to many listeners, enablin them to fill in wide blanks in their historical equip ment. They also serve to show the decisive plac which the Christian Church has held in the stor of man's quest for truth and goodness. It shoul be added that this series is being edited by th competent hands of Miss Caroline M. Duncan-Jones

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A remarkably interesting book on what th author calls 'Creative Quests' comes from Americ —*Christianity and the Creative Quests*, by Gaiu Glenn Atkins (Cokesbury Press; $2.00). The writer who is Professor of Sociology in Auburn Theo logical Seminary, thinks that the confusions of ou time are due to the fact that we have lost sigh of our proper goals. He therefore embarks on an inquiry into the goals that have been sought in the past and the relation these have to the Christian faith, with a view to setting us on the right path In successive chapters he describes the prophet's quest for the will of God in history, the thinker's quest for intellectual integrity, the moralist's quest for a moral mastery over time and chance, the quest of the divided soul for redemption, the search for an assuring authority, and the quest for a social order in which spiritual values can be re-established. These discussions are saved from abstractness by their attachment in all cases to great personalities, and further interest is lent to the discussion by the author's wide reading and felicitous illustration. We should single out the chapter on the quest for authority as the best in the book, but the book as a whole will be welcomed appreciatively for its combination of literary and religious values.

Every Morning (Hodder & Stoughton; 5s. net) is a book of daily readings compiled by Mr. Arthur A. Taylor. A page is given to every day of the year. The daily reading consists of a single sentence of Scripture, often a verse of a psalm, followed by two or three appropriate quotations from various writers. The Christian Year is not mentioned as its dates vary annually, but the texts chosen and the quotations selected follow generally the line of the Christian festivals. Some readers will feel that the Scripture portion of the daily reading is all too

brief, but the illustrative passages are well chosen. As a glance at the Index shows the writer has gleaned in many fields and brought back many precious sheaves with him.

Those who have listened to the Rev. Pat McCormick's broadcasts from St. Martin-in-the-Fields will welcome his Lenten book, *Starting Afresh* (Longmans; 2s. 6d. net). The book came out of one of his broadcasts, which was given in response to an appeal by a young couple who were dissatisfied with their life. It contains simple counsel about the problems that meet us all on the way. The metaphor of the 'daily walk' is pursued throughout, and deals with the 'Highway Code,' the stages on the journey, the wrong turnings, watching one's step, and even 'the meals by the way.' But whatever the topic, there is always the easy, companionable chat by the fireside, and always the fine sincere spirit. You will nowhere get better guidance than here, and nowhere meet any one better qualified to give it. This is a deeply experienced, simple, and helpful book.

Canon Peter Green, D.D., has written a short and simple account of our Lord's earthly life under the title of *The Gospel Story* (Longmans; 2s. 6d. net). It is primarily intended 'for use in mission schools abroad,' but it should prove serviceable to many people at home. Considering its brevity it is wonderfully comprehensive and is above all else clear and readable. Canon Green has his own ideas of how things happened, and there are points in his narrative where he allows free play to a sanctified imagination in order to give coherence and vividness to the various Gospel records. These suggestions may not always win the assent of the reader, but as the writer very sensibly says: 'If when you have read any story in the Gospels, and prayed over it, you think you see a different way of explaining it, follow your own idea.' There are a number of brief but useful appendices on special points of interest.

The problem of Church and State is more alive to-day than it has been for generations. The old conflict between the civil and religious powers has broken out afresh with even greater intensity than before. The universalism of the Christian Faith has come into collision with the exclusive nationalism of the Totalitarian State. The claims of God and of Cæsar are in sharp contradiction. With such thoughts in mind we turned with expectancy to *Roman and Christian Imperialism*, by Mr. J. Westbury-Jones, M.A., Ph.D. (Macmillan; 10s. net). To our disappointment, however, we found the title of this otherwise excellent book very misleading. There is here practically no treatment of the great theme which the title suggests, no discussion of the fundamental principles which set Christianity in opposition to the imperium of Rome and cleared the lists for the age-long conflict. On the other hand, the writer has given us an immense mass of information about the reciprocal influence of the Roman world and the Christian Faith in the early centuries. A multitude of writers, ancient and modern, are quoted, and at times it is difficult to see the wood for the trees. But the statutes and terminology of Roman law and the social institutions of the Empire have been deeply searched for material which throws floods of light on the New Testament writings and the life of the Early Church. Perhaps too little allowance is made for the influence of the Old Testament and the creative energy of the Faith, as when, for example, it is said that 'Rome taught the Church the great idea of imperialism,' or, again, 'Mithraism was able to impose on Christian practice its own Sun-day in place of the Sabbath.' But the book will be found to be a perfect mine of information about the whole environment into which the gospel came, and particularly the juridical ideas and practices which steeped the thought and coloured the language of St. Paul.

Mr. W. E. Vine, M.A., has for many years been working on *An Expository Dictionary of N.T. Words, A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*. It is to be in four volumes, and the first, A–D, is now issued (Oliphants; 10s. 6d. net). It is obvious that much hard work has been expended, and the fruit is worthy. Mr. Vine's plan is to take a word occurring in the A.V. or R.V., indicate what is the Greek word so translated, and what a variety of Greek words may be involved, and give a careful explanation. The work may, therefore, be described as fundamentally an analytical concordance, but it is far more than that. For the class of non-academic students of Scripture specially in view the work will be of great value; and even for those who can read the New Testament in the original its utility will not be small.

The activity of Sir Flinders Petrie shows no sign of slackening. Apart from his usual excavating, which must absorb a large amount of time, his literary output continues unabated. In *The Making of Egypt* (Sheldon Press; 12s. 6d. net) he presents us with a comprehensive and most instructive

account of the five great prehistoric periods, together with the thirty dynasties, concerned in the development of Ancient Egypt during seven thousand years. Beginning at the close of the Stone Age, he deals with sixteen successive civilizations that occurred down to the settlement of the Greeks in the land. After describing the Tasian, Badarian, Amratian, Gerzean, and Semainean Ages, he gives the particular distinguishing features of the numerous dynasties that followed. In this way the reader comes to see the many elements which went towards the making of the ancient Egyptians. Up to 1896 the history of Egypt only began with the Great Pyramid, and King Mena was considered a mythological figure, but now over a score of volumes and many hundred crowded book-plates are required to present the new facts. In this present work, Sir Flinders, with his great expert knowledge, unrolls the continuous history of a famous civilization, and shows how the successive stages were due to intermixture with an alien culture. Each section is followed by an interesting group of plates, showing the new advance thus made. The volume, dealing as it does with the longest panorama of the past of man, will prove of exceptional interest to all students of the Near East. There are many parts of it, such as the chapter on the Hyksos, which are of value to Biblical students.

There is real comfort in a book *When Trouble Comes*, by the Very Rev. Spencer H. Elliott (S.P.C.K.; 4s. net), all the more real because of the plain sense which the author evidently possesses. His father was a clergyman, and on one occasion a woman came to him in great distress because she had committed the unforgivable sin. The clergyman diagnosed the case as one of acute indigestion, gave her a bottle of harmless medicine, and there was no more of the unforgivable sin. This practical sense seems to have been transmitted to the son. He warns us, for instance, that, when we speak of submission to the will of God, we ought to be sure our trouble has not been caused by ourselves. This sane outlook is a salt that preserves a feeling of reality in the reader. But the essence of the book is always positive help, and always with an eye on the Bible as a book full of trouble and as full of sympathy. This is a sound book.

An Indian Study of Christ is contained in *Life Negation*, by Mr. A. McG. Coomarasamy Tampoe (Stockwell; 2s. 6d. net). It is a remarkable book, both for its wide reading and for its mastery of English. Its author is evidently an informed Christian, and, being what he is, he has naturally looked at Christ in the light of his own religious environment. He compares Christ with the Sadhu, and makes the striking remark that Christ 'lived the doctrine of life negation in its Indian completeness, but as an ordinary man among ordinary men, and in the workaday world.' His study of Christ is full of suggestion and of unexpected and unfamiliar parallels. It contains the germ of what might be an Indian Christian philosophy.

The World's Student Christian Federation has issued a rather remarkable Book of Services and Prayers under the title *Venite Adoremus* (World's Student Christian Federation, Geneva) in two volumes and three languages. The most appropriate review will be a summary of the General Preface. The aim is not to discourage any kind of prayer or service which students use at present, but to provide material for those other occasions when a liturgical form is desired, and to make some contribution to the œcumenical life of the Federation by providing a few typical services from different traditions which can be used by an inter-confessional group trying to enter into the worship of a particular confession.

The book is therefore in four sections. The first contains a number of official services of different churches (Reformed French Church, Swedish Lutheran, Church of England, Orthodox Easter Vespers, and Compline from the Benedictine Breviary). The second is an Appendix of Canticles and Confessions of Sins (Te Deum, Benedictus, Magnificat, Nunc Dimittis, Psalms, and Confessions). The third consists of forms of worship suitable to various elements in an inter-confessional group. This is for more general use and consists of special services for student groups and conferences. These are arranged under two 'Orders of Service.' Finally, in part four there is a collection of prayers for special occasions and needs (opening a conference, closing one, for re-union, for peace, for social justice, in times of strife and suffering). The first two parts are in English, French, and German. The two last in English only. For most of the services music is given.

This book must have demanded an enormous amount of work as well as very decided liturgical knowledge and taste. It will be a precious possession for any one taking part in students' religious gatherings, either in this or any other country. It should be added that the two volumes are beautifully printed on fine paper, and that the form is worthy of the contents.

Great Texts Reconsidered.

By Professor J. Hugh Michael, M.A., D.D., Emmanuel College, Toronto.

'On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!'—Jn 1^{29} (R.V.).

Thirty years ago the great utterance of our text was described in The Expository Times as 'a saying consecrated by long ages of liturgical use, and endeared to us by religious associations and experience.'[1] One almost hesitates to subject the noble pronouncement to examination and analysis. But when we do face the task we soon discover that the verse raises a number of difficult questions. Its interpretation, indeed, involves one's conception of the Gospel as a whole.

The declaration is ascribed to John the Baptist. For many years after the founding of The Expository Times it was the habit of English scholars to assume, with little or no discussion, that the words were actually spoken by the Forerunner. Westcott in 1880 had pronounced that 'there can be no difficulty in believing that at this crisis the Forerunner had a prophetic insight into a truth which was afterwards hidden from the disciples.' And as late as 1923 Bishop Headlam observes regarding the expression 'Lamb of God' that 'it is as likely that the language of the Baptist represented the origin of the image as that it was derived from later thought.'[2] By the majority of recent scholars, however, it is taken for granted as a matter of course that the words were not in actual fact spoken by the Baptist. This is almost certainly the right view to take.

When the attempt *is* made to show that the words belong to the Baptist, the arguments employed are such as these:

(*a*) It is sometimes held that the Baptist may have been enlightened by conversation with Jesus. So Marcus Dods and Garvie contend. But obviously this cannot be more than a mere hypothesis; and those who reject it maintain that Jesus had not at so early a date arrived at the conception of Himself and His work which is implied in our text.

(*b*) It is argued, too, that the Baptist, the son of a priest, could himself have reached this conception of the Messiah from his own study of the Old Testament. It is not impossible, of course, that he had attained to such an idea of the Messiah, but even so it is highly improbable that he now applied it to Jesus. His Synoptic declarations are made of a Coming One with no specific reference. They are not made of Jesus in particular. It is not very likely, however, that the Baptist would have used the words of our verse even of the Messiah in general, for 'Lamb of God' is not a probable designation for the One whose coming he predicts in the Synoptic Gospels, for in them He comes for the most part with punishment, retribution, and vengeance. It is true that in the Apocalypse we read of the wrath of the Lamb (6^{16}), but the expression pertains to a specific conception of the Lamb derived from Apocalyptic sources; and surely the latter part of our text scarcely permits us to believe that the idea of wrath is to be associated with the Lamb of God.

It is to the Evangelist that we must assign the great description of Jesus.[3] At the very first appearance of Jesus in the Gospel it is dramatically put into the mouth of the Baptist, who on the morrow when he again sees Jesus approaching repeats the words, 'Behold, the Lamb of God!' (v.^{36}). Some writers—Ball is of their number—have been inclined to doubt the authenticity of our text on the ground of its lack of harmony with the teaching of the Baptist; but that is no reason for entertaining such a doubt, and there is no manuscript authority for its omission. At the same time one cannot rule out the possibility that a Redactor has been at work in the Baptist sections of the Gospel.

It might be well just here to clear the ground a little by noting two points regarding the clause 'which taketh away the sin of the world': (*a*) The clause is to be understood as an adjectival addition to the title 'The Lamb of God,' not as an in-

[1] By the Rev. C. J. Ball in a note on 'Had the Fourth Gospel an Aramaic Archetype?' (Nov. 1909) to which reference will again be made.

[2] *The Life and Teaching of Jesus the Christ*, 153.

[3] We shall see in a moment that Joachim Jeremias assigns it to the Baptist in its original Aramaic form, and to the Evangelist in the form in which it appears in the Gospel.

dependent description parallel with it. Some MSS. of the Vulgate exhibit this less probable way of taking the clause, repeating *ecce* before *qui tollit peccatum mundi*. (*b*) The rendering 'taketh away' is preferable to 'beareth' which is found in the margin of the A.V. and the R.V. Αἴρειν may mean 'to bear,' but its use in the LXX, as well as in 1 Jn 3^5, supports the other meaning in our verse. In Is $53^{4.\ 11.\ 12}$ the LXX employs φέρω (or a compound), and if our text was suggested by Is 53, then the very change of verb would be decisive for John's meaning. We shall see presently that if the phrase has an Aramaic background the meaning of the verb may have been modified in the process of translation.

We take up now the question of the source of the title and symbol 'Lamb of God.' [1] Several possible sources have been suggested:

(*a*) The author of *Ecce Homo*, while admitting that the words 'which taketh away the sin of the world' seem to contain 'an allusion to the usages of the Jewish sacrificial system' (p. 5), finds the source of the phrase 'Lamb of God' in the Twenty-third Psalm. Just as the Psalmist pictures himself as a member of Jehovah's flock, living in peace and safety under His care, so Jesus is recognized as One 'whose confidence had never been disturbed, whose steadfast peace no agitations of life had ever ruffled.' 'He who was to reconcile God and man needed to be first at peace himself' (pp. 6, 7). I do not know of any one who has followed Seeley in this view, and surely the latter part of our saying puts it out of court, for it compels us, as it seems to me, to associate the Lamb in some way with sacrifice.[2]

(*b*) To some the Lamb of the Morning and Evening Sacrifice (Ex 29^{38-46}) is the source of the symbol. Schlatter seems to favour this view, pointing out that the daily offering was the most important part of the sacrificial system. To it the people clung even in times of greatest difficulty, as, for example, during the siege of the Temple.[3]

(*c*) A view widely held is that the description of the Saviour as the Lamb of God was suggested by the Passover Lamb. The objections brought against it by Schlatter have no force. He reminds us that the Passover victim could be taken from the goats as well as from the sheep (Ex 12^5), and that the Passover Lamb was not a Lamb of God in the sense that it was withdrawn from human use. Its flesh did not come to the altar, but was used for a festive meal.[4] Those who accept the view find corroboration of it at several points in the Passion Story as told by John. There are indications that the Paschal Lamb was in his mind. Dean Inge goes so far as to say that 'the prophetic type of the Paschal lamb dominates the whole of the Passion narrative in John.' [5] Some scholars believe that in 12^{1-8} John has of set purpose changed the date of the Anointing at Bethany to make it answer to the day on which the Passover Lamb was selected. Again, it is often held that John has changed the Synoptic date of the Crucifixion, not because the earlier Gospels are in error, but because our Evangelist wishes to represent the Saviour's death as occurring at the time of the slaying of the Passover Lamb. Another indication is sometimes found in 19^{29}, where John may have substituted *hyssop* for the *reed* of Mark and Matthew because of its use in the ceremonial of the Passover. The most obvious indication of all is found in 19^{36} where the words of Ex 12^{46} are cited.

(*d*) The remaining view is that the symbol comes from Is 53^7. It is supposed that the clause 'which taketh away the sin of the world' was suggested by vv.$^{4.\ 11.\ 12}$ of that chapter, although, as we have seen, the LXX does not use the verb αἴρειν in any one of them. In Isaiah, however, the lamb is introduced only as an image of dumb and meek endurance; and it may be questioned whether a mere simile of that kind would be likely to suggest the title 'Lamb of God.' Bultmann does not regard the derivation from Isaiah as probable.[6]

Burney thinks the title in our text has a more direct and obvious connexion with Isaiah than the phrase 'Lamb of God' would lead us to think. In his *Aramaic Origin of the Fourth Gospel*, pp. 107–108, he adopts the suggestion of Ball, made in the Note in The Expository Times for Nov. 1909, to which reference has already been made. Ball points out that the Aramaic word *ṭalyā*, which means lamb, was also used with such meanings as 'boy,' 'young man,' 'servant.' 'Thus,' says Burney, 'ὁ ἀμνὸς τοῦ θεοῦ may stand for טַלְיָא דְאֱלָהָא, intended primarily to bear the sense, "the *Servant* of God," i.e. Yahweh's righteous Servant who, according to Is $53^{11.\ 12}$, was to bear the sins of

[1] It is interesting to note that in late Judaism the title is never applied to the expected Deliverer. See Jeremias in Kittel's *Theologisches Wörterbuch zum N.T.*, i. 342.

[2] Godet mentions certain commentators who see here 'only the perfect gentleness of Jesus, His patience under suffering, without any reference to the idea of sacrifice' (*Gospel of John*, i. 421, 422).

[3] *Der Evangelist Johannes*, 46.

[4] *Op. cit.* 47.

[5] *Dictionary of Christ and the Gospels*, i. 887.

[6] *Meyers Kommentar* (1937), p. 66, note 7.

many.' The theory has not met with general acceptance, though Joachim Jeremias, who writes on ἀμνός and αἴρω in Kittel's *Theologisches Wörterbuch zum N.T.*, adopts it in his treatment of our text. The theory of an Aramaic original, according to Jeremias, makes it possible to assign the saying of our text to the Baptist, who spoke of the Servant of God who bears the sin of the world. The Evangelist, or the Community which produced the tradition he was using, gave a new meaning to the saying when in translation ὁ ἀμνὸς τοῦ θεοῦ was employed instead of ὁ παῖς τοῦ θεοῦ. At the same time αἴρειν took to itself a new meaning, namely, 'to remove by atonement.' On the lips of the Baptist the corresponding Aramaic verb had meant 'to bear.'

What conclusion are we to come to regarding the source of the great title? If I had to choose between the possible sources which have just been enumerated I would select the Paschal Lamb. The theory of Burney and Jeremias is interesting, but there are serious objections to it.[1] It is quite possible that no particular O.T. type or reference was in the mind of the Evangelist. The lamb would suggest itself as the typical O.T. victim, as the natural symbol of sacrifice. Can it be that the thought so prominent in *Hebrews* is present in John's mind—the thought of the real inefficacy of animal sacrifices, and the provision by God of the true Victim whose sacrifice is alone efficacious? It may be that the polemic against the Jews, which is present in the Gospel, reveals itself in the great description of Jesus as the Lamb of God. The Lamb of our text is the Lamb *of God*, that is, the Lamb provided by God, with a possible reference to Gn 22^8. Compare 'the bread of God' in 6^{33}. 'What man hoped to do, but could not, with his bleating lamb and timid dove, God Himself has done.'[2]

We now turn to the question of the relation of our text to the teaching of the Gospel as a whole. Is it in harmony with John's fundamental thought? I cannot think of a better way of stating the problem than by quoting the paragraph in which E. F. Scott gives his view in his notable volume, *The Fourth Gospel, its Purpose and Theology*, a work which has probably meant more than any other to most of us in our study of *John*. This is what he says: 'Little importance can be attached to a text which might appear at first sight to be decisive—the saying of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (1^{29}). Here, it is fairly certain, we have nothing but a vague concession to the earlier doctrine. Against the single text in which Christ is regarded as the great sacrifice for sin, we have to set the whole Gospel, which not only leaves this idea to a side, but moves in a world of thought quite alien to it. This will become more evident when we consider the place assigned by John to the death of Christ. If the doctrine implied in the text were of vital significance to him, it would certainly reappear in some emphatic form when he comes to contemplate the death. In point of fact, it is only hinted at under a vague symbolic allusion. Several explanations are offered of the mystery of the Cross, but that which had been regarded hitherto as the one sufficing explanation falls practically out of sight' (pp. 218, 219).

Scott, it will be noticed, looks upon our text as one 'in which Christ is regarded as the great sacrifice for sin.' That, surely, is the right view to take of the verse. 'There is only one way,' says Marcus Dods, 'in which a lamb can take away sin, and that is, by sacrifice.' In 1 Jn 1^7 it is 'the blood of Jesus his Son' that 'cleanseth us from all sin'; and in 1 Co 5^7 it is the *sacrifice* of Christ our Passover that delivers from sin.

But is Scott right in his estimate of the relation of our text to the Gospel as a whole? In his view two disparate and irreconcilable conceptions, the one metaphysical and the other religious, run side by side through the whole Gospel. Again and again Scott admits that the religious and ethical conception, which had come to the Evangelist through the experience of faith, is the one that lies deepest in his mind. The other conception—the metaphysical and theological—is more than once said to be only a method by which John endeavours to commend and make intelligible to his Hellenic contemporaries his real thought. In spite of these admissions, however, Scott seems to me all along to be putting undue emphasis upon the metaphysical conception, with the result that the impression he gives of the Evangelist is not that of a man striving to make his own deep religious convictions intelligible to his age by clothing them in a metaphysic which his contemporaries could understand, but rather as one who, somewhat distractedly, is trying hard to hold two views of Christ and His work which he feels and knows to be irreconcilable.

In John's thought, according to Scott, the Death of Christ is scarcely more than the inevitable end of the brief, majestic sojourn of the Logos-Christ among men, the means of His return to the glory which He had left to come to earth, and His

[1] See Dodd in the *Journal of Theological Studies*, July 1933, pp. 284, 285.

[2] Rufus M. Jones, *The Double Search*, 76.

entrance into a sphere of wider influence. 'It loses its character as a suffering and humiliation, and becomes the act of transition from the earthly, restricted life to the exalted life' (p. 227). At the Last Supper, we are reminded, Jesus is able to say, 'I have finished the work which thou gavest me to do,' thus showing that the Death, which had not yet taken place, was not an essential part of His mission. But surely we may think that these words are intended to include a reference to the Death then so near. And on the Cross itself, just before 'He bowed his head, and gave up his spirit,' Jesus said, 'It is finished' (19^{30}).

There is, of course, much that is true in Scott's statement of the Johannine conception of the Death of Christ. But if, as Scott himself constantly admits, the religious and ethical is the deepest stratum in John's thought, it is hard to believe that his view of the Death did not embrace the sacrificial aspect. If this aspect is wanting has John a true Christian message to declare? That Jesus passed through life in a kind of splendid aloofness, that He has now entered through the gateway of death into His pre-incarnate glory, that He infuses into men by means of the bread and wine a life that is semi-material—is that the real and ultimate message of the Fourth Gospel? Is there redemptive potency in such a message? Would that explain the tremendous influence exerted by this Gospel throughout the centuries? Does not the Evangelist mean all along that the 'glory' of the Incarnate Logos is the glory of self-sacrifice? What other glory is there? And does he not regard the Death as the climax of the self-sacrifice of Jesus? Our text is placed by John in a position of prominence at the first appearance of Jesus as a true and clear indication of his deepest thought. Would he have put into the mouth of the Baptist, whose rôle is that of a witness to Christ, and whose party he seems eager to win over, a declaration that was utterly out of harmony with his own real thought and teaching?

The conception of the Death of Christ as sacrificial had, as the books of the New Testament show, taken a firm hold of the Early Church; and I see no adequate reason for thinking that John did not share that view. Anderson Scott observes that the Johannine passages which throw light upon the significance of Christ's Death 'do little more than remint or crystallise the thought of Paul.' [1] The interpretation which became so prevalent in the Early Church may well go back to the words spoken by Jesus Himself about His Death at the Last Supper. Our Evangelist, indeed, does not relate the institution of the rite, but is it at all probable that the sacrificial interpretation, which had been sanctioned by our Lord Himself, was not a vital element in his system of thought? [2]

But we are not dependent upon general considerations. The Gospel itself contains a number of allusions to the Death of Christ, and I fail to see how any one can read, let us say, Denney's penetrating treatment of them in his *Death of Christ* (pp. 251–263) without being persuaded that the sacrificial conception of the Cross permeates the Gospel. Denney observes with truth that in the Fourth Gospel 'there is a great deal which resists the speculative solvent supposed to be contained in the Logos theory' (p. 254). The passages which he examines are the following: 1^{29} $2^{19\text{-}22}$ 3^{14} (along with 8^{28} and 12^{32}) $6^{51\text{ff.}}$ $10^{11.\ 17\text{ff.}}$ $11^{49\text{-}52}$ $12^{24.\ 27}$ 12^{38} 15^{13} 17^{19}, and, lastly, the Story of the Passion as a whole. This series of passages, he remarks, has been cited 'to dissipate the impression which many people have, and which some writers on New Testament theology propagate, that the death of Christ has no place in the fourth gospel corresponding to that which it has elsewhere in the New Testament' (p. 263). Most of us, I fancy, will agree with him when he adds: 'I think they are sufficient to dissipate such an impression.'

Like the other New Testament writers John makes little attempt to explain how the Sacrifice of the Cross deals with human sin. But he knew that it takes it away. In our text he has *sin* in the singular (contrast 1 Jn 3^{5}), as though he were thinking of it as one great mass of corruption. But it was because he had witnessed the Lamb of God removing the sins of individual men and women that he was able to say that He takes away the sin of the world. How can the world's sin be removed save by causing sinners to cease from their sins? The 'world' in our verse means humanity—humanity in its need for redemption—though it is possible, as some think, that κόσμος has here a wider connotation.[3] John's own experience of what the Lamb of God had done for him, and what he had witnessed of the power of the Cross among the motley population of Ephesus [4] would not permit him to set any bounds to the power of the sacrifice of the Lamb.

'Which taketh away the sin of the world'!

[1] *Living Issues in the New Testament*, 127.

[2] See William Manson, *The Incarnate Glory*, 73, 74.

[3] See, for example, Bernard, *Gospel according to St. John*, i. 47.

[4] For a vivid description of the Ephesian background of the Gospel and of the character of John's 'world,' see Gardner, *The Ephesian Gospel*, 250, 251.

And think of the sin that still remains! How is it that the great Sacrifice has not removed it more effectually? Perhaps the answer is in part suggested by the searching words of my friend and colleague John Dow: 'The Christian community has yet to rise to the height of its function as a redemptive remnant, a vicarious bearer of the world's sorrows. We have left it all to one great priestly act, one baptism, one cup of woe, though at the heart of all our worship are the words, "Drink ye all of it."' [1]

[1] *Jesus and the Human Conflict*, 286.

Elijah or Elisha?

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The stories of the life and work of Elijah and Elisha form an impressive record of spiritual activity in the kingdom of Northern Israel which is in direct contradiction to the assumption made by the redactor of the first and second Books of Kings, that the Northern Kingdom was hopelessly and irretrievably apostate. The ministry of these two prophets appears to have made so profound an impression and to have exerted so great an influence on the religious and political history of the whole of Israel that the redactor was compelled at the cost of consistency to include what are known as the Elijah and the Elisha memoirs in his work.

But a suspicious resemblance between certain episodes in the life of the master and certain episodes in the life of the disciple, with an apparently unhistorical heightening of the miraculous element in the latter group, has given rise to the theory that not only the episodes but also the person of Elisha are unhistorical. This theory in its completeness has not commended itself to the majority of scholars, though not a few might grant that some episodes in the Elisha memoir are borrowed from the Elijah memoir. No detailed examination of the theory will be attempted here. It has been mentioned because what the writer regards as the conclusive objection to it, namely, the definite differentiation of the two prophets, is the subject of this study. The master and the disciple embody widely differing conceptions of spiritual leadership, conceptions which there is no sufficient reason to attribute to their biographers rather than to the prophets themselves. The contrast is the more easily discernible because both prophets professed allegiance to the same set of religious ideas and because the historical conditions of their respective ministries were very similar. But their methods of applying their common creed were far from similar, and the difference is of interest to others besides Old Testament specialists. It is significant for all who are concerned with the right attitude of organized religion to political and social questions. Both prophets stood within the framework of the organized religion of their day, and it was the object of both to strengthen that framework against the forces that were attacking it. Both master and disciple, as champions of the religion of Jehovah, interested themselves in social and political questions, but with notable differences.

The historical situation at the beginning of Elijah's ministry was that while the established religion was that of Jehovah, the supremacy of Jehovah was threatened by the introduction to Samaria of the worship of the Tyrian Baal through Jezebel, the Zidonian wife of Ahab, King of Israel. Elijah stood forth as the champion of Jehovah, not only against the foreign cult of the Tyrian Baal, but also against the acts of social injustice to which Jezebel was instigating Ahab. Yet throughout his ministry Elijah maintained a detachment from political entanglements which is in striking contrast to the policy of Elisha, and which may still have some lessons to teach the Church in its relation to politics.

Thus Elijah first comes into prominence (1 K 17) by warning Ahab of an impending famine. After delivering this warning he went into retirement for many days. On emerging from this retirement (1 K 18) he aroused the fears of Obadiah, the king's chamberlain, who had done his best to protect the prophets of Jehovah from the persecution of the queen. Obadiah met Elijah and referred to the services that he himself had thus rendered to the cause of true religion, hinting at the same

time that Elijah should take his orders from him, or at least avoid taking any action that might compromise the fortunes of the prophetic party. Elijah refused to be thus bound, and confronted Ahab who accused him of being a troubler of Israel. This might only mean that Elijah as the prophet of misfortune had in some manner been its agent, but there might also be the insinuation that he was a political agitator. Had Elijah identified himself with Obadiah and his party, the insinuation might have been justified. As it was, Elijah could reply, 'I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed the Baalim.'

Then followed the great test of Mount Carmel. The repairing of the altar of Jehovah that had been thrown down should be noted as evidence of Elijah's championship of the established cultus of Jehovah as practised in the Northern Kingdom. In the massacre of the prophets of Baal we may feel disposed to see a declension from the prophet's highest ideals. We ought to be on our guard against applying the conceptions of a more developed theology to this bloodthirsty act, and the biographer of Elijah does not appear to see anything worthy of condemnation in it. At the same time it is worth noting that it was just at the conclusion of this episode that Elijah was most in bondage to the conventional methods of ecstatic prophecy, for we read in the concluding verse of 1 K 18 that 'the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.'

Was it the price of this spiritual declension that Elijah had to pay in the depression that came upon him so that he prayed that Jehovah would take away his life (1 K 19^4)? There may be more than rhetoric in his cry that he was no better than his fathers. Following immediately upon this came the theophany of Horeb. The prophet complained to Jehovah that his zeal had been in vain. He was bidden to stand forth on the mount before Jehovah. Then came the storm, the earthquake, and the fire, but Jehovah was not in them, that is, they did not bring home to the prophet the immediate sense of God. That came with the sound of gentle stillness which followed. Once more Elijah uttered his plaint and received his commission. There is a difficulty here. If we accept the usual interpretation of the theophany, namely, that it was a rebuke to Elijah for his resort to violence and an indication that spiritual ends were only to be served by spiritual means we find it difficult to account for the terms of the divine commission according to which Elijah was commanded to appoint the ministers of Jehovah's vengeance, Hazael and Jehu, a vengeance that was to be at least as bloodthirsty as Elijah's massacre of the prophets of Baal.[1]

If, then, we doubt the authenticity of the terms of the commission we shall be suspected of manipulating the Biblical evidence to suit the theory we are outlining. But it should be noted that the terms of the commission as regards the political instruments for the vindication of Jehovah, namely, Jehu and Hazael, were not carried out by Elijah. They were, however, in their essentials, executed by Elisha, and it would not be taking a great liberty with the evidence to suggest that just as certain episodes referred to the career of Elisha may have been transferred from the ministry of his master (cf. 1 K 17^{8-15} with 2 K 4^{1-7}, and 1 K 17^{17-24} with 2 K 4^{18-37}) so here we may have an instance of the reversal of the process.

It is not easy to separate 1 K 19^{18}, 'Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal,' from the preceding verse which foretells the doom of Israel, but the conception underlying it accords better with the spirituality of divine methods of working. With Jehovah weight of numbers is of little account. He can work his purposes with a minority. There is here an adumbration of the doctrine of the righteous remnant subsequently elaborated by Isaiah.

In the conflict with Syria recorded in 1 K 20 Elijah is not recorded as having played any part, and scholars are of the opinion that this chapter does not form part of the Elijah memoir. In the following chapter Elijah reappears to denounce Ahab for the murder of Naboth. Ahab had wished to acquire the vineyard of Naboth to add it to the palace gardens at Jezreel and had made quite a reasonable offer for it. This offer had been refused, for on religious grounds Naboth was unwilling to alienate his patrimony. There the matter might have ended, but Jezebel contrived that Naboth should be falsely accused of treason and judicially murdered.

It has been suggested that this deed of violence did more than the religious policy of Ahab to bring

[1] So Skinner commenting on this passage in the *Century Bible* (1 and 2 Kings, p. 239 f.) observes that the concluding message unfolds a vision of judgment more terrible than even Elijah could have wished, and holds that the significance of the theophany lies rather in its effort to express through the least sensuous of material symbols the spirituality of Jehovah.

about the revolution which swept away the Omri dynasty to which he belonged, but when he confronted Ahab, Elijah still maintained his detachment from all parties and threatened no political action. His message was that Ahab had sold himself to do that which was evil in the sight of Jehovah, had provoked Jehovah to anger, had made Israel to sin. Therefore his house was doomed. Ahab took this warning to heart and repented in sackcloth, and so the disaster did not take place in his time, though the king himself perished in battle against the Syrians.

A significant episode is recorded in 2 K 1. Ahaziah, the son and successor of Ahab, sent messengers from his deathbed to inquire of Baalzebub of Ekron whether he would recover. Elijah had it revealed to him that he was to intercept the messengers, to rebuke them for seeking the aid of Baalzebub, and to tell them that the king's illness would be fatal. The messengers returned with this message to the king who guessed that it must be from Elijah. He therefore sent an officer with fifty soldiers to summon the prophet from the hill-top where he had made his abode. The terms of the summons were: 'O man of God, the king hath said, Come down.' Elijah's reply was to call down fire from heaven to consume the soldiers. A second summons couched in more peremptory terms was similarly dealt with. A third deputation came in a much humbler spirit, and this time the prophet, advised by the angel of Jehovah, accompanied the deputation to the king to whom he delivered his message of doom.

Elijah's refusal to come down at the king's command symbolizes the attitude of political detachment that marked his ministry. Elijah conforms to the type of the great writing prophets of whom Professor Porteous has so justly observed that their interest in current events was quite different from that of the politician or even the statesman, for they normally identify themselves with the purpose and concerns of a God whose thoughts are not as man's thoughts and whose ways are not as man's ways.[1]

Elisha fell heir to the mantle of Elijah and was acclaimed as having succeeded to his spirit also, but he exercised his ministry in a very different way. His close association with the prophetic guilds is indicated by the presence of the 'sons of the prophets' at the ascension of Elijah, and this association was maintained throughout his career.

An immediate intervention in economic affairs marked the beginning of his ministry when he used his supernatural powers to purify the water supply of Jericho.[2] A little later on he took action to improve the economic condition of members of the prophetic guilds.[3] It is not the purpose of this article to discuss the historicity of these miracles. The important thing to observe is the conception of the prophet's office underlying them, a conception that is unlikely to have arisen in the mind of the compiler of the memoir without something to justify it in the life of its subject. Again, in 2 K 6^{1-7} Elisha shows himself as the organizer of a housing scheme for the benefit of the prophetic guilds. Elisha would have had plenty to say to those who are always wanting to know what the Church is doing.

Sometimes, indeed, he had too much to say, as in the rebuke to Gehazi which is a good example of the rhetorical exaggeration of the pulpiteer. The two talents of silver and the two changes of raiment which Gehazi has tricked Naaman into giving him are generalized into 'money and . . . garments, and oliveyards, and vineyards, and sheep and oxen, and menservants, and maidservants.'[4] For one who is taking a liar to task for his untruth this flight of imagination is ill-timed. The inferior spiritual stature of Elisha is also made manifest in the savage vengeance which he took on the children who had mocked him.[5]

But if there might be declension from the highest spiritual ideals on the part of Elijah there were moments when Elisha showed himself capable of rising to the level of his master, as on the occasion when he confronted Jehoram.[6] Yet even here he was dependent on the traditional methods of prophetic inspiration. It was only when the minstrel played that the hand of Jehovah came upon him. Also we find Elisha as military adviser to the king, using his influence to secure humane treatment for Syrian prisoners.[7] But not long after this Elisha's diplomatic lie to Benhadad compares badly with Elijah's frankness in telling the unpalatable truth to Ahaziah.[8]

It is, however, in 2 K 9 that we find the principle of political intervention most strongly asserted. There we have the account of how Elisha mobilized the prophetic guilds to support the Jehu revolution. In the name of Jehovah and to avenge the prophets of Jehovah slain by Jezebel, Jezebel herself and the whole house of Ahab were massacred.

[1] *Record and Revelation*, 239 f.

[2] 2 K 2^{19-22}. [3] 2 K $4^{1-7. 38-44}$.

[4] 2 K 5^{26}. Cf. K. E. Kirk's comment in *The Vision of God*, 129.

[5] 2 K 2^{23-25}. [6] 2 K 3^{12-14}. [7] 2 K 6^{21-23}.

[8] Cf. 2 K 8^{7-15} with 2 K 1.

No doubt this appeared to be a resounding triumph for Jehovah and the cause of true religion. The Biblical verdict on it is :

'And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel.' [1]

This may strike us as the comment of a barbarous and bloodthirsty age that knew little of the heart of God. But its barbarism must not be exaggerated, for even then such deeds did not win universal approval. Within a century of the establishment of the house of Jehu, the prophet Hosea felt himself compelled to protest against such savagery.[2] By this time it could be seen that the *coup d'état* had not served the ends of righteousness. The Tyrian Baal might have been banished, but the worship of Jehovah was being corrupted in other ways, and under Jeroboam II., a member of the 'reforming' dynasty, the social abuses which Amos and Hosea had to denounce were no less grave than they had been in the time of Ahab.

That which is of permanent significance in the events we have been considering is not so much the contrast between the barbarous age of Elijah and Elisha and our own more enlightened times—there is plenty in these days that would shock Elijah and perhaps even Elisha—but the inevitability of the spiritual blindness that comes upon spiritual leaders when they plunge into politics. In her attitude towards political and social questions it is the way of Elijah rather than the way of Elisha that the Church must follow. And if the way of Elijah is the way of detachment it is not the way of indifference. The detachment of Elijah from political commitments was one of the conditions of his power. No sort of concordat or party allegiance imposed a false discretion on him. The line of demarcation between detachment and indifference is not easy to draw, and those who try to draw it will have to face misunderstanding and disappointment as Elijah did, but to be misunderstood and even disappointed with Elijah is assuredly better than to be the servant of political expediency with Elisha.

If the Church is proleptically the Kingdom of God upon earth her task appears to be the all but impossible one of applying other-worldly standards to the affairs of the world. To follow the way of Elisha means that these standards become debased, and the purposes for which the Church exists are compromised. It has rarely happened that a Church party in politics has been distinguished from other parties by greater love of truth or a finer sense of honour in the conduct of political campaigns. Political action demands concessions and compromises that the Church has no right to make. When she does make them, the result is the alienation of men of good will, not only from the Church party in politics, but from organized Christianity. The organized political anti-clericalism of those countries where the Church has attempted direct political action is proof of this, and it would be hard to maintain that it is simply the reaction of the powers of darkness against the more vigorous assertion and attempted realization of Christian ideals that the Church's political action involves.

On the other hand, the purposes for which the Church exists will no less certainly 'be obscured and compromised if Christian faith fails to express itself in the political sphere.' [3] That is the sort of failure that would occur were the Church to accept the compromise suggested by political Totalitarianism, namely, that she should concern herself solely with the life to come.

How is this failure to be avoided? There is the indirect method of expressing Christian faith in the political sphere. The Church must so bear witness to Christ in the lives of her children that in their capacity as citizens of the kingdoms of the world they will take such political action as befits citizens of the Kingdom of Heaven.

That policy must always be followed as far as it will go, but it does not go all the way with Elijah. Occasions arise when the Church in her corporate capacity must give guidance in face of a concrete situation, some evil to be attacked, some good work to be supported. How, then, is she to maintain the detachment of Elijah?

Here Dr. Oldham, in the work already quoted, has some valuable suggestions to offer. First, the danger of transition from a religious to a political loyalty must be kept in mind, and Elisha and his friends will serve as a warning. The sponsorship of some political or social programme is a dangerous shortcut, the sort of shortcut that Elisha took, for though seats on a political platform may not have to be paid for at the door, the bill has eventually to be settled on the instalment system and in a coin which the Church has no right to pay, the coin of men's souls that bears on it the image of God and not that of Cæsar.

[1] 2 K 10^{30} (R.V.). [2] Hos 1^{4}.

[3] J. H. Oldham, *The Function of the Church in Society*, 217.

Secondly, in the choice of means to secure political ends there may be legitimate difference of opinion among Christians. The Church has no right to commit her members to a particular view of them.

Thirdly, the choice of appropriate measures to attain these ends can be taken only by those who are responsible for them. Advice divorced from responsibility is dangerous. In the Middle Ages the Church took an active part in political affairs, but it was not always to the glory of God. Here Dr. Oldham quotes Dr. A. D. Lindsay's opinion that the Church failed because her condemnation of evil practice in economic and political life 'came from people who lived outside the practical difficulties. One set of men, the clergy, were laying down rules for another set of men, instead of inspiring these men to lay down rules for themselves.' [1]

And if advice without responsibility is dangerous, without knowledge it is impertinent. There are times when the risk of giving advice without responsibility must be taken, for one condition of assuming responsibility is the possession of that political power at which the Church should not aim. Irresponsibility in this sense is a condition of the Church's political detachment. But when we say *irresponsible* we must be careful that we are using the word in this sense, and not with its common meaning of *unconsidered*. Ignorance is no condition of detachment. Here, it may be, the Church has a harder task than Elijah. In the less complex society in which he lived Elijah could be his own expert, avoiding the pitfalls which beset the Church when she would give her judgment on the moral and spiritual issues in social and political affairs. But when the Church in her synods and assemblies utters her voice in affairs where the line of demarcation between the moral and spiritual ends and the political means is hard to draw, is it too much to ask that she shall base her judgment on the opinions of those who have expert knowledge?

How would such utterance of the Church's voice be received? How is it received? The world is ready enough to say that the Church is doing nothing about this, that, or the other thing, that she is not giving a lead. There are one or two devils that the world would be quite glad to get rid of, war, for example. But once the Church does begin to cast out devils, not piecemeal, but by the legion, then society must be prepared to see some of its most cherished herds of swine go hurtling down into the waters and perish.

[1] *Christianity and Economics*, 144.

In the Study.

Virginibus Puerisque.

The Foolish Spider.

By the Reverend Dr. C. W. Budden, M.A., Croydon.

This sermon is based on a story about a foolish spider. But what shall be the text? If this is to be a real sermon it must have a text. Well, there are several references to spiders in the Bible. There is one in the Book of Job and that is the one I have chosen, but I am not telling you what it is for the moment.

There is a second reference in the prophecy of Isaiah. Isaiah speaks of wicked people who weave a web like a spider.

And the third is in Proverbs: 'The spider taketh hold with her hands, and is in kings' palaces.'

The spider in this story lived high up in the roof of an old barn. He was not a good spider, and I cannot pretend that he was a very nice spider. He was one of a large family, but he never knew either of his parents. In the first place, his mother had eaten her husband after she had laid her eggs, and then she herself had died in the cold of the winter, so this spider, like his orphan brothers and sisters, had to look after himself.

But Nature had given him certain instincts and abilities, and without knowing why he did it, or how he did it, he made a long fine thread with his spinnaret, fastened himself to one of the beams of the barn roof, and began to build himself a home.

It was a wonderful bit of work, for he was a skilled engineer and a born mathematician. He chose a point in the thread he had spun, and threw out from it a number of other threads so as to make a star-pattern. He fixed their ends and made them taut, and ran up and among them like a rope-dancer. Then he began at the centre and made a

wide spiral, fastening it to each of the star-lines as it crossed them, and plucking each bit with one of his hind-legs to see that all was right.

Now I expect a good many of you are on the phone in your own homes, and you know that in such case a wire connects your house with the other telephone lines which go to the Exchange. And our spider also made himself a telephone line, for this web he had built was not where he really lived. It was just his dining-room. He retired to a dark, snug corner at the other end of his telephone line, and when a fly was caught in his web, a message came along giving him the news of the capture. Then he would run down to his dining-room and make a hearty meal. So he lived a very self-satisfied life, and grew fat, and was very pleased with himself.

Well, one day, so the story goes, he was looking at his web and he noticed another line which went up from his web to the roof of the barn. He followed this line with his eye, but he couldn't see where it went and he said to himself, 'I wonder why I ever put that thread there! It doesn't seem to go anywhere. I don't see what use it is. I think I could get on very well without it.' So he kicked his foot through it and snapped it. Alas! He had forgotten what that thread was for. Everything depended on that line, and when he snapped it, his web collapsed in wreck and ruin. It was not a line for catching flies, but for holding up his web, and without it his web crashed into a hopeless, useless tangle.

Many people are like that spider. They come into this world from God, and for a while they keep up their connexion with God. A slender line of prayer joins their hearts to Him. Then perhaps they get on in this world, and imagine they do not need any other. They have all they want for the time being so they stop praying; they stop worshipping. They break the connexion with their Heavenly Father, but they find out, not perhaps at once, but certainly some day, that they have made a terrible mistake.

We see this very markedly in this present age in what we call the Dictator countries. These Dictators all think they can do without God, but one of these days they, too, will find they have made a terrible mistake. Just as the trolley bus is helpless the moment its arm breaks away from the overhead wire, so we are helpless when we break our connexion with God. That line the spider broke was the strength of his web. The Bible says, 'The Lord is the strength of my life.' All the health and strength and sweet wholesomeness of our life depend on the thread of prayer by which our heart reaches up to God and God's mercy comes down to us. *Do not break it.*

And so at the very end of my sermon I come to my text, the verse from Job, who must have had in mind just such a spider as I have told you of, for he says (Job $8^{13.\ 14}$):

> So end all who care not for God,
> so perishes the hope of an ungodly man;
> his confidence is like a gossamer thread,
> his trust no stronger than a spider's web.
> (Moffatt.)

Whitsuntide.

By the Reverend J. Ireland Hasler, B.A., Orpington, Kent.

'It is God which worketh in you both to will and to work, for his good pleasure.'—Ph 2^{13} (R.V.).

To-day is Whitsunday, when Christians thank God for the coming of the Holy Spirit. At Christmas we thank Him for the coming of Jesus, and we find no difficulty in understanding that, nor again, when Good Friday comes, and we think of Jesus dying on the Cross for our sins. Then, too, on Easter Day it is easy to recall how Jesus rose again from the dead. But Whitsunday seems so different, doesn't it? There is the gospel story to tell you all about Jesus, and you can picture Him in your minds and can understand how, after He had left this earth, His disciples felt that God Himself had been with them in a special manner, manifested in a human life. Folk could see Jesus; but the Holy Spirit cannot be seen. So it seems so hard to understand what is meant by the Holy Spirit.

Let me see if I can help you to get over this difficulty. Just as Jesus means to us that God has indeed been here on earth *with* men, showing them in the Person of Jesus what He Himself is like, so the Holy Spirit means to us that God is *in* men, guiding them, helping them, working in them to will and to do what is right. Read the Acts of the Apostles and notice what a change took place in the disciples of Jesus when they began to experience that God was at work in their hearts. You would have expected them to be full of sorrow because Jesus had gone away. Instead of that they were full of joy. You read in the Gospel that Peter was afraid to let the servants of the High Priest know that he was a follower of Jesus, but in the Acts that he did not mind the High Priest himself and the other rulers knowing this, even though they had power to put him into prison.

The disciples became different men. They felt within them a new gladness, a new courage, and a new power, and so they came to realize that the Unseen God who had been with them in Jesus was now dwelling and working in them. That is something of what is meant by the Holy Spirit.

The experiences of some others may help to make this still clearer. A few years ago, a missionary in Africa had a meeting for his native helpers —those teachers who were living in different towns all by themselves. He asked them to speak of their personal experience of the Spirit of God. One man said: 'We know the Holy Spirit is with us, because, when we are far away from the missionary, we feel compelled to do our work just the same. Sometimes we are tempted to say that we have a headache: we gathered the people together for worship this morning, and we need not trouble to gather them again to-night. Yet when we go to bed not having done our duty, we cannot sleep. The Holy Spirit makes us unhappy for being lazy.'

When you are ashamed because you have done some wrong act, or feel a prompting to do a kind act, or to stand up boldly for the right, remember it is God Himself at work in your hearts. Act in accord with the prompting and so God's Spirit will be able to make your lives better and nobler and more beautiful.

The Christian Year.

FIFTH SUNDAY AFTER EASTER.

Things New and Old.

BY THE REVEREND HARRY BUNCE, B.D., CROWBOROUGH.

'Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.'—Mt 13^{52}.

Things Old. There are those who say 'Yes that is what we want. Give us things old; then with the old certainties we shall find all our problems solved and once more the churches will be filled.' But consider these words of the late Dr. Dale. 'A hundred years ago, fifty years ago, thirty years ago, our fathers were in possession of exact definitions of the Christian faith. Immense provinces of Christian doctrine were laid down in their theological schemes with all the definiteness and clearness of an ordnance survey. . . . Now all this has passed away. The substance of the ancient faith remains, but people find it hard to give their faith a definite expression.' Dale spoke these words almost sixty years ago. If they were true then they are far more true to-day, when our expressions and ideas are so different that if one picks up an old sermon —one of Spurgeon's for example—the whole atmosphere is so different that it might almost be said to be written in another language.

Things New. There are others, of course, who see the solution of all their problems in things new. Our moderns who have effected reforms in dress, in art, in poetry, which above all things else express freedom, and revolt from accepted standards, and these say, 'Yes give us things new, but why bother about things old?' Things old, conventions, accepted style, the standards of the classics, these are the things that we have dropped and in things new we see salvation. It is newness that brings life.

Now to both of these our text comes with something of rebuke. The scribe instructed unto the Kingdom of God brings forth from his treasure things new and old. The religious teacher brings forth things new and old. Not things new at one time and things old at another time, but things which are new and old at the same time. We must then take care lest prejudice blind us to the truth of things old or lest preconceived notions prevent us from seeing the truth in things new.

Things New and Old. We must have things old for two reasons: (1) historical, and (2) psychological. We Christians cannot cut ourselves off from the past. Our gospel is rooted and grounded in the past. It depends on a HISTORICAL Person, and our gospel is a historical gospel. May we not say that our attitude in this matter should be found in the attitude of Jesus Himself—in the way He regarded the past? Think, for example, of the attitude of Jesus to the Jewish religion. Jesus did not annul the Commandments. He fulfilled them, and fulfilled them by enlarging their meaning and application. Jesus did not annul the Sabbath. He gave a truer interpretation of its meaning. He reminded the people that the original idea of the Sabbath was for rest. Whereas the Jews had made it a labour. And He bade them review the question in relation to the needs of men. 'Think not that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' We must then have things old because of our very gospel.

But we must also have things old because of

our HEARERS. Our message partly depends on our hearers. We must link it on to their knowledge and experience, and it must therefore be concerned with things old. Educational theory tells us that we must proceed from the known to the unknown. We must begin with the old before we can speak of the new. The preacher tries to awaken the sense of the old ideal that used to grip his hearers in their youth. He tries to recapture the old vision before they are ready for the new one. Or he tries to show that the restlessness which is characteristic of our young folks of to-day is a quest for ideals, and points to the solution in finding Christ and through Him all that is best in life.

It has been pointed out that though the old preachers like Spurgeon had perhaps never heard the word 'Psychology,' they knew the heart of man and they knew how to touch the heart and move it all the way from laughter to tears and from sin to the consciousness of forgiveness. Is not that just the method which Jesus used with the woman of Samaria? Jesus weary and thirsty in an unfriendly country; the woman hostile and unkindly. Jesus makes a request, or rather asks a favour. The unpromising reply of the woman and Jesus unruffled, speaking so as to arouse her interest and then giving the new vision which led to the acknowledgment of Him as the Messiah. Is not the great preacher one who because he knows human experience is able to touch the heart and to revive memories, and so his message is just sufficiently touched with emotion that it will move men as the intellectual message alone can never do?

We must have things new for the reason that our language is continually changing. Words which were used in the translation of the Bible made in 1611 now mean something different from what they meant then. We may take a few examples from the Authorised Version. 'Now abideth faith, hope, and charity, these three, but the greatest of these is charity.' Charity in 1611 was exactly the meaning of the Latin *caritas*. It meant dearness, love. Then because love is shown by giving, it came to mean a gift, and in our own day it often means not the gift of love, but that which is only given because it cannot be withheld as when we say 'Cold as charity.'

'Let your conversation be as it becometh the gospel of Christ.'

'Conversation' in 1611 meant how one behaved oneself, and what Paul means is not merely that our words are to suggest Christ, but that our behaviour, our whole life, is to be such as becomes a Christian.

'In my Father's house are many mansions.' 'Mansions' for us mean large houses, but the weary traveller towards the end of the day cares not whether the house he is to reach be big or little. All he cares about is rest. He needs an abiding place, and when we draw near the end of our mortal life, what we shall care about is not to be in a mansion, but to be sure that there is an abiding place for us. And these are only a few out of the many words which have changed in meaning since 1611. If, then, we would mean what was said in 1611, we must use new words.

And there is new knowledge. Scientists tell us of Eolithic man some fifty thousand years ago, but there need be no conflict with the Biblical story of the Creation. That has its value, but not as science. We do not ignore the new knowledge, but we do better; we use it and with that newer knowledge we have learned better methods of Bible study. As some one has said, 'the modern astronomer sees a hundred stars where the Jewish astronomer saw one,' but he can still say, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, O Lord our Lord, how excellent is thy name in all the earth!'

A boy was born mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.
He lived in little works and thoughts,
Where little ventures grow and plod,
And paced and ploughed his little plots
And prayed unto his little God.
But as the mighty system grew,
His faith grew faint with many scars,
The cosmos widened in his view,
But God was lost among the stars.
Another boy in lowly days,
As he, to little things was born
But gathered lore in woodland ways
And from the glory of the morn.
As wider skies broke on his view
God greatened in his growing mind,
Each year he dreamed his God anew
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and clod,
And as the universe grew great,
He dreamed for it a greater God.

Then, too, we need a new spirit. And perhaps the thing we need most to learn is that Christianity is not a doctrinal system, but a way of life. Men sometimes write as if Christianity were no more than doctrine. They think they are denying Christianity when all the time they are only denying theories which are now no longer held. A writer in *East and West* once wrote, 'I believe it comes as a revelation to many men that Christianity is a live thing for everyday life. They have come to feel, partly through our creeds and ceremonies and partly through our special garb and vestments and set modes of worship that religion is something set apart from the normal life of man, instead of as a faith that is touching and helping to shape the great world movements of the present day.' We think of the changed attitude that has grown as a result of the Christian spirit, shown not only in a different spirit towards the men and women of our own country but to other races, shown not only in national but international relationships.

What, then, is the relation between the new and the old? Henry Drummond in *The Ascent of Man* says, 'Nature is exceedingly economical. Nature almost never parts with any structure she has once made. Conversely Nature seldom makes anything new. Her method is to adapt something old.' This, then, is true in the physical world. We have seen that it is true of teaching. We begin with the old, but the old is only the stepping stone to the new. The old is essential but not of itself sufficient. We have to lead on to the new truth that Christianity is a life, a dynamic, and to work for the permeation of the whole of our life individually, socially, nationally, and even internationally by the Christian spirit.

SUNDAY AFTER ASCENSION.

Prayer and Power.

'And being in an agony he prayed.'—Lk 22^{44}.

It is possible for the hyper-critical mind to raise all kinds of mysteries and problems about the praying of Christ—but these are all swept away by the fact that Christ prayed tremendously. And of nothing is it more true than of the nature of Christ that you have got to get your theories out of the facts and not your facts out of the theories.

Take these words of our text—'and being in an agony he prayed.' This does not mean that there came to Christ an hour of such concentrated and overwhelming bitterness that even He was found insufficient for Himself—and was forced to prayer as a sort of last resource. What it means is that He turned to prayer as naturally as He breathed, for prayer was much more to Jesus than the mere solvent of problems. In a word, for Christ nothing was outside prayer. Prayer was not His refuge in distress: He turned to it in distress because it was the habit of His life. Prayer, for Jesus, was not a last resource, but the first.

Be not afraid to pray: to pray is right:
Pray (if thou canst) with hope: but ever pray
Though hope be weak or sick with long delay.
Pray in the darkness if there be no light. . . .

Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see.
Pray to be perfect though material leaven
Forbid the spirit so on earth to be:
But if for any wish thou dar'st not pray:
Then pray to God to cast that wish away.

You see how wide the scope of prayer is, how little theory has to do with it: how much it is a matter of personal testing and experience: of experiment justifying itself in experience. And yet how difficult it is to get people to pray seriously—to make a habit of it, as Hartley Coleridge enjoins?

Why is it? Is it not due to an entirely false idea of the nature and place of prayer in life. We are betrayed by the idea that prayer is not natural to the common life: that prayer is somehow the prerogative or the refuge of a special type of people, or of special circumstances and occasions. But that is entirely wrong. It is as much as to say that because the brain of an Einstein makes better use of the oxygen in the atmosphere than most of us, that the oxygen in the atmosphere is not for the rest of us. As Fort Newton says: 'After all, what is prayer if it be not the turning of our minds to a Mind wiser than we are and adjusting our hearts to a Love greater than our own?' But is not all education just doing that—making the best of ourselves by utilizing all our resources? Essentially, prayer is not asking for things, but using them. 'If waves of force pass through earth and rock, if certain forms of light pass through substances that we call solid, surely "source-force"—as Gandhi calls it—the mind of man and the Spirit of God, the greatest forces known on earth, can be similarly used. If this be so, every man, regardless of race, colour, or creed, can tune in on a world of light and power as a musician tunes in on a world of music. Prayer is not getting from God, but getting to God.' Prayer is not begging: it is

appropriating. 'For the first two or three years after my conversion,' says the Sadhu Sundar Singh, 'I used to ask for specific things: now I ask for God.'

What people fail to see is that the chief answer to prayer is God Himself—prayer is using God. Let us put it very simply. Suppose a man has a large fortune accumulating for him in America and he is content to struggle on here, finding it hard to make both ends meet, because he is too lethargic and irresolute to go and claim his own. You would say that he was very foolish: and you wouldn't believe the story, because you do not believe any man could be so foolish—about money. But there are immense numbers of people who have infinite resources beyond their own, much nearer than America, who let them go completely unexplored. And why? Because of false views about prayer, which is the one key that unlocks the door of the treasure-chamber. We are entirely commonplace, not from lack of capacity to be otherwise, but owing to the sheer lethargy and inertia of not taking the trouble to explore our own unseen resources.

There is an element of true genius always in being the best that we can be, which is much more than the thing we are mostly content to be. But that 'best' is always to a large extent dependent on our availing ourselves of powers, accessible to all of us, outside ourselves. And that is the true secret of prayer. Not getting God to do things for us, but availing ourselves of the power of God to be something much bigger (how much bigger none of us knows) than most of us are content to be. The secret of prayer is not getting, but being, becoming.

And the people who really pray are those who have made the experiment and discovered that the Unknown Quantity has immense resources available for them, if they will only use them. And yet we don't use them.

Why is prayer so small a factor even in spiritual lives, so negligible a factor in most lives? George Meredith may put us on the track of the explanation. 'For this reason,' says the great novelist, 'so many fall from God after they have attained to Him, that they cling to Him with their weakness and not with their strength.' 'God is the last resource of the defeated spirit, not the source of the inspiration which averts defeat.'

Most of us do not really pray, unless we are in a hole. Being in an agony, Christ prayed: but not because He was in an agony, but because prayer was His vital breath. And though in our own Gethsemane we are ready enough to share the refuge and strength of prayer with Christ, yet in our normal life, it has a very small place. And this means, of course, that we turn to prayer in our agony rather as an experiment than as an experience, as a wan hope rather than a sure refuge. Partly because we have a much too formal and mechanical idea of prayer: but much more because as Meredith says, 'we cling to God in our weakness and not in our strength'; because we instinctively associate prayer with failure rather than with success.

A man ought to be able to stand by himself, we say. We are rather ashamed of prayer—not in church, of course, where it is customary, but in business life, in social life, in our intellectual life, in our recreation. We shrink from the relation of the whole of life to our resources and to our rights in the Unseen. We keep prayer for our failure rather than for our success.

And why do we do this? The answer is that we are all wrong about prayer, because we are all wrong about ourselves. Not primarily wrong in ourselves, though that, undoubtedly, has much to do with it: for 'sin will either make a man give up praying, or prayer will make him give up sinning.' But not primarily that. No: fundamentally because we are all wrong about ourselves. No man is able to stand by himself. He was never meant to. He is made otherwise. For 'now are we the sons of God.' That is our supreme secret. We are choosing to live on the edge of failure and collapse and despair, instead of in safety: we are preferring mortality to immortality. 'For this is life, to know God.' And prayer is learning God. However well pleased we may be with ourselves we are living at a level far below our real selves: we are frittering away the best of our resources. 'For this is the condemnation' (not that men are sinners in the conventional sense of the word) but 'that they love darkness rather than light,' and live by the scant, futile measure of years rather than 'by the power of an endless life.' If there is an unpardonable sin it is to be found in the spiritual realm. It is to reject God, not even His forgiveness but Himself; and in rejecting God to reject yourself.

But even that is not the last word. For God is infinitely patient, as well as infinitely loving and infinitely necessary to us.

> Man, what is this, and why art thou despairing?
> God shall forgive thee all but thy despair.[1]

[1] H. E. Brierley, *Freedom and Faith*, 108.

WHIT-SUNDAY.

The Power of the Spirit.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., KILLERMONT.

'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'—Zec 4^6.

In the middle of the rather difficult book of the obscure prophet Zechariah stands this golden saying, 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'

It was his encouragement to the band of exiles who had returned to Jerusalem resolved to restore the worship of the Lord in His holy place. They had, to begin with, large hopes and plans, and they toiled hard. But they were poor and few and surrounded by enemies; and the best they could do seemed likely to be far short of the re-establishment of the ancient glory of Zion.

Ever and anon good men busy at high enterprises have like these repatriated Jews reviewed their resources and regarded them as miserably insufficient for the work. And once and again Scripture illustrates the vanity of such calculations. The spies returned from Canaan with their report of the strength of its fortifications and the presence of the children of Anak and giants. Yet Israel conquered Canaan. 'Lord,' the disciples said to Jesus, 'there is a lad here with two loaves and a few small fishes; but what are they among so many.' Yet the multitude was fed. Calculations have their use, but there is a dynamic that defies measurement.

Even of the spirit of man it is true that it is a fountain of mysterious incalculable energy. Curious facts have been noted about the influence of emotion on bodily strength. People depressed, neurasthenic, feeling tired out, have under hypnotism become capable of enormous efforts and afterwards been not exhausted but refreshed. How much more then is to be expected if it is not merely the hidden resources and capacities of human nature that are discovered and drawn upon, but the inflow of new energy from the Spirit of God. 'They that wait on the Lord shall renew their strength.' 'Jesus returned in the power of the spirit into Galilee.' 'Ye shall receive power when the Holy Spirit is come upon you.'

> It fills the church of God; it fills
> The sinful world around,
> Only in stubborn hearts and wills
> No place for it is found.

How then shall men pray for and recognize and welcome the coming of the Spirit of God?

One may be too mystical in speaking about the Holy Spirit as if the Spirit was a magical addition to natural faculties. The Spirit is not added on; it is the operation of God within the soul. 'The Spirit' sums up all the ways by which God influences and inspires life. The effect is felt in the reinforcement and consecration of every natural gift. The creeks and inlets of our island shore lie open to the ocean tides, and a river may be made a channel up which the sea races far inland to make a highway for the world's trade to cities distant from the coast. So the common motions and affections of the human spirit, may become channels flooded and deepened by the incoming tide of the Divine Spirit and thus opened to new and richer traffic.

One of the natural faculties of the human soul is love. The power of love is often mentioned in Scripture; the love of Jacob for Rachel that made his seven long years of service seem but a little while; the love of Ruth for Naomi so that she left home and kindred to dwell with her in an alien land; the love of David and Jonathan that quenched all jealousy between them; the love of the exiles for Zion, so that they sang in far-off Babylon 'If I forget thee O Jerusalem may my right hand forget her cunning.' And very often it is simply the power of love that carries people through difficult times. A pitiful story of German life a few years ago called *Little Man What Now* describes a simple girl tied down in poverty to a round of laborious home duties without diversions or reward. And though she has no fine theories nor any very deep thoughts, her affectionate nature and loving heart towards the little ones and the old whom she serves makes her life noble and in some sense victorious.

Now this faculty of love can be heightened by Divine power to a giant strength. A missionary goes out, not to a great college where the picked youth of a heathen land are gathered to be trained and moulded, but to an obscure station among a degraded tribe, squalid, lacking stamina, full of childish whims. A nurse gives herself to the care of lepers or incurables. A trained teacher makes it a life-work to do the limited little that can be done for defectives. What can keep such people cheerful at such tasks but love, and more than a natural love, love inspired by Him who wept over Jerusalem and laid down His life for men. A large source of energy is cut off by those who harden their hearts and hold love in check. And a double portion of power comes to those whose natural affection is reinforced by the constraining love of

Christ. If one would be strong let him pray for a loving heart, and let him pray that his spark of human love may be breathed upon by the Divine Spirit till it is a flame of fire.

Another natural faculty is the gift of imagination. A vision of the end imparts strength for prolonged effort. With the prospect of finding a cure for some human woe, a man of science has patience to spend laborious hours in research. The dream of what the city might become lends driving power to the reforming councillor. Now a heightened power of vision and imagination is a characteristic result of Divine inspiration. One of the little nuggets of gold in the Book of Kings is the story of the prophet who could see what at first the young man beside him could not see, horses and chariots of fire round about Elisha. Paul, the Apostle, was inspired by the vision of a whole world won for Christ. To have the Spirit of God means to be enabled to have larger hopes, nobler ideals, more far-reaching purposes, and a faith which will make them come true. For faith itself is an impulse of the soul which comes under the enlarging influence of the Holy Spirit. There is a spark of faith in courageous optimism that believes vaguely that life is worth living; and more than a spark in belief in any great cause. But faith in its full sense is reached only when it becomes a definite faith in God. By faith Abraham, Moses, Gideon, all the heroes in the roll-call in Hebrews did valiantly. By faith Job in all his troubles cried 'I know that my Redeemer liveth.' In the disaster that overwhelmed his nation Jeremiah clung by faith to his fellowship with God and on that based his own life and saved the cause of religion. People lonely, weak, poor, in pain, with little prospect in life, still find in faith in God a steady source of serenity and strength. The Divine ministry of the Spirit is to quicken any germ of hope or optimism till it becomes a saving grace, and nourish it till it is a faith that can remove mountains.

Love, vision, faith are great qualities and capacities of the soul; yet they may fail. Therefore another source of power must be mentioned which also is an avenue for the Spirit. Nothing so moves the heart and gives new energy for another effort as the forgiveness of a friend. 'As we forgive our debtors'—men do sometimes and to some extent forgive. Even in a hard and unrelenting man there is a germ of the notion. And the Spirit takes this germ of an idea and nurtures and enlarges and enriches it until in the face of Jesus Christ and before His Cross a man is able to conceive that God offers pardon full and free, and to find in the gospel of Divine mercy the deepest secret of power. Here is the explanation of the outpouring of the Holy Spirit upon the Church, felt at first to be a special miracle and then realized to be normal and inevitable.

There is no other way to a higher spiritual life or a more thrilling sense of God than for men to gather in fellowship to glorify and obey Jesus Christ. Then the Holy Spirit will come upon them to enlarge and quicken and consecrate every capacity of heart and mind. No gospel word will be too wonderful to be believed and no enterprise too great to be undertaken by men who are thus inspired.

Trinity Sunday.

Purity.

'To the pure all things are pure.'—Tit 1^{15} (R.V.).

In the ancient Greek and Roman worlds impurity, that is, impurity of the flesh, was all but universal, and although many later races are purer than those ancient races, yet impurity in the present day is too general to be ignored. Hence it must seem strange that sermons so often confine themselves to mere opinions or dogmas, while the actual religious and moral difficulties of life, its worst temptations, are only vaguely referred to. And yet there is no escaping these: you must be their master, or you shall become their slave.

What deliverance can be found for those who are struggling with the sins of the flesh and those of life in general? Many are offered—several by the world, one by God. One section of the world says: Give a man a perfect heredity and perfect surroundings, and you will have a perfect man. So they would have us believe, who teach that all moral evils and many other evils have their origin solely in external customs and laws that are unjust. But Christianity rejects this idea. It traces sin not to outward circumstances but to ourselves. The Kingdom of God is from within. Men and women create their own worlds—be it vicious or be it good.

Men have sought to purify the world by Philosophy and Morality. Now there never were greater schools of Philosophy than those of the Greeks, and yet the Greeks were guilty of innumerable sins and lusts. Art is just as powerless as Philosophy to cleanse the impurities of the world, and Law as powerless as Art. Ancient Rome became the helpless victim of her own profligacy—a profligacy that nothing could withstand. Other nations in succeeding centuries have become the victims of

their own sins, and if England yields to its own passions of selfishness and sensuality, it cannot escape the doom that has befallen the nations of the past. Its fall will be the result of the impurities denounced by the Apostle, due to the unbelief of its younger generations in God.

Belief in Christ alone can confront and master the sins of the flesh; and never does the soul appear so great as when it meets its temptations and overcomes them.

Purity and innocence are not the same, they are really worlds asunder. Before the conscience has grasped the idea of a better and a worse, no real sin can be committed, no true self-reproach incurred, and no consciousness of transgression and penalty. Purity is essentially superior to innocence; for purity can only be won by conflict and victory over evil. Without a knowledge of right and wrong, there can be no spiritual progress. St. Paul recalls the period of his own innocence—the period when there was no transgression because there was no law. He writes: 'I was alive apart from the law once' (Ro 7^{9}). But he can say so no longer. His conscience is awakened and thereupon follow the long years of conscious shortcoming, spiritual strife, and conflict.

Even an Old Testament prophet foreshadowed this great truth that Christ alone can save. 'Come,' he writes, speaking in the name of God, 'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.' And in the New Testament the same truth is put more briefly in the words: 'Bring every thought into captivity to the love of Christ.'

But there are, according to the ascetics, many things which must be forsaken if we would win our souls. The seeker after God must forsake business, trade, politics, art, music, literature, though these constitute absolutely necessary parts of man's life. But since God has made these necessary parts of our life they cannot be regarded as common or unclean, since they are God's own ordination, nor can they be forsaken or treated as secular. In God's world there is no such distinction as sacred and secular. The Christianity that does not hallow all our life, material, social, economic, political, not, of course, to say religious, is not true Christianity; for it has already surrendered its territory to the enemy, and abandoned the very field of spiritual warfare that God had entrusted to it to make its own. The remedy is not to flee from God's world. Christ commands His disciples to abide in the world and save it, and to make men more than conquerors over its temptations; He does not teach them to be cowards, and to shirk the hard duties that are assigned them in the world. And, assuredly, never does the soul so truly show its real greatness as when, following its Divine Master, it goes forward, clinging fast to the purity it reveres, despising the world's contempt and temptations, and refusing to yield to any wrong or passion that would separate it from God. Such a soul affords a spectacle of heroism and divine purity which you can never find in *any Eden of untempted innocence*.

Notwithstanding, there are men and women who fear the world, either from constitutional weakness or wrong conceptions of divine duty. Such persons naturally find their refuge in flight. The aim of asceticism is not to enable men to perform the tasks which God Himself has assigned them, but to escape from them. But it is not by forsaking the world that men can make true purity of soul their own. Such teaching would be in direct conflict with our Lord's great prayer, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one.' Here for His disciples, as for Himself, conflict was the condition of victory.

Withdrawal from the world is not the way to cleanse the heart. The evil-hearted man is constantly finding evidence of evil where the pure heart can see none, finding insincerity in the most guiltless, and selfishness in the most disinterested; whereas the pure in heart are quick to discern kindness, truth, and goodness—or possibilities of them—even in the unworthy. For the goodness of the pure in heart is a mightier thing than evil; it can see through the evil to the underlying good and is often capable of eliciting the good in man.

And yet there are large numbers of men and women in whom certain memories or incidents in their lives and callings beget evil and suggestive thoughts. For such victims of sin there is only one means of escape, and that is to avoid such evil surroundings. No other escape is possible. But for such men to build a creed on their own evil experience and make it binding on all others is an infamous injustice, a libelling of God's world. For many of us, perhaps for all of us, it is necessary to renounce certain indulgences, though wholly innocent in themselves, in order to gain the moral and spiritual self-mastery that Christ would have us attain. Yet here again we must be careful not to make binding on others the rules we have found necessary for ourselves.

To the young we would make a special appeal. If you would be pure, dread of the consequences of

sin will be wholly unavailing to make or keep you so. It will only make you more prudent in your sin, and therefore more detestable. Against the evil of the world there is only one sure protection —trust in God as the most real and profoundest Force in human life, and not any mere article in a creed. Then conscience can speak with authority. Avoid the beginnings of sin. Through the power of the Holy Spirit you can be more than conquerors in your temptations, and become the masters of your passions. Avoid the beginnings of sin, but, if you have sinned do not postpone the day of repentance. The time will come, when, with weakened will, you may seek a place of repentance, and be unable to find it.

Many men and women come to think their own peculiar sins inescapable and inevitable. But no sins are inevitable. Religion will not have it so. The law of God is absolutely intolerant about this. Do not make the word of God vain through human traditions by condemning some sins and condoning others. Never be content with morality. Morality is so often negative. In religion alone, and not in any worldly wisdom, we can find the help we need to overcome the sins that so easily beset us whatever those sins may be. It is to the real Master of Life that we must lift our eyes—that perfect standard of character and life that God has lifted up in the midst of our humanity.[1]

[1] R. H. Charles, *Courage, Truth, Purity*, 20.

Recent Foreign Theology.

Varia.

In October 1895, a lecture entitled *Jesus und das Alte Testament* was delivered by Professor Martin Kähler to an audience of theologians, and printed in the following year. Now, more than twenty-five years after the death of the author, it has been reprinted by his son.[1] The little book was worth reproducing. It is not a detailed examination of the Old Testament quotations attributed to Jesus in the Gospels; it is a study of our Lord's whole attitude to the Old Testament, and of the theological implications of that attitude. Kähler's views are expressed in fifteen 'theses,' which are developed in the course of the work. He points out that the Old Testament was the Bible of Jesus and of His apostles, and they all held it to be inspired Scripture. It cannot then be treated merely on historical or critical lines, but must be regarded as Jesus would have regarded it. The question of the infallibility of Jesus is thus raised, and the author faces a difficulty which every Christian higher critic must feel with more or less force: How can we reconcile a scientific study of the Bible, with its conclusions regarding the authorship of certain books, and still maintain the reliability of Jesus? The answer, delicately stated, is that while Jesus was beyond all error in His revelation of God, He was, nevertheless, limited by the conditions of the Incarnation, and His acceptance of traditional and contemporary views as to authorship is not necessarily a guarantee of their accuracy. But, in general, we must follow Him in accepting the Old Testament as the Word of God, and its primary function as the revelation of divine truth, especially in relation to Jesus Himself. The position is clearly stated and brilliantly argued, and we cannot but feel that Dr. Walter Kähler is right in believing that his father's work should not be allowed to sink into oblivion.

[1] Bertelsmann, Gütersloh; RM.1.80.

It has often been remarked that belief in a genuine immortality developed comparatively late in Israel, and that it is hardly to be found within the range of the Hebrew Canon. In some of the Apocryphal books, however, we meet with a fully developed doctrine of a life after death, and by the beginning of the Christian era it had become an integral factor in Pharisaic theology. Among the most important of the books concerned is the Book of the Wisdom of Solomon, and we have every reason to welcome the acute and thorough study of the doctrine of immortality in that book, recently given to us by a Catholic scholar, P. Dr. Hermann Bückers, C.Ss.R.[2] The work falls into four parts. The first is concerned with the Book of Wisdom itself, and includes a careful discussion of the relevant passages. Questions like the meaning of death—physical and spiritual—are skilfully handled,

[2] *Die Unsterblichkeitslehre des Weisheitsbuches* (Alttestamentliche Abhandlungen, Band xiii. Heft 4) (Aschendorff, Münster i. W.; RM.7.30).

and a good deal of space is devoted to the belief in an intermediate state between death and final blessedness or punishment. The prominence of the Judgment in this book is also emphasized. The second section reviews the Old Testament field, with special reference to doctrines like that of Sheol which have a bearing on the subject of immortality. The third is devoted to the Apocryphal (including Apocalyptic) and Rabbinic writings, and the fourth to foreign beliefs which may have had some influence on Jewish thought. Dr. Bückers clearly distinguishes between different types of theory. Some reserved immortality for the righteous, while others assumed that the wicked also would survive death, though their future was one of punishment. There were theologians who held that there was no intermediate state, while others believed that the dead did not reach their ultimate home till after the last judgment. Even in this class there were differences of opinion, some thinkers holding that all were detained in Sheol, while others believed that the righteous and the wicked were separated at death, though they did not at once reach their final destiny. In such cases Sheol was the abode of the wicked only, while the righteous were admitted to a temporary Paradise. It is to this last class that the doctrine of the Book of Wisdom belongs, and it has only a few companions, notably Josephus and Philo. Nevertheless, Dr. Bückers regards the book as one of the most important from this point of view, and, in a fine conclusion, states his belief that such teaching can have come only from direct inspiration. While it is possible to take a different view, both of the doctrines of the Book of Wisdom and of the influences which contributed to its thought, we are bound to take very seriously this thorough and able study of a difficult and complicated question.

T. H. Robinson.

Cardiff.

Contributions and Comments.

'The Enigma of the Swords.'

Your contributor, Rev. T. M. Napier, B.D., in the July 1938 Expository Times has a thought-provoking article on the above subject at the end of which he makes his own suggestions of a proper interpretation of the passage in Lk 22^{35-38}.

He says his solution is the only one that remains open, but he seems to have overlooked a very obvious solution which has probably been pointed out before, but which I cannot for the moment trace in any commentary.

It is the often pointed-out fact that the word μάχαιρα does not necessarily mean 'sword' at all. In fact, in my edition of Liddell & Scott the first definition of μάχαιρα is 'a large knife.'

Hence our Lord may quite reasonably have been saying, 'He that is without knife let him sell his cloak and buy one.' For here our Lord is speaking quite clearly of His death. In v.[34] He has warned Peter that the time is coming when their happy companionship will be ended, and if we now take our minds forward a little we shall recollect that, after the Crucifixion, when the disciples had been dispersed, Peter said to the others, 'I go fishing,' to which the others replied, 'We also go with thee,' see Jn 21^{3}. As we know the μάχαιρα was part of a fisherman's usual outfit.

So to return to St. Luke's 'Enigmatic' passage; may it not have been that our Lord realized that the time was fast approaching when the disciples would need to return, for a time at any rate, to their former method of living? That, from being 'Fishers of men' they must, until the Holy Ghost should come unto them, become once again, 'Fishers of fish,' for which they would need their knives as in former times. Hence He says, 'He that has no "knife" let him now buy one,' and with this interpretation even the very enigmatic Ἱκανόν ἐστιν, 'It is enough,' takes on a little clarity for it might very well be freely translated, 'That will do' or more freely still, 'Those will do' or 'Two are enough.'

Thus if we think of knives and not swords the whole teaching is in accord with all our Lord's teaching, and even with His teaching in the Sermon on the Mount.

W. Western.

Belfast.

Another Neglected Parallel (Joshua x. 12, 13 and Iliad ii. 410–417).

Some years ago you allowed me to draw the attention of your readers to the close parallel between Mt 11^{28} and Ex 33^{14}, which had apparently escaped the notice of the commentators.

I would now draw attention to another parallel which also seems to have received but little notice, viz., Joshua's invocation of the sun and the moon during his battle with the five Kings at Gibeon, and Agamemnon's prayer before the opening battle of the Trojan War.

Joshua said :

'Sun, stand thou still upon Gibeon ;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies'

Agamemnon said (Lang's translation) :

'O Zeus, most glorious, most great, lord of the storm-cloud, that dwellest in the heaven, vouchsafe that the sun set not on us nor the darkness come near, till I have laid low on the earth Priam's palace smirched with smoke, and burnt the doorways thereof with consuming fire, and rent on Hector's breast the doublet cleft with the blade ; and about him may full many of his comrades prone in the dust bite the earth.'

We would not attempt a 'rationalistic' explanation of Agamemnon's prayer. Why should we of Joshua's ? The principal difference between them appears to be that Homer, unlike the Hebrew writer, has refrained from adding the prosaic comment : 'And the sun stayed in the midst of heaven, and hasted not to go down about a whole day.'

Godfrey N. Curnock.
Sandown, I.O.W.

A Further Note on Romans viii. 28.

In The Expository Times of July 1938 Mr. J. Gwyn Griffiths has argued that the A.V. rendering of this much-quoted verse is linguistically possible, in spite of emphatic statements to the contrary (cf. C. H. Dodd, *Romans*, 137). Perhaps it will always have to be said of this verse : *Grammatici certant et adhuc sub judice lis est.*

Now where grammatical usage leaves open more than one possibility the expositor must take other factors into account in seeking his solution. Professor Dodd in fact does this, for he makes Paul's theology decide the point. He argues that Paul could not have said what the A.V. makes him say, on the ground that it is not a distinctively Pauline and Christian thought. The purpose of this note, on the other hand, is to hazard the suggestion that the A.V. may be right after all, and that in this verse Paul is as a matter of fact not distinctively Christian; but that he has in mind a conception of Providence which might be roughly expressed : *τοῖς ἀνθρώποις πάντα συνεργεῖ εἰς ἀγαθόν.*

Such a conception of Providence was widely shared in the first century A.D. It had been popularized by the Stoics. Seneca devoted a treatise to it, as had also the Jew Philo. Cicero, himself no Stoic, devoted considerable space to the notion in his works *De Finibus* and *De Natura Deorum*. There is no reason why the Christian apostle Paul should not have found a place in his faith for the same Stoic wisdom. The Book of Wisdom actually uses the term *πρόνοια* (14^3 17^2), and we know that Paul was very familiar with this book (cf. Sanday and Headlam, *Romans*, 51 f.). For a later example of Christian approval of the notion of Providence see Lactantius, *De Ira*, ch. 14 (quoted in Hauck's *Realencyclopædie s.v. Vorsehung*) : *Vera est sententia Stoicorum . . . omnia quibus constat mundus ad utilitatem hominis accommodata sunt.*

We must qualify the present suggestion with regard to Ro 8^{28} by admitting that Paul Christianizes the pagan wisdom he borrows in his substitution of *τοῖς ἀγαπῶσι τὸν θεὸν* for a vague 'mankind,' and by the addition of the weighty last clause of the verse, *τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*, which provides a link with the two following verses. As Professor Dodd points out, the idea of Divine predestination is the objective factor antithetical to the subjective factor implied by *τοῖς ἀγαπῶσι τὸν θεόν*. It is this objective factor which is uppermost in Paul's mind throughout the whole passage : God's choice of us and justification of us, Christ's intercession on our behalf, in short, all the expressions of God's love for us ; whereas our love for God is not mentioned any more in the chapter. Now this is not very aptly described as the co-operation of God with man ; it is far too one-sided a process, and indeed it is precisely therein that its saving significance consists.

The expositor therefore will not perhaps be inclined to make too much of συνεργεῖ in v.[28]. And if, as is here tentatively suggested, Paul is only adapting a piece of non-Christian optimism, the disparity of thought between [28a] and the rest of the chapter is explained. Paul's essentially Christian argument will begin at [28b] with κατὰ πρόθεσιν κλητοῖς, and [28a] will be regarded as a digression to which Paul was tempted by a stray memory of some book of popular philosophy, or words of some Stoic preacher who had proclaimed his message at the same street corner in Ephesus at which Paul also was wont to take his stand.

To return to philology. Some support for the above is offered by οἴδαμεν, which is frequently used to refer to what is common knowledge, 'You are aware of course . . .' This usage is so common both in Paul and the rest of the New Testament that it is needless to cite examples, but the following may be quoted in Romans beside the verse under consideration: 2^2 3^{19} 6^{16} 7^{14} 8^{22} 11^2.

E. C. Blackman.

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The Origin of the Symbol 'Q.'

In an interesting footnote (p. 27) in his Bampton Lectures, Professor R. H. Lightfoot reports that Dean Armitage Robinson claimed that he was the originator of the symbol 'Q' for the non-Marcan source used in common by Matthew and Luke. The argument upon which this claim is based is, first, that Dr. Robinson when lecturing in Cambridge in the 'nineties was in the habit of alluding to St. Mark's Gospel as P (reminiscences of St. Peter) and to the presumed sayings-document as Q, simply because Q follows P in the alphabet. Secondly, that some of his pupils may have carried this usage across the North Sea to the Germans who then found that the German word for Source is *Quelle*, and therefore rationalized the use of this symbol. Thirdly, 'that no designation of the sayings-document by the symbol Q appeared in German writings until after the period of his lectures at Cambridge, and that the now common explanation of the symbol would be found to be still later.' To this argument Dr. Lightfoot adds a fourth consideration. He quotes Dr. Burkitt for the assertion that Wellhausen was the first in Germany to use the symbol Q, and therefore dates its appearance in print in that country in 1903, when, according to Dr. Lightfoot, the first edition of his *Einleitung in die drei ersten Evangelien* appeared.

This is not quite accurate, for it was the commentary on Mark that appeared in 1903. This was followed by the commentaries on Matthew and Luke in 1904, and by the first edition of the *Einleitung* in 1905. It is a curious fact that in *Das Evangelium Marci* the symbol Q is only used twice (pp. 69 and 82) and then quite casually, as though readers are acquainted with it. The first time Wellhausen is dealing with the term Son of Man as used in Mark as a simple equivalent for the first person singular on the lips of Jesus, even apart from eschatology and prophecies. He then adds, 'So bei Mt and Lc (in der angeblich so alten Quelle Q) und bei Joa.; bei Mc höchstens an einer Stelle.' The second time is in a discussion of the context of 9^{50}. 'Wie hätte Mc dazu kommen sollen, dieselben aus dem Zusammenhange zu reissen und dadurch unverständlich zu machen? Erst später sind sie (in Q) besser begriffen, digerirt, und ins Gefüge gebracht.' The following year *Das Evangelium Matthaei* came out, and on the first page Wellhausen explains that he indicates the non-Marcan sections which Matthew has in common with Luke, as is customary, by Q (bezeichne ich wie üblich mit Q), and when such a section occurs in the same sequence in Matthew and Luke he adds an asterisk (Q*). It is unnecessary to quote the numerous allusions to Q in this book, or in *Das Evangelium Lucae* of the same year, or in the *Einleitung* of the following year. In view of this it is strange that Professor Burkitt should have attributed the original use of this symbol to Wellhausen. But I have reason to know that he was not the only Cambridge scholar to get that impression. In 1902 Dr. James Hope Moulton left Cambridge for Manchester, three years after Dr. Armitage Robinson resigned his post as Norrisian Professor to become Rector of St. Margaret's and Canon of Westminster. In 1903 he took a class at Didsbury College on the Synoptic Problem, cordially recommending Dr. Robinson's little book of lectures delivered in the Abbey and also in the Divinity School at Cambridge, *The Study of the Gospels*. Now it is remarkable that nowhere in those lectures does Dr. Robinson refer to that symbol Q. But at the same time Dr. Moulton was lecturing on St. Matthew. At first he referred to 'the Matthæan Logia.' After a while there were numerous references to Wellhausen, including a mention of 'Wellhausen's Q.' In 1904–5 he was lecturing on the Synoptic Problem, and the symbol Q was used regularly.

But Wellhausen certainly did not originate the use of that symbol. As far back as 1892 Johannes Weiss published *Die Predigt Jesu*. On p. 8 of this book he writes that besides Mark we must posit a source (Q) to be reconstructed from Matthew and Luke (though not yet reconstructed) consisting predominantly of sayings, and for Luke also a special source with narratives, parables, addresses (LQ). I must not stop to point out how near this comes to an anticipation of the Proto-Luke theory, but must only emphasize that J. Weiss wrote about Q a dozen years before Wellhausen turned to the criticism of the Gospels. I can find no use of this symbol in H. J. Holtzmann's *Einleitung in das N.T.*, the third edition of which was also published in 1892. It would be interesting to know if Johannes Weiss invented the symbol or borrowed it from his father, Bernhard Weiss. This suspicion is raised but not confirmed by an essay contributed by J. Weiss to *Studien u. Kritiken* in 1891, and dealing with the composition of the Synoptic discourse about the Parousia. Here he writes (p. 248), 'The Apocalyptic discourse, which we with Weiss and others derive from the Logia (Q). . . .'

How comes it that Wellhausen rather than J. Weiss is regarded by English scholars as the originator of that symbol? I hazard a guess, that the first edition of Weiss's *Die Predigt Jesu* was almost unknown in this country. Sanday wrote in 1907 (*The Life of Christ in Recent Research*, 59), 'I unfortunately missed the first edition when it came out; there is no copy in the Bodleian, and I have not been able to find one in Oxford. Through the kindness of Professor Burkitt I have been enabled to consult the copy in the Cambridge Library; and the generosity and perseverance combined of Dr. George Milligan have since enriched me with a copy of my own.'

I think that it is clear that Dr. J. A. Robinson's claim to have been the first to name the document as Q falls to the ground. Can some one carry this title farther back than 1891?

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The Interpretation of Hebrews xiii. 10.

Ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

I take leave to add a footnote to Professor Creed's helpful discussion, in the October 1938 number, of this obscure passage. It can hardly be doubted that the modern interpretation, which he is disposed to accept, is substantially right. He confesses to some hesitation over τῇ σκηνῇ, as understood by Windisch, Moffatt, and others. His hesitation is justifiable. Westcott and the older interpreters understood σκηνή here as referring to the Tabernacle of the Pentateuch. It is difficult to believe otherwise. Two words in this sentence receive a certain emphasis from their position, namely, φαγεῖν and σκηνῇ. The reason for emphasizing φαγεῖν is obvious, as the eating of ritual meals is the topic in question. The emphatic position of τῇ σκηνῇ is not consistent with the figurative interpretation of the phrase or the translation of οἱ τῇ σκηνῇ λατρεύοντες as meaning simply 'the worshippers.' Dr. Creed seems to have overlooked this point, as he inadvertently transposes the words and writes them οἱ λατρεύοντες τῇ σκηνῇ.

I take the meaning of v.[10] to be: 'We Christians have an altar; the kind of altar, eating whereof is not permitted by Old Testament law to servants of the Tabernacle.' The phrase ἔχομεν θυσιαστήριον is parallel to ἔχομεν ἀρχιερέα (4^{15} 8^{1}). Now the altar of the high priest on the Day of Atonement is the mercy-seat. Peake's words (*Century Bible, in loc.*) are worth quoting in this connexion. 'Although, etymologically, the altar (in Hebrew) means the place of slaughter, its idea in the ritual is fulfilled by that to which the blood is applied. According to this, the only Christian altar is in the heavenly sanctuary where Christ ministers.'

The question is natural: 'Can ἐξ οὗ bear the meaning thus ascribed to it?' ὅστις, no doubt, is normally the generic relative; but here we have an oblique case. Blass (*Grammar of New Testament Greek*, Eng. ed., 1898, § 50) says: 'The relative of definite reference ὅς and that of indefinite reference ὅστις are no longer regularly distinguished in the New Testament; and with this is connected the fact that the latter is almost entirely limited to the nominative.'

The use of ἐξουσία suggests that the writer had in mind the authoritative regulations of the Pentateuch; and the use of the present tense ἔχουσιν does not imply that the Temple was still standing, but the permanency of the Old Testament record. Compare the present tenses in the following verse εἰσφέρεται, κατακαίεται, which have the same significance. κατακαίεται is associated with ἔξω τῆς

παρεμβολῆς, a phrase which harmonizes with the interpretation of τῇ σκηνῇ as referring to the Tabernacle of the wilderness. The present participle οἱ λατρεύοντες does not necessarily imply service in the present time. It is timeless, and the whole phrase means 'the servants of the tabernacle,' or 'the tabernacle worshippers.'

Doubtless the inferred application to Christian worshippers is correct. Has the writer not said: 'It is a good thing that the heart be assured by grace, not by meals'? But in v.[10] he is speaking of the worshippers enshrined in the pages of the Old Testament.

James P. Wilson.

St. Quivox, Ayr.

Entre Nous.

Women in the Pulpit.

So far as we know the Rev. D. P. Thomson is the first editor to have thought of a collection of sermons by representative women preachers—*Women in the Pulpit* (James Clarke). There are twenty-three contributors—only a small proportion being ordained. Among those who have contributed are—Mrs. Ranjitham Aaron, M.A.; Rev. Elizabeth B. Barr, B.D.; General Evangeline Booth, D.S.M., M.A.; Miss A. Mildred Cable; Rev. Constance M. Coltman, B.D.; Miss Caroline C. Graveson, B.A.; Rev. Vera M. M. Kenmure, B.D.; Miss A. Maude Royden, C.H., D.D., etc. The volume is prefaced by three short Forewords—by the Marchioness of Aberdeen and Temair, and the President and Vice-President of the Society for the Ministry of Women, Canon C. E. Raven, and Dr. W. B. Selbie.

There is a great variety in the addresses and naturally a considerable unevenness in thought and expression. Dr. Selbie says: 'This volume of sermons and addresses proves further, if proof were needed, that they [women] can take their place alongside men as preachers.' We have not had time to read the book carefully as it has only just come into our hands. But in turning the pages our eye has been caught again and again by suggestive thought, fine imagination, and vigorous messages to meet the special needs of the day.

The first address is by the Indian Lady Warden of the Student International Club, Glasgow University, Mrs. Ranjitham Aaron. Her subject is 'Kingdom—or Family of God?' She was uncertain of what she would speak about at an Annual Social but when the Scottish minister-speaker before her announced his title as 'The King and the Kingdom' she felt that she must speak on 'The Father and the Family.' 'The expression "Family of God" was never used by Jesus, but, strangely enough, when He uses the word "Kingdom," it is invariably in relation to a "Father" and not to a "King"—"Your *Father* knows that ye have need of these things. But rather, seek ye first the kingdom of God, and all these things shall be added unto you." "Fear not little flock, for it is your *Father's* good pleasure to give you the kingdom." Even when He uses the term "King" (referring to Himself), as in Matthew 25[34], He makes the king say, "Come ye blessed of my *Father*, inherit the kingdom." In the great prayer He taught His disciples, "the kingdom, the power, and the glory" belong to the *Father* in heaven.

'In the "Kingdom" Jesus speaks of, the relationship is that of a family and not that of a political or military Kingdom.'

Armaments.

'I stood on a Chinese battlefield that was once over-populated Shanghai. On three previous visits I had been in this place. Then it had been gay and crowded, a veritable network of narrow roads lined with little houses where tradesmen, craftsmen, and their families lived, each a hive of good-tempered industry. Now it was a desert. No house that I could see had four walls and a roof. None was inhabited except by the dead soldiers and a pack of dogs. Queer to call them a pack, but they ran together like wolves, and they looked over-nourished and bold, puffed up with pride,

perhaps, at their unaccustomed human diet. I roamed about for an hour or two, then I found myself in a part to which the dogs had not yet eaten their way. Chinese soldiers lay all over the ground. They lay as they had fallen, as though asleep, arms flung out, hands relaxed, a peaceful look on their faces. I went from one to another, linking them in thought to their mothers, to their homes, and to God. Then I forced myself to act. Strewn all around them were bits of shrapnel. I picked one up and gazed at it.

'So this was our scrap-iron, British and American scrap-iron, for which we were getting three times its normal price, out of which we were growing prosperous like the dogs. I brought the piece home with me to show to those double-minded people who indulge equally in moral indignation against the Japanese and in personal gratification for the high prices they are getting for their old iron.

'On arriving in America I heard that the biggest shipment of scrap-iron ever to leave the Pacific coast was just starting for Japan. That meant I had to go to the exporting firm and see its representative. I showed my bit of shrapnel and told him where I had picked it up. He looked embarrassed. Evidently others had gone to him on the same errand. "We did not want to sell the stuff. We had to," he said. "We're no worse than the cotton people, the oil, and motor people."'[1]

A. E. Whitham.

There was a purpose of writing a biography of the late Rev. A. E. Whitham. It was decided, however, to publish some volumes of his writings in place of this, and there is no doubt that through these one gets a real picture of the man himself. The first volume was 'The Discipline and Culture of the Spiritual Life,' and it is now followed by *The Pastures of His Presence* (Hodder & Stoughton; 6s. net). In these fifty-two essays we find the expression of a rich personality in close touch with human life. Not only the Methodist Church but the Church at large suffered a great loss in Mr. Whitham's early death. We quote from the study on 'The Realism of Christianity.'

'My objection to some of the philosophies of life other than Christian is not that they bring unpleasant facts before me that contradict my creed, but that by their evasion of facts—good facts, as some naturalistic theories, bad facts, as some idealistic theories—they themselves contradict the raw realities. Men who accuse Christianity of a lack of realism simply betray their ignorance of the subject. There was realism in the old monks who set a grinning hollow skull before them at their work to remind them of death, or a crucifix before their eyes to remind them of the costliness of good, or a song on the brevity of life in their devotional book which they sang lustily. These were closer to the bone and marrow of reality than many so-called realistic philosophies and studies.

'The point I want to urge is that Christianity may be decoratively beautiful, full of grace and ineffable charm, but it has a framework stout and strong, with bony ribs and joints of realism. You may object to its conclusions; at least, its terms are live terms. It may give wrong answers, but at least it gives wrong answers to the right questions. It does propose to answer the deepest questions that arise in the human heart, as, for instance, what is the inward meaning of all this vast show of things, what is the inward meaning of sorrow and temptation, and what is on the other side of that thing called death that is the last foe of man's peace, reason, and moral effort.

'The very doctrine of the Incarnation sets Christianity at the heart of things and beds it in real things. The word was made flesh, and flesh is real. "I will show you how to do it," said God, "Let Me have your tools, the little stage of your workshop, surround Me with your identical temptations, add the malice and suspicion of men, narrow the stage to the dimensions of a dirty Eastern village, handicap Me with poverty, weigh the scales, crib and cabin Me in a little Eastern land, and there at the point where you have failed in *the flesh*, just where you have suffered repeated defeat, I will produce the fairest thing earth has ever seen; I will give to the world the dream come true."'

Harry Wyatt of Shansi.

On a morning in May last year, Dr. Harry Wyatt, of the Baptist Mission Hospital, Taiyuanfu, North China, left that city for the north in order to settle some young missionaries there. It was recognized that the journey was dangerous. In addition to the missionaries there was a young Chinese chauffeur in their party who had volunteered to drive them. The first day passed safely. Next morning (5th May) they left Sinchow for Taichow, this time with three missionaries as passengers—Mr. and Mrs.

[1] Muriel Dester, in *Women in the Pulpit*, 141.

Jasper and also an experienced missionary, Miss Beulah Glasby, who had worked in Sinchow for a number of years. They had only got a short distance when they were attacked by a party of Chinese irregulars who mistook them for Japanese soldiers. Dr. Wyatt immediately took command of the situation, got the Jaspers to shelter under the lorry and then, as the attack still continued, he decided to risk his own life to save his friends. He snatched up a Union Jack and ran towards the firing party waving it, hoping that they would see that they were attacking Britishers. Death came to Miss Glasby quickly; then the Chinese chauffeur was also injured. Dr. Wyatt decided that it would be better for them to divide into two parties. In this way Mr. and Mrs. Jasper escaped death but Dr. Wyatt, hampered by Hu Shih Fu, whom he was carrying, failed to reach the ditch that he was making for. 'All those who knew him felt that the last heroic act on the Kuohsien road was characteristic of the man. "His fearless courage in face of danger, his thought for others and forgetfulness of himself, his quick direction to his colleagues to take shelter, his lifting of the Chinese chauffeur on his shoulder in a great effort to save him—all these," wrote one who had been with him in Taiyuanfu, "are the best picture of the man that you could have."'

In a small devotional book which Dr. Wyatt used for meditation it was found that the quotation for 5th May was a strangely fitting one: 'The impulse of a supreme moment only focusses the habits and customs of a man's soul.'

A short life of Dr. Wyatt with the title *Harry Wyatt of Shansi, 1895–1938* has been written by the Editorial Secretary of the Baptist Missionary Society, the Rev. Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press; 1s. net). Mr. Payne speaks of its inadequacy but within its compass this is a really interesting memoir. Wherever possible Mr. Payne has told the story in Dr. Wyatt's own words. This is a marvellous shilling's worth—a hundred and twenty-seven pages, several illustrations, and a map.

'I was in Prison.'

These letters are a collection from some of the imprisoned German pastors.

One of them writes: 'It is most wonderful to read the Bible at such a time. How alive it suddenly becomes, and how real. It really gives the impression of having been written for prisoners and for prisons. And so it is really.'

And another: 'The tales about imprisonment in the Acts and the Epistles are specially apt and realistic. . . . Only in these days have I realized how much it is taken for granted as a matter of course in Acts 24^{27}, where it is written of the imprisonment of Paul in Cæsarea "But after two years"—just as if it were nothing.'

Saint Catherine of Siena.

The Danish poet, Mr. Johannes Jorgensen, has written a companion to his life of St. Francis of Assisi. It is a life of *Saint Catherine of Siena* (now translated from the Danish by Ingeborg Lund; Longmans; 12s. 6d. net). At first Mr. Jorgensen was much less in sympathy with Catherine of Siena than with St. Francis of Assisi. There was an element of tyranny that was repugnant to him—her constant *Io voglio*, 'I will.' 'But gradually, as I began to know her more intimately, the same thing befell me that befell so many others during her earthly life—I was subjugated by her. . . . I, too, became a zealous "Caterinato."' The writing of this book has taken years, for it has been based on a careful study of original documents. Mr. Jorgensen, however, has not spoilt the even running of the narrative by introducing references into the text. He has collected them in an Appendix at the end. This is the biography that one would expect from Mr. Jorgensen, showing all the results of his love of the subject and his knowledge of Italian life and thought. He spent many years in Italy, and much of his writing was done in Siena itself. It is leisurely, as all good biographies are, and in it one gets the very feeling of fourteenth-century Italy.

How strangely unlike St. Catherine's spiritual experience to any that seems possible to-day.

There is her mystic love. '"One day when Catherine," Caffarini relates, "was praying in her cell and could not grow weary of repeating the bride's sigh of love in the Canticle, Jesus appeared to her and bestowed upon her a kiss which filled her with unutterable sweetness. Then she dared to ask Him to teach her what to do that she might never, not for one moment, become unfaithful to Him, but always to be His own in heart and soul and mind."

'The purely ethical essence of mystic love is here clearly expressed. We are told further: "At times it was as though she rested in the arm of Jesus, or that He pressed her close to His heart. And she was found worthy of this because she desired nothing but the riches of the grace of God

and despised altogether the mean joys of this world. . . . But above all she prayed to God to grant her true and sincere love of her neighbour.'

As we meditated on the many aspects of the strange religious experience of the Saint we called to mind a short essay by the Rev. A. E. Whitham on Vocation. It expresses so well our thought that we quote a part of it here. 'It was in Siena, in the coffee-room of the hotel. "What do we see here?" he [an American tourist] asked me in a voice that raked my ears. I told him this was the city of St. Catherine. "What did she do?" he asked. I gave him a few details of the remarkable life. "I see," he said; "a fanatic." "No," I replied, with a perceptible flush in my face, "not a fanatic; a saint." "Tell me some more." So I told him more. "Ah, yes; a fanatic." "You have the wrong word," I thundered. "She was a saint."

'Nevertheless, it did seem remote. Even one of our College professors tells me he feels cold towards these unusual experiences and can find little place for them in his thoughts of holy men and women.

'I am as sure as any of my readers that this is not the way for most of us, that it is not a higher way, though for me it would be a harder way. But solemnly, gratefully I acknowledge so much good to my own soul through these records that I am convinced that for them it was a God-inspired way, and they fulfil a most glorious vocation in the history of Christianity, in the warfare and discipline of the soul of man. Are they not striking, dramatic, arresting witnesses to that unseen world, so easily neglected in our involved life, to those hidden powers of the soul, the transcendent sovereign might of the spirit over flesh, powers that with all our boasted civilization and amazing accomplishments may be forgotten? Their unrivalled endurances, their conquests over the flesh, rebuke to the point of scorn the material standards, the utilitarian ideals, the comfort-loving sloth of man, and with the arrest of a sounding gong their lives announce the true nature and destiny of man.'

The Higher Loyalty.

'My country to-day is being invaded by Japan. Before the war, I could meet a Japanese Christian and feel we were one in Christ. But to-day with the Japanese army marching across my country, killing and destroying everything in its way, a sense of shame bears down heavily upon my Christianity when I face a Japanese. During the past few months, I have often asked myself the question whether my faith as a Christian will stand this strain, or break under it? Every time the same answer comes back to me with inexorable clarity. "Your Christianity will break under the strain if in your life as a Christian you place loyalty to country before loyalty to God. Only if you have learned to love God more than you love your country will your Christianity stand the strain of war."'[1]

Grenfell on Prayer.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticise. It is only my part to ask. It is entirely His to give or withhold as He knows is best. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire.

The Difference.

In *The Congregational Quarterly* for April, Dr. Peel gives this story:

'A Roman Catholic woman doctor writes: "Some years ago a poverty-stricken little boy at a Catholic elementary school went into the school-doctor's room to be medically examined. When he came out again the kind nun in charge said to him, 'Well, what did the doctor say to you, Joe?' The child replied, 'He said, Sister, "What a miserable little specimen you are."' And then, after hesitating a little, he added, 'But he didn't know I'd made my first communion, Sister.'"'

[1] Dr. T. Z. Koo speaking at the Tambaram Conference.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is a brave thing of any one to-day to try to 'rationalize' the Incarnation, to conceive and expound a constructive view of it and of how it came about. This is what the Rev. C. D. Hoste, M.A., sets out to do in *The Partnership of Nazareth* (Longmans ; 6s. net), and any such serious attempt is well worthy of its record in these expository columns. Mr. Hoste is a serious thinker, and his thoughts are clearly and simply expressed in this book.

He begins by pointing out that, when in the long history of evolution man's life became a self-conscious life, its whole character was changed. For the first time man could think about himself, and in particular could arrange everything round a centre. This is what being a Person means, and the Incarnation is concerned with the personal life of man. But this personal life has not proved an easy thing. The problems and difficulties that are characteristic of personal life make living anything but a smooth business. Many of us ignore these difficulties as much as we can and try to fill our lives with interests that provide a way of escape.

But in the Incarnation Christ came to share the problems of personality and to meet them. And He did this, be it observed, not by the aid of any exceptional power but using only the resources that human nature furnishes. He found a way out of the difficulties that beset human beings with only the help that any of us have. The chief problem of man is the task of arranging all his experiences round a centre. What has really happened is that man has taken self as a centre round which his life is built up. And this has been the source of all the troubles that have vexed the life of man.

How, on the other hand, did Christ meet and master the difficulties of life ? By choosing another centre of His life. He centred His life on God. He made the Spirit of God the Spirit of His life. The story of His ministry is the story of this great personal and spiritual achievement, one so great that we are apt to lose hold of the truth that He was really human through and through, and that He was using only the powers of human heart and thought and will that came to Him at His birth. And this is the secret of *our* similar attainment. At the Cross and Pentecost God bestowed this victorious life on mankind, man's true life, worked out and perfected by the use of human means. And thus we become partners in the working out of the Incarnation.

This is one of the main contentions of the book. The human race has a great part to play in the working out of the Incarnation to its triumphant conclusion. The Incarnation is a seed sown, which mankind is to tend and mature, a seed sown in the heart of the race, to bloom *there*. In the furtherance of this enterprise every human being has something to contribute. It is not a matter of God's action only, or of man's only, but of both, a partnership.

Here s an illustration. A ship is entering a harbour. The pilot believes that it is he that is bringing the vessel into port. The stokers think it is they who are doing it. And both are right. Each of them is doing the whole thing. Neither can do anything without the other. The thing is impossible without the co-operation of each. And it is wholly the pilot that is bringing the ship, and also wholly the stokers! So it is in this great enterprise of the Incarnation. It is wholly God's work, and wholly man's.

We come closer to the reality when we scan the inner life of our Lord. It is not in His outward activities that the secret of His life is to be found, but in those hours of loneliness and quiet when the soul could withdraw into itself. Our eyes are too much fixed on the Lord's life of service to others instead of on that inner life that holds the real meaning of His presence among us. And when we look at this, we realize that Christ had not one past but two. He had in Him the past of the race. And we know how much that was disabling lay in that. When He took our nature, He took with it this inheritance from the past. We may recoil from this idea. But if there was an Incarnation at all, it was a real Incarnation. And so we must affirm that Christ's entry into the ranks of the human race means that in the complete sense its past became His past.

But Christ had another past, the past of God, a life that was not self-centred like man's. In the life of God there was not anything of self, but altogether and always a giving of self. And what we see in Christ is the choice of this self-giving as the centre of His own life. He did this, as Mr. Hoste always insists, using only the powers and resources of the nature He had made His own. It was this choice that was the secret of His achievement, and His whole inner life was one long loyalty to it. And so when we look at the Incarnation we see it, on the one hand, as a complete break with man's past, and on the other, a complete linking up with God's past. Christ is indebted for His place and influence, His religion for its existence and power, to the fact that, using human nature which seemed so inadequate, He did indeed make the Spirit of God to be the Spirit of His life, banishing from it the spirit of self.

But there is something more. The Incarnation has two stages. There is first the stage at which we see Christ living under the conditions of human experience, the Son of God using human resources to carry out His enterprise. And there is a second stage, at Pentecost, when the Son of God was again born into the human race, not this time in a stable at Bethlehem, but in what has often proved a ruder shelter, the hearts of men. To share human nature, as He did in the first stage, was to come very near to mankind as a whole and to make Himself dependent on common resources. But to dwell in the hearts of men is to do more, it is to come very near the individual members of the race, and to make Himself dependent on their individual goodwill and service.

Thus, and only thus, is rendered possible the lodgment of the Son of God by His Spirit in the personal life of the human race, which in promise and power far exceeds anything that His ministry had known. But the results of this divine venture are dependent obviously on the attitude of men. God has not taken away our freedom, and because the life of mankind is so self-centred, the great enterprise of God lags sadly. For the second stage of the Incarnation waits upon the free service of men and cannot go forward without it. The Incarnation is not finished. The Son of God has put His fortunes in the frail bark of human devotion. This is the way of God.

A new volume of the International Library of Christian Knowledge is Principal W. B. Selbie's *The Validity of Christian Belief* (Nicholson & Watson; 5s. net). It is claimed that many will regard it as 'the wisest and most vital' of the books which the Principal Emeritus of Mansfield College has written. Be that as it may, it is a mature and welcome contribution to Christian Apologetics from a modern standpoint.

In the Preface Dr. SELBIE says, 'the acid of modernity is not nearly so corrosive as some would like it to be, and the attempt to restate the truths and values of the Christian faith in modern terms is both justifiable and necessary. The older I grow the more clearly do I perceive the danger of identifying Christianity with any of those dogmatic forms in which it found fit expression in the past, and the more convinced am I that theology must learn to talk in language "understanded of the people." It is true that all our language about God and the things of God is, and must be, symbolical. But there are symbols and symbols, and we do well to remember that He whom we call Master and Lord clothed all His teaching in the simplest human terms.'

Religion in its relation to History and Philosophy, Incarnation, Redemption, Faith and Works, Power from on High, Eternal Life, are among the subjects considered; but perhaps the two most topical chapters are those on 'Religion and Psychology' and 'The Divine Initiative.' Let us notice in brief what is said on those subjects.

It is usually considered that psychology is a far more serious threat to religion than any other of the sciences. The reason is that in trying to explain the religious consciousness it often seems to explain it away. No objection should, however, be made to the examination of religion by the method of introspection. But it should be observed that religion can never be fully understood by such method and without any reference to that real and objective 'givenness' (to use a phrase of von Hügel's) which belongs to religious experience.

Man's religious consciousness points him to something or some one above and beyond himself, and assures him of its existence. But for knowledge of the nature of this somewhat he has to look beyond his unaided consciousness to what we call revelation. There is no real distinction between natural and revealed religion. Man finds God in Nature, history, and conscience, because there God is and is speaking. While it is true that man cannot by searching find out God, it is equally true that God is found in the very impulse to search for Him.

Dr. SELBIE adds that in feeling and following that impulse, man's affinity with God is revealed. This is stated in full view of the position of Barth and Brunner, that man is incapable of knowing God, and the whole idea of natural religion illusory. No reflection of God, says the 'dialectic theology,' is to be found either in Nature, or history, or conscience. Religion rests entirely on God's 'givenness.' But such a position, it is here argued, goes a good deal too far, and carried to its logical issue must cut away the ground from revelation. It certainly makes anything like a psychology of religion unnecessary, if not impossible.

If, then, it is in man's very nature to seek after God if haply he may find Him, it must not be forgotten that, according to the witness of the Christian gospel, God on His part seeks after man. Indeed, this truth of the Divine Initiative is a unique feature of Christianity. And the Barthians have done well in calling attention to it once more.

The problem of revelation to-day, continues Dr. SELBIE, is not so much as to its content but as to how to keep open the channels through which it comes. It is needful, in the first place, that in matters of religion men should aim at clarity of thought and absolute sincerity: the search for truth must be fearlessly pursued or He who is the truth will remain for ever hidden from our eyes. Again, there is another channel of revelation in that mystical consciousness of infinity which is especially strong in certain natures. Yet another channel of revelation is in man's moral sense, conscience, or urge to the ideal. The more a man tries to do God's will, not only will his insight into the nature of that will be deeper, but his knowledge of God will be increased. 'It is the saint who is the expert in religion.'

The idea of 'moral rearmament' has completely captured the public mind during the past twelve months. The phrase seems to have been coined, or at least to have been brought into prominence in a speech of Dr. Frank Buchman delivered at

East Ham in May 1938. Following upon that a letter appeared in *The Times* over the signatures of Lord Baldwin and sixteen other eminent people declaring that the critical state of the world could only be met by 'moral and spiritual rearmament.' The subject at once attracted world-wide attention. Quite a flood of letters and manifestoes came from individuals and groups of people in all walks of life, and an international conference to deal with the subject was held at Interlaken in last September.

The phrase 'moral rearmament' is sufficiently vague to make a wide appeal without trenching too closely upon national and religious sensibilities. No doubt it is taken in different senses by different people. Obviously it cannot mean quite the same thing to General Chiang Kai-shek on the one hand and Prince Konoye of Japan on the other, both of whom have blessed the movement.

An interesting and informative article on 'The Meaning of Moral Rearmament' by Professor H. A. Hodges appears in *Theology* for May in which the writer warns against the notion which has appeared in some quarters that the movement simply means an effort to heighten the people's morale or rally the national spirit. This would really be a Totalitarian interpretation, making the State the supreme end. A far deeper and more Christian significance must be given to the phrase if it is to have any real value for the Kingdom of God. It must be taken as a call for individual and corporate Christian thought and action, both self-critical and constructive. 'Christians ought now, before anything else, to take stock of their position and think out afresh the meaning and implications of their creed.'

A few reflections on the subject may be timely. The international crisis which has arisen is known to everybody. Our nation in a mood of reaction after the Great War, and perhaps also in a spirit of hazy optimism, neglected its defences, so that when suddenly confronted by a hostile military power and the prospect of an immediate war, it found itself in a position of the greatest danger. It then became an urgent necessity to recover lost ground and make the nation again strong enough to meet any emergency which might arise. Such is the situation from the national point of view, and from the Christian point of view it is similar. For a national crisis brings with it a spiritual crisis, and war especially is destructive not only of material things and human lives but of spiritual values also.

What are these spiritual values which are threatened, and what are the moral dangers against which we must now rearm? Let our experiences in the last war supply the answer. In that dark and evil time passions were roused until the claims of Christian love were forgotten or expressly denied. To preach on 'love your enemies' was to invite the charge of being pro-German. There were even leading preachers who declared that the only law applicable to these enemies was the law of the Amalekites. It is customary to-day to lay special blame upon the makers of the Treaty of Versailles, but the fact is that the whole nation and all the allies were keyed up to so high a pitch of hatred and revenge that any more merciful treaty would have been torn to shreds and its makers cast out of office.

There was also a most notorious sacrifice of truth. Anything that would discredit and blacken the enemy or confirm the national morale was legitimate propaganda. Nothing was too dreadful to be invented and believed, until it became next to impossible to attain to the truth. And to crown all, when at last after unparalleled effort and sacrifice, the War was won, and the victory made as complete as force could make it, somehow the long-wished-for fruits of victory did not appear. It was found that there were things which force could not achieve, all the things most essential to human welfare.

Are these lessons all to be lost? If the crisis which confronts us to-day should unhappily come to a head in strife will the same old passions flare up and blind the minds and hearts of the people to the claims of righteousness, truth, and love? These are very serious questions which press for urgent and immediate consideration by the Church and every Christian conscience. It appears from

many evidences in the Press that Church courts are devoting much thought to the part which the Church may be called upon to play in any crisis that may arise, and practical schemes are being worked out so that the various churches may most effectively place at the nation's disposal their resources in men and buildings. Few, perhaps, will be disposed to be critical of this. But one would welcome more evidence that the churches are giving equally definite and special attention to questions of moral and spiritual rearmament.

The proper time for rearmament, as every one now knows, is before war begins. The whole life and work of our country to-day has resolved itself into a gigantic struggle to be in readiness if and when a crisis should arise. Otherwise it may be too late, and irreparable loss and damage may result. Are the churches spiritually arming to meet the crisis? Will they sail through the storm of world passions on an even keel? Are the minds and hearts of Christian people being sufficiently enlightened and fortified that they will be able to maintain their faith and not be swept away? These are surely the questions to which, more than to any others, the Christian mind should be most vigorously and prayerfully addressing itself to-day.

Take one or two practical points by way of illustration. Are the churches to-day pondering deeply the problems which arise in connexion with the use of force? Is there any common Christian mind on the subject, or in the event of a crisis arising are we to see again the pacifist spirit ranged against the militant with much mutual bitterness and misunderstanding? It may not of course be possible to attain unanimity, but surely every effort should be made in united conference and prayer to attain as large a measure of agreement as possible. Force in itself is a morally neutral thing, and in point of fact is sometimes used by the most extreme Pacifist for purposes of discipline. Its use would then seem to be not so much a principle as a practical problem of degree, in regard to which Christian people if they cannot see eye to eye should be able to differ conscientiously and in charity.

Closely akin to this is the interpretation to be put upon Christ's great law of love, especially in its application to enemies. It is no exaggeration to say that the average Christian when his passions are roused, as in war time, simply ignores this law or vehemently repudiates it. He labours under a double misapprehension. He confuses Christian love with natural liking, and he is apt to feel insulted when, as he imagines, he is bidden like Hitler and his ways. He also fancies that to love your enemy means not to withstand him by force but to let him have his way, and this also he rebels against. If this is anything like a picture of the popular mind there is here great scope and need for very definite teaching on the meaning of the Christian law of love. Theologians have been wont to distinguish between the 'love of complacency' and the 'love of benevolence.' There are some, they said, whose character and ways are pleasing to us, and for them we have a natural liking. But it is a Christian duty to cherish towards all men, even those whom we dislike, a steady spirit of benevolence or goodwill. This distinction can hardly be held to have captured the popular mind. It needs to be explicitly taught and its implications shown. Love may resist, may discipline, may severely punish with a sincere desire of doing good even to the enemy. For as Socrates clearly saw and declared, nothing worse could befall a tyrant than that he should be suffered to go on prospering in his evil way. How extraordinarily hard it would be to maintain the spirit of love under the stress of war only those who have passed through the fiery trial can imagine. All the more reason why every Christian mind should be armed against the time of strain.

Another danger involved in the present crisis may be put in Lord Baldwin's words. 'Can the Democracies resist tyranny without becoming themselves enslaved?' And he gave the answer, 'They can only do so if the spiritual effort they put forth is greater than, and in control of, their material effort.' The danger is obvious that in the stress of a world war everything must be subordinated to the supreme interest of national safety. The conditions of modern war make it necessary to control

and regiment the nation to the last degree. Freedom of speech is restricted. Sunday is conscripted and inroads are made upon every department of life. The military mind is naturally autocratic, and resistance is not easy when the nation's life may be at stake. Hence it is no fancied danger that in a world war the people might be drilled and mechanized into an army which, while it emerged victorious, found that it had lost all that was worth fighting for, its civil and religious liberties. The task of material rearmament which is taxing our statesmanship to the uttermost is surely not so arduous as the task of moral and spiritual rearmament which faces the Church if all that the Christian faith has taught us to count most dear is to be safeguarded and maintained.

The Christian Attitude to non-Christian Religions.[1]

By the Reverend E. G. Parrinder, Mission Protestante de l'Afrique Occidentale Française, Collège de Porto Novo, Dahomey, French West Africa.

When the Jerusalem Conference assembled ten years ago it was with bewilderment and dismay that the representatives of the older Lutheran and Reformed Churches of Europe discovered an attitude of, what seemed to them, compromise and syncretism towards the non-Christian system of religion on the part of the missionaries of Great Britain and, especially, America. They were troubled by the prevalence of a 'very uncertain tone about Christianity itself,' and urged that unless a man has a definite and unwavering Christian message to proclaim 'he simply ought not to go out as a missionary of Christ.' It was with these warnings in mind that the International Missionary Council appointed Dr. Hendrik Kraemer to prepare a statement for the Madras Conference, setting forth the fundamental truths of Christianity, and defining the Christian message to the non-Christian world.[2]

This book has been before the public for nearly a year, and has had excellent notices in the press. It is questionable, however, whether the delegates to Madras have all felt comfortable about the claims of the work to represent the missionary outlook of the whole of Christendom. Dr. Kraemer's aim is, doubtless, to rescue his American and British brethren from the morass of humanism; but it is possible that his categorical condemnations of all the other world religions will eventually serve to widen the breach that was already discernible ten years ago. His book is scarcely an eirenicon; it is a challenge, but a challenge that may alienate many of those who sympathized with his plea at Jerusalem for the uniqueness of Christianity. We certainly are not content to renounce every specifically Christian doctrine in a desire for empty uniformity with all religious thought of every type. We do believe in the necessity of Christ for every man, and are not satisfied by airy talk about comparative 'values,' and therefore we may consider that Dr. Kraemer's emphasis is, generally, in the right direction. But it is difficult to agree that all other religions are of no value, and their sacred books worthless in comparison with the Old Testament.

It is in his outline of the Christian faith at the beginning of his work that Dr. Kraemer arrives at the position that finally renders impossible any sympathetic approach to the non-Christian faiths. The Bible is the only legitimate source from which to seek an answer to the question, What is the Christian faith? The Bible is radically religious and theocentric, not propounding theories but simply bearing witness to God. It is this intense 'Biblical realism' that challenges man to decide for or against God. In his insistent, almost wearisome, reiteration of the fundamental Biblical realism Kraemer denies that such realism and witness

[1] This is a subject of such importance to-day that a fuller article by Principal W. S. Urquhart, D.D., lately of the Scottish Church College, Calcutta, will appear shortly in the 'Problems of To-day' Series.

[2] *The Christian Message in a Non-Christian World* (Edinburgh House Press).

to God is to be found anywhere else outside of the Hebrew revelation; though he is obliged to make certain concessions to Islam and later Judaism. All the other religions of the world, however, are summed up and dismissed with the label of 'naturalist religions of trans-empirical realization.' We learn, in a note (p. 143), that this phrase means that all non-Semites try to achieve the identity of their real selves with divine reality; they seek to employ God for their own ends, as 'eros' always does, and are in possession of no authentic revelation. Christianity is antagonistic 'to all human religious aspirations and ends' (p. 123) for they all seek to possess God, rather than to submit themselves to His own free acts.

It follows from these premises that the missionary task is not to seek for the good in other religions, nor to attempt to draw up any 'natural theology' upon which to base the structure of the Gospel. This would be impossible, for the Christian revelation 'transcends and contradicts' all human wisdom, and therefore we cannot talk of a fulfilment in Christ of the truths of non-Christian religions. We must not consider any religion as preparatory to the Gospel, nor draw continuous lines which find their summit in Christ. All we can do is to uncover the 'dialectical condition' of other religions, and of all human strivings after God and the good life. Human religious life apart from Christ, says Dr. Kraemer, is depraved and perverted; and no religion is without its error which is of its very essence.

There is a certain amount of truth underlying these assertions; namely, that the Christian revelation is from above, and is not the product of human striving. It is also true that man's noblest efforts are imperfect, that he cannot obtain by Nature what can only be given by grace. At the same time it is evident that Dr. Kraemer is not always easy in his dogmatic declarations. It might be held that they cover an attempt to avoid the facts of the nobility of some other religions; and though he quotes Karl Barth with approval he also makes reservations. He applauds the Barthian unmasking of relativism, yet realizes that Barth's doctrinal reaction may result in sterile intellectualism. He admits, too, that God does shine, albeit fitfully, in this sinful world. But it is disappointing to find that every time that Kraemer is on the point of recognizing something noble outside the Bible, he takes away with the other hand what he was giving, lest he obscure in any way the uniqueness of 'Biblical realism.' It is uncertain whether Kraemer would accept Barth's dictum that 'religion is unbelief; it is the work of *godless* man';[1] and he dissents from the assertion that 'there is no point of contact' with non-Christian religions, but he is extremely suspicious of seeking any points of contact because each religion is an indivisible unity, and cannot be discussed in an isolated way apart from the necessary understanding of its fundamental trans-empirical realization.

The whole of Kraemer's theology assumes the doctrine of the 'dialectical' school, and his attitude to other religions seems to rest upon the arguments on General and Special Revelation as set forth in Emil Brunner's *The Mediator*. Brunner discusses the essential revelatory claims of all religions; they invariably depend upon theophanies, oracles, and miracles. But as one of these revelations is final, therefore none of them may properly be termed a revelation; and, as they happened several times, nothing happened at all. They belong to the cycle of Nature, and are mythical; whereas a true historical revelation could only happen once for all. That such revelations belong to the realm of Nature, which is General Revelation, and are subjective forms of the one eternal revelation which is always there and always the same, this was also the conclusion of idealism and mysticism. The error of idealism was in identifying Christianity with all other religions. Brunner rightly insists that Christianity is divine, it is the objective revelation of God, different in quality and kind from any other, and by its very nature it can only take place once, occurring in history, but thereby bringing an end to history, and ushering in the last days.

Both Brunner and Kraemer present us with an exaggerated apologia for the Christian place in the world's religions, and their scheme is vitiated, not because it is entirely unsound, but because it is an over-statement. For some reason they do not wish to admit that there can be any revelation of God outside of Christ. Thus Kraemer will have it that only Christianity is objective, all others being the upward strivings of man, the pride that desires a seat amongst the gods; while Brunner calls other revelations mythical, and should, logically, include the Old Testament therein. Brunner does acknowledge some General Revelation which finds traces of God in all existence and all thought. But, as Professor Farmer has so finely put it,[2] 'to speak of a General Revelation of God in all Nature and

[1] Quoted by Dr. Cave, THE EXPOSITORY TIMES, May 1938. Dr. Cave emphatically dissents from Barth's intransigent attitude.

[2] *The World and God*, 81–86.

History is almost a contradiction in terms, for revelation, properly understood, is a category of personal relationship.' Hence it follows that either God does not speak to man at all, or that there is some valid revelation in other religions. 'God may make any situation, into which any man may come at any time, the medium of His revealing word to the soul.'

Non-Christian religions, then, are not entirely subjective, neither are they all erotic seekings after spiritual excitement. As Farmer says, 'the religious man does not feel that he has happened upon God, . . . rather he apprehends God as actively approaching him, as entering, of His own initiative, resistantly and savingly into his personal life.' God does speak to man, to all men, of all races, and in all ages. He does not leave Himself without witness, and, therefore, personal witness; He spoke to our fathers by the prophets. This is just what Kraemer and Brunner will not admit, the objective and divine origin of the revelations of other religions. One may admire their zeal in defending the ark of God, but, in reality, they will be ultimately seen to be doing a grave disservice to the cause of the gospel, for it is no use shutting one's eyes to the good in other faiths. Christian Hindus are not in doubt as to the reality of the experiences of their countrymen. 'Have we saints? So has Hinduism,' says Mr. P. Chenchiah. 'Have we men at peace with God? So have they. Have we men who fight for righteousness? So have they also.' He goes on to say that Hinduism lacks Christ, and needs the creative energy that He gives in the Holy Spirit.

Christ is, indeed, the unique thing about Christianity. We may freely rejoice in the fact that God has spoken to men of all races. We rejoice in the good elements of all the great world religions, for they are of God, and are due to His inspiration. But, in Jesus Christ, God Himself has come into this dark world, once for all, and this coming is directed to the salvation of every fallen soul of man. This is the motive of the Christian missionary message, and the motive is no less strong to-day than it has ever been.

Along with a fearless proclamation of the uniqueness of the gospel there is also a great Christian tradition of sympathetic approach to those who have not had the good fortune to come within the scope of the Christian witness. This tradition began with the apostolic preaching and continued through the Johannine writings, the apologists and Greek fathers, down to scholasticism and the recent centuries. While, regrettably, there have been interpretations of Christianity that have given away vital elements of the gospel, the fact that such mistakes have been made does not invalidate all effort at interpretation. Indeed, Kraemer recognizes the need for a discussion about 'natural theology' (p. 114 f.), which is still in its first stages, and foresees also that such discussion will bring about a split between the various schools of thought.

The question of natural theology is important because it marks a cleavage between two important schools, the Barthian and the Roman Catholic, as set forth by Aquinas. Brunner (pp. 32–33) condemns the Roman system, because it seeks to lay a foundation in Nature on which the revealed Grace of God may be erected, overarching the whole. 'The good in man is completed by grace, and God and man co-operate in the work of redemption.' This is held by Brunner to be impossible, for 'the relation between general and special revelation can never be complementary,' because Christ is not supplementary but unique. Kraemer continues the good work, acknowledging that reason has a true place, but not defining that place. Aquinas' system was tantamount to denial of the 'existential and dynamic character of Biblical revelation,' because he considered that revelation merely offered additional truths which were not hitherto obtainable by unaided reason. The revelation in Christ is not related to human religious life as a development, but as 'sheer folly,' for 'the opposite of grace is not nature or reason, but sin.'

The intractable attitude towards General Revelation adopted above can be understood, if not accepted, when we remember that it is a fight against that humanism which would equate all religions, denying any direct divine intervention in the world, and thus undermining the whole fabric of Christianity. Nevertheless we still wait for the formulation of a natural theology that shall preserve the faith intact, while yet doing justice to extra-Biblical religions. It is a pity if the whole of Christendom is to be arbitrarily divided into humanists and Calvinists, if there cannot be found a middle way for those who are loyal to the gospel, but wish also to be honest and charitable with regard to others.

The key to the situation may be found in Farmer's statement (p. 83) that 'all religious experience, if it is living and formative, has the quality of revelation in it, has within it the sense that the divine Thou makes Himself known to man in his own personal situation.' Therefore it is misleading to speak of special revelation as if the term only

applied to the experiences of religious geniuses. Religion is not just a species of knowledge, or an attitude to Nature and history; it is a personal relation to a God who speaks. Indeed, the 'discovery' of any truth would not be possible unless God were willing to 'reveal' it. All religion is revelatory, and depends upon this fundamental fact that it belongs to the category of personal relationships. Therefore religion is not simply subjective, but it presupposes the real activity and initiative of God.

It would seem, then, that we need to revise the connotation of our terms, General and Special Revelation, in the light of the personal character of all religion, and of the distinctive traits of Christianity. Under General Revelation may be classed the religious manifestations observable outside the Christian dispensation. These are not merely subjective and human efforts to build a Tower of Babel, and become divine. On the contrary, we are obliged, in all fairness, to acknowledge the genuineness of God's speaking to them. If we deny this it would appear that we are afraid to face facts, and such timidity will eventually defeat itself, for truth will out. There is a danger, too, lest we fall into a sort of Deism; can we believe that God has never spoken to men outside of Israel, and that He has withdrawn Himself from those who have earnestly sought Him, as the saints of other religions certainly have done? Or are we to see the divine prompting in the very search for light, and accept the witness of these men that God verily has spoken to them.

At many times, then, and in divers manners God has spoken unto our fathers, and this we will call General Revelation. The initiative is with God, He reveals Himself. But in Jesus Christ we have a Revelation that not only surpasses all others, but that is without parallel; different in quality and kind. The eternal Word, that lighted every man coming into the world, came Himself into the world as a man, 'the Word became flesh.' Here the Johannine witness to the Light that had always been in the world culminates in the wonder of the Incarnation. This, indeed, we may call the Special Revelation; the One, Unique Miracle, occurring 'once for all.' We may join hands with Brunner in all his fervent affirmations of the majesty and uniqueness of our Lord and God.

Such a re-definition of the terms General and Special Revelation would satisfy us on both the points raised in this paper. We should do justice to the true and revealed elements in the non-Christian religions; their highest developments point supernaturally (not 'naturally,' as Kraemer would have it) to Christ, for these very developments are of God, and are His preparing work for the coming of the Christ. We should also hold fast to all the essence of our faith, and all the intensity of our missionary zeal. For we have a faith to declare to the world. Jesus Christ, the only-begotten Son of God, came to earth once for all for our salvation. He died for us, and rose again having defeated the powers of sin and death. This gospel, of which we are witnesses by faith, is of urgent and vital import to every human soul, and it is laid upon us to obey our Lord's command and 'make disciples of all nations.'

Problems of To-day.

IX. The Spiritual Capacity of the Plain Man.

By the Very Reverend S. C. Carpenter, D.D., Dean of Exeter.

It may of course be only a coincidence, but it does happen that St. Paul's Epistle to the Colossians contains one of the great slogans of what might be called Christian Democracy. The appropriateness of the slogan in such a context is this: the Colossians had become infected with a rather complicated sort of misbelief. With the theology of it we are not now concerned, but its intellectual method seems to have been aristocratic and exclusive. '*We* are the enlightened; *we* know; *we* are entitled to despise, or anyhow to dismiss, the common, uninitiated herd.' It sounds nasty, but all Gnosticism—and the Colossian heresy seems certainly to be a variety of that—invariably makes this arrogant claim. The suggestion is that God does not will that all men should be saved and come to the knowledge of the truth, but only the committee, that is, 'we.' Against the heresy you have in the Epistle a clear exposition of the Christian doctrine about Christ. Against the exclusiveness you have, in the course of the theological argument, this simple statement of his purpose—to proclaim Christ, 'admonishing *every* man and teaching *every* man in *all wisdom*, that we may present *every* man *perfect* in Christ.'

That was indeed what the Master had always said. It is even more vital to remember that it followed from what the Master had done. His mission had included—almost it had been—the rediscovery of the person whom Mr. Walter Page once called 'The Forgotten Man,' not to speak of the Forgotten Woman, and the even more Forgotten Child. Our Lord's 'Inasmuch' picture of the Great Assize had shown that the hungry and the prisoners were within His universal constituency. His Cross had established once for all the unprecedented and regenerating fact that the Most High God had sought and found man at the level where he actually was, in the dust and shame of sin. This was indeed to enfranchise everybody. This was world-suffrage. And St. Paul, himself an intellectual, himself a man of at least the middle classes, and apparently possessing what are called 'private means,' knew that the gospel meant freedom for the disinherited. In 1 Co $1^{26ff.}$ he is eager to remind his Corinthian converts that they did not number many distinguished persons in their ranks. They were a foolish, weak, ignoble, insignificant crew. From what he says later, *e.g.* 6^{9-11}, it would seem that some of them at all events had been drawn from the dregs of the population of what was admittedly an ill-famed city. In 2 Corinthians he even exults in certain weaknesses that were discernible in his own equipment, his lack of rhetorical ornament, his unimpressive presence, because it shows that the power behind what had been done must surely be of God.

What about to-day? Those of us whose duty or whose choice it is from time to time to formulate statements about Christianity—that is, the preachers and Christian writers—are always declaring that religion is intended for the plain man. There is sincerity and often eloquence in the declaration. There is abundant evidence for its truth. It has everything, except an audience. It lacks nothing, except credence. The plain man does not receive the declaration. At least not in the sense in which it is intended. There are many notable exceptions, as every pastor knows, but, broadly speaking, the plain man does not pray with us, he does not listen to our sermons, still less does he communicate with us. He has one or more copies of the Bible in his home, but he never reads it, and he knows almost nothing of its contents. The utmost that can be said of his regard for organized religion is that on the whole he has no objection to it, and indeed wishes it well. I know, of course, that many hundreds of Christian people to whom I have ministered, and millions more elsewhere, would, if they ever saw these words, indignantly deny them. They would say, 'We are plain people, and we are faithful and happy members of the Christian Church.' They are indeed, and the Church is blest in their faithful and happy membership. But I am not thinking of them. I am thinking of their neighbours. I am thinking of the households where Sunday is thought of only as a day of extra sleep, extra food, an outing, and the company of friends. There is no harm in any of these things, but people who habitually live in a world of x dimensions become first of all forgetters, and then deniers, of the existence of x *plus*.

And yet there is a paradoxical survival. I can remember hearing Dr. Armitage Robinson many

years ago in a Cambridge sermon quote from a French Abbé, whose name I have forgotten, this splendid sentence, 'The battle is lost, but there is time to win another.' I expect that the Abbé was thinking of the invincible spiritual resources that are contained in the Body of Christ and are available in the gospel. That is indeed the grand asset, and that is why we can never be defeatists. A hopeless Christian is a contradiction. St. Paul, speaking of our Lord's Resurrection, habitually uses the perfect tense, 'Christ hath been raised.' The perfect tense, say the grammarians, expresses the abiding result of completed action in the past. Further, you have only to put together two Johannine sentences, 'Be of good cheer: I have overcome the world' and 'This is the victory that overcometh the world, even our faith,' to see that what we call the battle is only part of a war which is moving towards an assured conclusion. 'The action of the Risen Christ,' said Lord Acton, 'upon the world which He has redeemed fails not but increases.'

All this is the armoury of faith. But there is another asset. The character of the plain man is wonderfully Christian. It is not necessary to draw any contrasts between Britons and others. We are not concerned to deny or even to minimize the prevalence of such character elsewhere. But it is natural for us to think of what we know. And it is certain that among our fellow-countrymen the effect of diffused Christianity has been very great indeed. A part of the message of the gospel has been overheard by those who did not know that they were listening in. The ethics of the gospel, or some of them, are practised by many who are quite unconscious of the source of their inspiration. The fellowship of the gospel has planted itself far beyond its own visible limits. Something even of the faith of the gospel has passed, anonymous and unrecognized, into the spiritual fibre of millions who know nothing of either Abraham or Paul.

What is the evidence for this? The evidence is known to any Christian who tries with any success to get on terms with those who do not profess the allegiance which means so much to him. This is done in clubs, pubs, railway carriages, Trades Councils, Chambers of Commerce, in panel-doctors' waiting-rooms, in ordinary social life. And it is really done by innumerable Christians. I myself, one among many, often travel by train. I am handicapped by a natural taciturnity, and a queer uniform. I often have work that I should like to do. Yet whenever I have overcome the initial feeling that the people in the carriage probably do not want to talk to me, I have always been encouraged by the result. I hasten to add that I am referring only to the life of the third-class carriage. The rules of the first-class carriage are not known to me, but I have been given to understand that they are quite different. I suppose that the writers of fiction always travel in their own motor-cars, or have reserved compartments on the train. For they, always faithful to a venerable prejudice, represent Christians as persons with a very narrow definition of goodness and of very uncharitable character. They have never heard of Cowper's verse:

> For thou, within no walls confin'd,
> Inhabitest the humble mind;
> Such ever bring thee, where they come,
> And going, take thee to their home.

Or if they have, they dismiss it and the facts together as contrary to their sacred prepossessions. There is, it must be admitted, one occasional exception to their verdict. Their literary Calvinism does allow a few to be saved. Every now and then a charitable minister of religion is introduced into their pages. But he does not help us much. He is quite incredible, because in order to become charitable he has performed the impossible feat of becoming 'wholly emancipated from dogma,' which is rather like saying that he has wisely laid aside the backbone and the arms and legs with which a few of his obscurantist contemporaries still foolishly choose to be encumbered.

In point of fact the Christians of to-day are extraordinarily ready to see merit, goodness, virtue, the raw material of Christianity, in persons outside their own circle. They do this without wavering in their own conviction that personal faith in Christ is a necessity and that regular prayer and worship are the things that keep it alive. This is real toleration. The toleration of the genial toper who says, 'I'm broad-minded; I don't care what a man believes so long as he acts up to it,' is friendly and good-natured, but it is superficial. It would not stand much strain. The toleration of the Christians to whom personal faith is vital, a thing more prizable than life itself, who nevertheless can welcome whatever is to be welcomed, can give credit wherever it is due, is a far finer, more magnificently balanced thing. And this is what the Christians do. They know that the real metaphor for the Church is not the box, not even the Ark. It is the fire. It has consuming qualities. But it also has the quality of warming anybody who is within reach of it.

'Whom therefore ye ignorantly worship, him

declare I unto you.' The people to whom that was said are described in the Authorized Version as 'Very superstitious,' in the Revised Version as 'Somewhat superstitious,' in the margin of the Revised Version, which is here, as almost always, to be preferred, as 'Somewhat religious.' It is of course quite incredible that St. Paul's *deisidaimonesteroi* was intended to be anything except a compliment. And this in spite of the fact that the Unknown God at Athens was in all probability not the Supreme Deity who is behind all these manifestations, that is, the kind of conception that an Aeschylus would have intended by such a term, but only a name unwritten on a dotted line. The anonymous altar was a spare part, intended to deceive and satisfy any god for whom, by some oversight, among the multitude, no special provision had been made.

When it is said that the task of Christians to-day is to declare to all and sundry, Athenians, Spartans, Boeotians, and 'barbarians' alike, the Unknown God, the words are meant in the high sense which St. Paul, whether innocently or deliberately, gave to them. What he would have made of them in the end we do not know. He was not allowed to finish. What we have is only his *ad captandum* opening. When the Athenians had licked off the jam and came to the powder they interrupted him.

It is always difficult to carry hearers from the one to the other. We can all remember the young man's sermon on, say, Abraham, which ends, 'And so we see, my brethren, that we must be more regular in our attendance at the House of God,' or some other edifying but non-sequential moral. Yet the attempt must be made. And seeing that the connexion does already exist in the will of God, it cannot be an impossible task to unveil it. The existing connexion is that God has made man, has set him in domestic and other larger communities, has given to him Christ. Among the basic faculties of human nature are the capacity to see the world against a background of one pervading, all-including Reality, a capacity to trust an Admired Person, a capacity to find in itself ideals which seem to have come not from below but from above, and a capacity of membership. What are these but the raw material of belief in God, belief in Christ, belief in the Holy Spirit, belief in the Church? The man who says, 'I expect those Germans are very decent fellows in themselves; I have never wanted to go to war with them'; the woman who will sit up all night with a sick neighbour, are not far from the Kingdom.

Literature.

DR. MATTHEWS ON THE TEACHING OF CHRIST.

Messrs. Blackie & Son have projected a series of books which promises to be interesting. The general title is 'What Did They Teach?', 'they' being the great figures in world history whose influence on life and thought has been pre-eminent. The authors are to essay an almost impossible task, 'to state, without criticism or advocacy, and in their own words as far as possible, the teaching' of the great men chosen. Certainly the Very Rev. Dr. W. R. Matthews, who opens the series with a volume on *Christ* (5s. net), makes no attempt at this anemic performance. In this book he is perfectly fair in his estimate of the value of evidence, as he always is. But he writes as a Christian believer, and we presume he was chosen on that account.

After a chapter on the sources and another on Jesus as Teacher, Dr. Matthews discusses in succession the teaching on the Fatherhood of God and the Kingdom of God. Not everybody will agree with the author that the Kingdom of God was the main theme of our Lord's teaching. It is possible to hold that it was more or less an inherited form in which the teaching was cast, but that the substantial truth which dominated all Christ's thought and life was the Fatherhood. The Parable of the Prodigal Son, and not the Parables of the Kingdom, was the core of His deepest life. But Dr. Matthew's treatment of the doctrine of the Fatherhood is satisfying in itself.

When the writer proceeds to deal with 'The Life of the Sons of the Kingdom,' he is faced with the exacting demands of the Sermon on the Mount, the other cheek, the coat and the cloak, and the extra mile. He points out that literal obedience to these

precepts would abolish society of any kind. Not only are Christ's words hard to obey, they are impossible. 'They condemn any society which has existed or would exist,' because the evil man is not to be resisted at all. 'The use of force, whether through police or other means, to restrain the anti-social individual is even more clearly prohibited than war by the words of Jesus.' Professor Whitehead, commenting on the Sermon on the Mount suggests, that the apocalyptic setting of Jesus' thought enabled Him to disregard consequences, to abstract His mind from the probable results of acting on the principles He laid down, and thus to have 'absolute ethical intuitions.' Dr. Matthews' own explanation is not very different from this. Jesus was setting up a standard by which progress must be measured and exhibiting a vision of a life that might be. The only society which could satisfy Jesus would be one in which the Sermon on the Mount would be the norm of human living.

In the two chapters which deal with the Forgiveness of Sins and the Atonement we find Dr. Matthews at his best. He expresses his decided view that Jesus accepted the title 'Son of Man' in its apocalyptic sense for Himself, but He also saw Himself in the picture of the Suffering Servant, and it was in the combination of these two conceptions, not merely as ideas which had never been brought together before but as actual realities in His own experience, that He looked at His redeeming work. To fulfil the high destiny of the Son of Man He must endure the experience of the Suffering Servant.

Two chapters close this suggestive volume, one on Jesus and the Church, the other on Jesus and Human Society. Dr. Matthews doubts the authenticity of the two passages in St. Matthew where the 'Church' is mentioned. The only one that matters is the saying of Jesus 'on this rock will I build my church.' The reasons Dr. Matthews gives for his scepticism on this point will seem unconvincing to many who are not particularly hide-bound. There is no reason why Jesus should not have used the word 'ecclesia' which was in common employment, and the sedulous training of His disciples shows that He had a body of people in view to carry on His cause. It was, however, in Dr. Matthews' view, the belief in the resurrection of the Son of Man which created the Church.

The question of the relation of our Lord's teaching to political and economic issues is discussed in a good chapter in which Dr. Matthews details the probable reasons why Jesus made no reference to such matters. Not only the nature of His own purpose and mission determined Him or the probability of a speedy end of the 'age,' but largely the fact that the popular conception of the Messiah's functions would misread any intervention of Jesus in the social problems of the time.

This book of Dr. Matthews is a satisfying rather than a brilliant contribution. It is clear, comprehensive, and well-balanced. Some of the chapters are slight, but the space was limited, and Dr. Matthews has made good use of what was at his disposal. We are always thankful for any book by this distinguished author, and he has added to our debt by this latest one.

JOHN WESLEY.

Yet another life of Wesley! But a good biography with a place of its own among many works of the kind! The author is Bishop Francis J. McConnell, one of the Bishops of the Methodist Church in the United States of America—*John Wesley* (Abingdon Press; $3.00). The special interest of the book is the more detached American standpoint from which Bishop McConnell approaches his subject, an attitude which enables him to criticise as well as praise his hero. The work is described on the wrapper as 'a book distinguished both by its lucid style and by the common sense of its interpretations,' and the description is fully justified.

Bishop McConnell has clearly made a careful and detailed study of the relevant literature. He discusses with much insight the early influences which played on the life of Wesley, giving, in particular, a much more balanced estimate of the character and worth of Samuel Wesley, Senior, than is common among biographers. He thinks that we should be 'chary of accepting Wesley's own interpretation of his adolescent days,' and gives a discriminating account of the influence of Oxford upon his mental development. Of the visit to Georgia he says: 'The difficulty was that in Georgia he was the knightly Don Quixote, without the good hard sense, coarse good sense, if you wish, of any Sancho Panza.'

Step by step Bishop McConnell carries us through the well-known story of Wesley's life, giving special emphasis to the Aldersgate Street experience on 24th May, 1738, and to the decision to undertake open-air preaching at Bristol on 4th April, 1739. Sections follow on Wesley as pastor, as organizer, and as defender of the faith. There is an evident reference to Cell's recent treatment of Wesley's theology when he reminds us that, to his statement

that Methodism is but a hair's-breadth from Calvinism, Wesley added 'and from antinomianism.' 'Those who thus use the quotation,' says the Bishop, 'should quote also the antinomianism reference.' Perhaps it is a little difficult for an American Methodist to do justice to the Catholic strain in the theology of the Wesleys. More important elements in the book are Bishop McConnell's account of the ordinations of Coke and Asbury, his criticism of Methodist teaching on Christian Perfection, his shrewd comments on the recent imaginative studies of G. Elsie Harrison and Marjorie Bowen, and, above all, his full discussion of Wesley's contribution to social righteousness. The book has its faults. Careful students will miss detailed references to the many authorities cited, and there are too many repetitions. Three times, for example, we are told of John Pawson's destruction as 'useless baggage' of Wesley's notes on Shakespeare's plays. None the less this is a valuable work which no student of Wesley and the Evangelical Revival in the eighteenth century in England can afford to miss. It is no small achievement to present Wesley in his shortcomings as well as in his greatness, and yet to leave upon the mind of the reader the picture of a man who was, and is, one of the greatest of God's gifts to the social and religious life of England and America.

BROWNING AND MODERN THOUGHT.

The study of a poet by a poet must always have a unique and special interest. That is enough to make one approach Miss Dallas Kenmare's book, *Browning and Modern Thought* (Williams & Norgate; 6s. net), with a special interest. If it were for nothing else, Miss Kenmare's book would be well worth reading for the extraordinary gift of concise and vivid phrase that she herself possesses. One cannot resist quoting a few of her notable sentences marked in the passing. 'The world is an admirable forcing-house for false theories.' 'Success is apt to be accepted thoughtlessly, but it is impossible not to reflect on the meaning of failure.' 'Despair is no practical solution to a problem.' 'The human mind is provided with an almost limitless number of defences against unwelcome truth; day by day it unconsciously erects barriers.' 'Purity, no less than lust, can be a passion.' 'The pure in heart not only see God; they see human beings as God's children, not as creatures sharply divided into opposite sexes.' A book which contains such incisive and memorable writing is in any event worth reading.

Miss Kenmare is no blind worshipper of Browning. She is able, in spite of her admiration for him, to see the faults that undoubtedly do exist in his writing. She is willing to admit that, 'He was a supreme realist; his writing was often ugly and it was unquestionably often obscure.' On these counts he ranks with the moderns. She is able to speak of his 'one æsthetic failing, his peculiar, fantastic, and often exasperating rhyming-devices.' She declares that the poem, 'A Woman's Last Word,' 'is almost an error in taste; here the poet seems to trespass. The ground is too intimate, or his manner of approach a trifle indiscreet.' In so speaking she shows herself an honest and open-eyed critic and not merely a sentimental admirer of the poet's works.

Her volume, as well as an Introduction and Conclusion, contains four main sections in which she treats of Browning as 'The Poet of Humanity,' 'The Poet of Love,' 'The Poet of Art and Nature,' and 'The Poet of Christianity.' In the section, 'The Poet of Humanity,' she deals with that recurring problem of Browning criticism, the fact that he, almost alone of all the great poets, had no struggle and suffering and tribulation to bear, which his soul might afterwards turn into song. She finds that Browning's particular struggle was an inward struggle, that eternal struggle somehow or other to make the real fit the ideal in an imperfect world. Earlier in the book she declares that 'it is the task of the poet to observe and to record the significant,' and when she comes to speak of Browning as 'The Poet of Art and Nature' she well shows how the all-embracing interest of the man in every branch of art and life made him see significances in everything. In writing of him as 'The Poet of Love' she quotes with approval Chesterton's phrase which speaks of Browning as holding the 'doctrine of the great hour,' and illustrates widely and wisely how he used it. In the section 'The Poet of Christianity' she concludes with some words of Browning himself taken from the dedication to 'Sordello': '. . . the development of a soul: little else is worth study. I, at least, always thought so—you, with many known and unknown to me, think so—others may one day.' And in truth it is that study of souls which makes Browning so great and so valuable a poet.

The book is well produced with a very useful Index. It might have been better, if, when other authorities were being quoted, not only the name of the book, but the page of the quotation had been given in the footnotes, and it would have been

better if the reference to Bible quotations had been always, and not only sometimes, given.

The book as a whole is not merely an easy way of getting to know Browning; it is that far better thing, a book which will send those who did not know him to find him out, and those who have half-forgotten him to rediscover him. Miss Kenmare more than hints that she wrote this book as an attempt to discharge a debt for what Browning's writings had done for her personally, and she may rest content that it is a fit tribute to her benefactor.

FAITH AND REASON.

The French philosopher, M. Etienne Gilson, has published his Richards Lectures in the University of Virginia under the title—*Reason and Revelation in the Middle Ages* (Scribner's; 6s. net). The volume consists of three chapters on the subjects of 'The Primacy of Faith,' 'The Primacy of Reason,' and 'The Harmony of Reason and Revelation.' In these chapters Professor Gilson would test the truth value of the common statement that in the Middle Ages the normal use of natural reason was obscured by blind faith in the absolute truth of Christian Revelation.

He finds that two great 'spiritual families' of philosophy dominate the era of Faith. The first, which may be traced back to Tertullian, is made up of those theologians for whom Revelation had been given to men as a substitute for all other knowledge, including science, ethics, and metaphysics. The second, which may be traced back to St. Augustine, is made up of those theologians for whom the safest way to reach truth is not to start from reason and then go on from rational certitude to faith, but to start from faith and then go on from Revelation to Reason.

The ideal of a purely philosophical wisdom was upheld in the era of Reason by Averroes. For Averroes, the absolute truth was not to be found in any sort of Revelation, but in the writings of Aristotle, whom he never tired of commenting on and annotating. He was, however, of opinion that some sort of agreement between religious faith and philosophical reason might be reached. Difficult to maintain in a Muslim civilization, the position of Averroes was a strictly impossible one for his Latin disciples. Still less than the Koran could the Bible and its theological interpretations be regarded as nothing more than popular approaches to pure philosophy. To provide relief for their difficulties the Latin Averroists sometimes looked upon philosophy as the knowledge of what man would hold as true, if absolute truth had not been given him by the divine Revelation.

Thomas Aquinas endeavoured to achieve a complete harmony of philosophy and theology. He distinguished two main classes of knowledge. In the first class is a certain number of revealed truths which, though they be revealed, are nevertheless attainable by reason alone. Such are, for instance, the existence of God and His essential attributes, and the existence of the soul and its immortality. The second class contains all the articles of faith properly said, that is to say, all that part of the Revelation which surpasses the whole range of human reason. Such are, for instance, the Trinity, the Incarnation, and the Redemption. If reason cannot prove them to be true, neither can it prove them to be false.

Says Professor Gilson: 'A man who does not like to believe what he can know, and who never pretends to know what can be but believed, and yet a man whose faith and knowledge grow into an organic unity because they both spring from the same divine source, such is, if not the portrait, at least a sketch of the typical member of the Thomist family.'

M. Etienne Gilson is a distinguished member of that family, and so is M. Jacques Maritain, and in these days, when Faith sometimes pours scorn on Reason, when a Tertullian-like theologism would in certain quarters drive philosophy out of court, these writers are both worth listening to, by Protestants as well as by Roman Catholics.

THE RECOVERY OF THE ANCIENT HEBREW LANGUAGE.

Professor D. Winton Thomas, who recently succeeded Dr. S. A. Cook in the Regius Chair of Hebrew at Cambridge, has published his inaugural lecture under the title—*The Recovery of the Ancient Hebrew Language* (Cambridge University Press; 2s. net). He very modestly disclaims any intention of offering an original contribution to the study of the language (which he could well have given), and confines himself to indicating the main lines along which recent research has proceeded. It is not generally realized how much progress has been made, and how much evidence is available for the discovery of a stage in the development of the grammar which differs from that presented by the printed text of the Bible. The work of Bauer and Leander and of Professor G. R. Driver (whom Professor Thomas tends to follow rather closely) has introduced to us several

important new theories, and to these should be added the evidence supplied by Greek versions and transliterations, especially studied by Sperber. It is claimed, for instance, that Hebrew is a mixed language, containing elements belonging to the three great groups, Akkadian, Aramæan, and southern. The tense system is a simplification of an earlier and more elaborate type, which included at least four forms. Fresh facts have come to light, especially in Akkadian and Ugaritian, while facts long familiar can now be viewed from a new angle. The resultant theories are extremely interesting, but it must be confessed that some of them still need close scrutiny, and it is worth noting that Professor Thomas is more cautious and guarded than his predecessors. When it is said, for instance, that Hebrew is a mixed language, are we to understand that it was originally a form, shall we say, of Akkadian, which borrowed elements in grammar and vocabulary from other groups, much as English has borrowed from and through French? It has long been recognized that it was the speech of pre-Israelite Palestine, modified to some extent by the Aramæan invaders, but can we go farther back than this? To many philologists it will seem that the facts may equally well be explained on the hypothesis that Hebrew has preserved elements belonging to the primitive Semitic stock which have otherwise survived only in one other language or group. Some peculiarities of Hebrew are universally attested, for example, the substitution of a long O for an original pure-long A, which appears not only in Greek transliterations but even in the consonantal text of the Hebrew Bible. The theory of tenses, too, so brilliantly propounded by Professor Driver, does not correspond with the little we know of general human tendencies in the evolution of verbal forms, and to many it will still appear more probable that the two commoner Akkadian forms were differentiated from one another only after the separation of the eastern Semites from the main stock. But considerations of this kind must not blind us to the immensely wide learning which lies behind Professor Thomas's little monograph, to the accuracy of his facts, or to the clarity of his statement. We may hope that he will restate his position at greater length, for his combination of knowledge and balanced judgment cannot fail to carry the greatest weight.

ST. JOHN'S GOSPEL.

The Archbishop of York has found time to write the first volume of a commentary on the Fourth Gospel which he modestly entitles *Readings in St. John's Gospel* (Macmillan; 8s. 6d. net). The book is 'not a systematic commentary or exposition; nor is it intended for scholars or theologians—though whatever value it has for souls on pilgrimage may be as real for them as for others. . . . But it is an attempt to share with any who may read it what I find to be my own thoughts as I read the profoundest of all writings.' In a brief but sufficiently full introduction the writer deals with the authorship and historical reliability, making a strong plea for the consistency of the Johannine and Synoptic pictures of Jesus. The commentary itself covers the first twelve chapters of the Gospel which, excluding the Prologue, are divided into two Acts, first 'the Lord introduced to various types of men,' and second, 'the Lord in controversy.' The text generally followed is that of Westcott, and a fresh and very suggestive translation of it is given. The whole is a work of ripe scholarship and profound Christian thinking which appeals equally to the head and the heart. It is to be hoped that the second volume will soon appear, for there can be little doubt that the commentary will take a permanent place among the most valuable contributions to the elucidation of the Fourth Gospel.

ISRAEL'S MISSION.

There are two ways in which knowledge progresses. The easier, though more spectacular, is the discovery of facts hitherto unknown, the harder is the arrangement and reinterpretation of data which are familiar but imperfectly understood. A good illustration of the latter is to be found in Professor H. H. Rowley's new book, *Israel's Mission to the World* (S.C.M.; 3s. 6d. net). Dr. Rowley is the ablest of our younger Old Testament scholars, and brings to his task a wide range of knowledge, an experience which includes a period of missionary service in China, a passion for accuracy in details, and a sympathetic insight into the meaning of literature. This rare combination of qualities has enabled him to produce an extraordinarily fine piece of work. Originally delivered as a series of lectures to the Vacation Term for Biblical Study, the four chapters into which the book is divided give us the best discussion of the subject which we have yet had. Dr. Rowley traces the world-wide message of Israel at least as far back as the Exile, and shows how it persisted down to the Christian era in spite of the tendency to concentrate on the glory of Israel rather than on the salvation of

mankind. The second chapter—'Particularism and Proselytism'—is devoted to the conflict between these main ideas, tracing it through the Persian and Greek periods. Incidentally, there is a new and attractive interpretation of the Book of Ruth. As far as Judaism itself was concerned, the particularist forces proved the stronger, but in the Christian Church the spirit and message of Israel germinated and broke through the shell which had served to protect the living kernel through a period of supreme danger. The final chapter is devoted to the positive and lasting contribution of Israel to man's spiritual life. Here Dr. Rowley feels that he can make only a selection from the stores of material available, and lays stress on the ethical element, the 'recognition of history and experience as the vehicle of revelation' (we are reminded of Wheeler Robinson's remark that 'history might be called the sacrament of the religion of Israel'), the insistence on a pure monotheism, the idea of spiritual worship, and the Bible itself. The author treats every part with an originality which does not disdain the work of his predecessors, and the whole is a well-balanced presentation of the case. Dr. Rowley writes in a deeply devotional spirit; none but a man inspired by the idea of a universal faith could so completely have appreciated and expressed the breadth of a gospel which offers salvation to all mankind. Though the book is comparatively short, it is one of the greatest contributions made in recent years to the literature of religion.

A very interesting contribution to the literature about Abraham Lincoln is contained in *The Growth of Lincoln's Faith*, by Dr. Harlan Hoyt Horner (Abingdon Press; $1.50). The author describes how Lincoln progressed from a somewhat general and vague religious attitude to, in the end, a much more definite and evangelical faith. The first may be illustrated by his saying, 'When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God and thy neighbour as thyself," that church will I join with all my heart and soul.' The second is exhibited in Lincoln's *cri de cœur*: 'I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.' There does not seem to have been any real question of his substantial orthodoxy at any time, but as life went on the great verities became more real to him and took a vital place in his experience. Dr. Horner's book, while keeping Lincoln's spiritual progress chiefly in view, provides us with a pretty full biography of the man as well. It is a most interesting study.

The study of the New Testament is more than holding its own in the religious world. We have had a number of really good books on the subject in this country lately, as a glance at the columns of this magazine will show. But the subject has a perennial life and interest, and perhaps in America they have not yet had enough. At any rate, the latest essay comes from the other side—*The Study of the New Testament*, by Professor Clarence Tucker Craig (Abingdon Press; $1.00). It is brief, and in a sense elementary, but decidedly intelligent. It is intended for adult and young people's classes in the Church school and for the guidance of ministers in providing material for their teaching work. The results of critical research are freely used, with a leaning to the left, but the final attitude is constructive and evangelical. Each section of the New Testament is examined in turn, its contents described, its data and authorship fixed, and chapters of a more general nature provided, such as 'The Faith of Paul.' We should say that, apart from a slight tendency to regard as certain what is at least problematical, this book will give to inexperienced readers sound guidance on what the New Testament is and how it came into being.

The art of essay writing in the style of Lamb and Hazlitt seems to have almost disappeared, though we have occasional examples of it from time to time, and few literary efforts can be more welcome when the thing is well done. Dr. Lynn Harold Hough has been practising this art with success in America, and the various series of his 'Forest Essays' possess a charm which comes partly from their literary style and partly from the easy way in which the author discusses fundamental problems. The third series has just been published under the title, *Free Men* (Abingdon Press; $2.00), and it possesses all the attractive qualities of previous volumes. Dr. Hough discusses such topics as Loneliness, The Immanence of God, The Price of Christian Literacy, and The Well-made Man. The most interesting essay is probably that which gives the book its title, a discussion of free-will, which is not too profound but by no means superficial. The book is one that will give a great deal of pleasure and not a little serious instruction and inspiration.

The widespread interest to-day in the religions of the world has produced *The World's Religions : A Short History*, by Mr. Charles S. Braden, Ph.D. (Cokesbury Press, Nashville ; $1.50). A few years ago a similar, single-volume, account was produced in Great Britain by E. E. Kellett. For Dr. Braden's history the publisher claims that it is 'brief but comprehensive, popularly written but scholarly, and not apologetic but historical.' These aims have been in considerable measure achieved, though the brevity of treatment almost necessarily leads to inadequate summaries of aspects of the religions that cannot be presented in a sentence. Thus the account of the Brahman-Atman doctrine in the Upanishads fails to make clear the significance of the conclusion, 'Thou are that.' To say, 'This would get one off the wheel' is to make the great climax almost ridiculous.

It is, indeed, impossible to compress the dreams and speculations of mankind into a single volume of two hundred and fifty pages, and at the same time make them intelligible and suggest their moving character. What can be done Dr. Braden has done with much skill. Among the few errors that occur are the statement that the Todas belong to the north of India instead of the south, an account of the treatment of outcastes in South India which applies only to a part of that area, and the inevitable misspelling of Mr. Gandhi's name. It is, no doubt, the difficulty of compression that explains the misleading statement that Muslims 'believe in the Christian sacred book.'

Americans have invented a new name for a more or less new functionary. He is a Counselor (with one 'l'). His function lies between that of the educator and that of the consulting psychologist. His patient is too abnormal for simple education, and not abnormal enough for the psychotherapist. Counselling is less a profession than a technique, an art that may be employed by the doctor, the teacher, the pastor, or the social worker. The counsellor aims at giving mental health by advice based on special knowledge. He tries to set free the riches of the personality by removing restraints. This is the idea behind *The Art of Counseling*, by Mr. Rollo May (Cokesbury Press ; $2.00). The writer has had a wide experience of counselling himself and illustrates his points by numerous 'cases' that have passed through his own hands. Wisely he does not employ the specialized psychotherapeutic techniques which cannot be used by the lay counsellor. His main weapons are a trained observation of people, common sense, and a keen power of analysis. He has learned from every school of psychology, from Freud, Jung, Adler, and others, and utilizes the truth in their 'systems,' but is a slave to none. Religious and social workers of all kinds will find real help and guidance in this wise book.

Mr. Bernard Lord Manning, M.A., Fellow of Jesus College, Cambridge, is a sound, if somewhat extreme, self-critic. He says of his book, *Why Not Abandon the Church ?* (Independent Press ; 2s. 6d. net), 'As I have read the proofs, I have shuddered. . . . The book is as scrappy, unbalanced, undignified, and ungrammatical as the talks were.' We suspect, however, that the author really enjoyed the explosive and downright style of his argument, and at any rate the reader will. He lays it on with a will across the poor non-churchgoer, and indeed there is nothing left of this individual at the end but mincemeat. Underneath all this ruthlessness, however, there is a serious and convincing argument for church attendance. But that is not the only plea of the book. It contains in two of its four talks an apologia for Congregationalism, which will be appreciated by members of that body and which will be read with interest and profit by members of other bodies.

The veteran missionary Professor S. M. Zwemer, having retired from his Chair in Princeton, has made good use of his leisure by writing for the Inter-Varsity Fellowship *Dynamic Christianity and the World To-day* (Inter-Varsity Fellowship ; 2s. 6d.). The book is in two parts. The former gives an account of the gospel, stressing its absoluteness against the relativity of much modern religion and emphasizing the centrality of the Cross and the necessity of preaching it, though to the natural mind it is the supreme stumbling block. In the second part of the book a brief survey is given of the religious situation in the world of to-day. As might be expected from one who spent forty years in Muslim countries special attention is given to the power and decline of Islam. The survey on the whole is encouraging, and the writer concludes with a strong plea for itinerant evangelism so that the gospel may be carried along all the untrodden ways of every land.

The Jewish Publication Society of America is continuing its series of Commentaries on the Pentateuch, and a third volume, dealing with the Book of Numbers—*The Holy Scriptures : Numbers with Commentary* ($2.50) has now appeared. The

writer, Dr. Julius H. Greenstone, has produced a fine piece of work. His standpoint is that of an orthodox Jew, but he is familiar with the best modern work on the Pentateuch, and makes full use of it. The comments are given in the usual style, with a short introduction for each passage and notes (sometimes fairly extensive) on words and phrases occurring in the separate verses. These are judicious and illuminating, facing the difficulties which the reader feels, and offering the best solution available from the author's point of view. There is constant reference to the Jewish traditions, as is to be expected, and we have thus presented to us a type of exegesis which commonly receives far less attention than it deserves. The book is a very useful contribution to our knowledge of the Pentateuch.

We have already reviewed *The Faith that Lives*, a volume of popular lectures by the Rev. Francis Davidson, B.D., D.D., and *The Devotional Literature of Scotland*, by the Very Rev. Adam Philip, D.D., and are now glad to welcome them in a popular edition published by the Lassodie Press at 2s. 6d. net.

A commentary on the Psalter is probably the hardest task which an Old Testament student can undertake, and we have to admit with regret and some shame that we have no adequate book on the subject in English. It is not surprising, then, to feel that Father Lattey's volume on the first book of the Psalms (Pss 1–41) in the 'Westminster Version of the Sacred Scriptures'—*The Old Testament: The First Book of Psalms* (Longmans; 5s. 6d. net)—does not impress the reader as strongly as did his commentaries on Ruth and on some of the Minor Prophets. It belongs to the type best represented in English by the 'Century Bible,' with an introduction to each Psalm, in which a good deal of space is devoted to the metrical structure, and short notes on individual verses. The method hardly leaves room for the best type of exegesis, the application of the message given through the experience of these ancient saints and poets to the spiritual needs of to-day. Father Lattey, too, has not availed himself to any great extent of the progress made by the newer school represented by Gunkel, Mowinckel, and Hans Schmidt. He is aware of their work, and uses it judiciously for purposes of textual criticism, but neither adopts nor expressly rejects their general point of view. In this he may be justified, for he is not writing for experts, and the more recent method of approach is still *sub judice*. His metrical analysis, too, is at times open to criticism, though here again he may fairly claim that no general consensus has been reached. The best part of his work is the translation, which is based on a text cautiously and judiciously emended, and we may feel that, if the conditions of the series had made it possible, he might have produced a more satisfying study of the Psalms with which he deals.

In the 'Needs of To-day' series of books (a series admirably planned and already enriched by volumes of real value), the latest is *Training in Prayer*, by five writers, under the editorship of Mr. Lindsay Dewar (Rich & Cowan; 3s. 6d. net). The main ideas in the book are, first, that knowledge of the way of prayer is one of the greatest blessings we can possess; second, that there is a technique to be learned of teaching this way of prayer to others; and third, that for such instruction we must have both spiritual discernment and spiritual knowledge. The writers, accordingly, set themselves very modestly to give such guidance as is needed for teaching various ages of children the art of praying, and also for training the congregation in worship. There is a chapter on 'More advanced Teaching on Prayer.' The book is a helpful one. Its spirit is both reverent and practical, and the writers are well aware of the dangers that await any one who deals with such a subject. He may be too technical or, on the contrary, too elementary; too High Church or too Low Church; too mystical or too practical. These dangers are avoided. 'Advanced' matter is concentrated in one chapter, and the book as a whole is on a level that will appeal to the plain man and woman. The first three chapters are on 'Training little Children to Pray,' 'Training Boys and Girls in Prayer and Worship,' and 'The Training of Adolescents in Prayer and Worship.'

The serious and thoughtful reader might be prejudiced against a book bearing such a title as *What Use is Religion?* He might without further consideration relegate it to, at the best, the class of cheap popular apologetic. But the book before us (published by Scribner's Sons at 7s. 6d. net), while popular in style, is far from being cheap and superficial. The author, the Rev. Elmore McNeill McKee, who is Rector of St. George's Church in the city of New York, is well equipped for the exposition of Christian doctrine, especially in answer to questions that trouble many minds to-day. While his book is not written for the

scholar, it gives in many places statements of the findings of modern scholarship such as are suitable 'for the thoughtful man in the street.' Among the subjects discussed are God, the Soul and Immortality; Sin and Salvation; Prayer; the Bible and the Church. The standpoint might be described as modern and conservative. The preacher will find here a great variety of fresh illustrative material.

'There are many good books about preaching, others about reading, and a few about studying. But there does not appear to be one book which includes all these three, and so the writer was impelled to write this present book.' So Mr. Robert H. Jack, M.A., B.Sc., writes in the Preface to *Pulpit, Lectern, and Study: A Layman's Guide to Preaching and Reading* (S.P.C.K.; 2s. 6d. and 3s. 6d. net). It would be nearly impossible to over-praise this book. It is packed with wisdom of the most practical and the most necessary kind. The author discusses the making and preaching of sermons, addresses to children, reading the lessons, and the duty of careful study. There is hardly any aspect of pulpit work that is not handled with just the kind of advice that is most needed. Mr. Jack has lay preachers in view, but much (if not all) that he says is as much needed by the clergyman as by the layman. How to read, how to use illustrations, how to speak ('speak out but don't shout'), whether to read sermons or to 'preach' them, how to manage the voice, how to use quotations, and so on—there is no end to the topics of definite importance that are discussed. A list of books on the same topics is added at the close.

Faith of Our Fathers, by Miss Florence Higham, M.A., Ph.D. (S.C.M.; 5s. net), is a most readable book which gives some account of 'the men and movements of the seventeenth century.' The names of the leaders of all the religious parties are here, from Hooker, Andrewes, and Laud to Baxter, Bunyan, and Fox. The writer succeeds in giving a vivid portrait of each, and discourses on all of them with insight and sympathy. The names of others less well known are woven into the narrative which thereby throws many interesting side-lights on the troubled period of the Commonwealth and the Restoration. We note as a somewhat glaring inaccuracy that the Westminster Assembly is spoken of as 'an assembly of Scottish Divines.' In point of fact there were only four Scottish divines in an assembly of a hundred and fifty. But in general the whole narrative is marked by accuracy and fairness. In a final summing up, the writer does not regret that the policy of 'flattening out the differences by legislation' failed, but sees for the future 'another alternative to the unhappy cleavage into sects, that of a Federation of Churches working in harmony while retaining each its special character, keeping the unity of the spirit in the bond of peace.'

We have received the second set of the 'Crisis Booklets' which are being published by the S.C.M. Press at a shilling.

The Rev. Canon F. A. Cockin's booklet, *What Does 'A' Do Next?,* aims at giving a practical answer to that most urgent question. He calls for more sustained and serious thought on the crisis and on human affairs generally. Then he calls for action and suggests concrete ways of helping refugees and others in desperate need. Finally, he is convinced that the present troubles are the result of the activity of spiritual forces of evil which cannot be cast out without united and earnest prayer.

In *A Church Militant* the Rev. Leslie S. Hunter deals earnestly with the shortcomings of the the Church, and while acknowledging that the Church does much already he urges that more should be done in relating the Christian faith to the common life and in giving to that common life a Christian stamp through the renewal of public worship and the teaching of a dogma and ethic which are clear, relevant, and cogent.

The Commonwealth of Man, by Miss Ruth Rouse, is the least critical of the series and not the least helpful, for the Church, like the individual, will not do its best if it is always being nagged at. The writer of this booklet not only believes that the commonwealth of man is an attainable ideal but brings impressive evidence to show that in Christ the national and racial barriers which divide men are in great measure overcome. It is heartsome to read of these things and to see in them some tokens that the Christian Church is not so effete as many believe.

The latest volumes in the 'Religion and Life Books' are *How to Use the Bible,* by the Rev. John W. Coutts, D.D., and *The Christian Answer to the Problem of Evil,* by the Rev. J. S. Whale, D.D. These are published at the price of 1s. net each by the Student Christian Movement Press.

The death of Professor Machen in 1937 at a comparatively early age was a severe loss to the Christian world in general and to the cause of

reformed theology in particular. One of his former students, the Rev. William Masselink, Th.D., gives some account of him in *Professor J. Gresham Machen* (Zondervan Publishing House, Grand Rapids; $1.00). The book contains a brief biographical sketch with a much fuller discussion of the Modernist movement which Machen opposed and of his methods of apologetics. For a sketch of this sort the writing is too polemical, and the lines too harshly drawn, so that the whole becomes a series of disjointed argumentations. The format of the book, which appears to have been printed in Germany, is not pleasing with its pages abounding in bold capitals and quotation marks turned the wrong way. The proof-reading also has been somewhat carelessly done. We feel that with all the writer's enthusiasm for the subject of the sketch he has failed to do justice to a great Christian scholar and thinker.

The Galilean Gleam, by the Rev. R. W. Yourd, B.D. (Zondervan Publishing House; $1.50), purports to be 'a history of the Christian Church,' but it is not to be taken as serious history. It consists of a number of short chapters with catchy titles which deal with critical episodes in Christian history. It is written in a disjointed style with little regard for accuracy. Taking the chapter entitled 'In Greyfriar's [sic] Churchyard' we are told that the Scotch [sic] drew up there 'the first of the Solemn Leagues and Covenants,' that 'Mary of Scotland went to France to plot with her mother,' that John Knox 'went up to Holyrood Castle,' that 'Rome offered to make him a bishop if he would retract.' These are a few samples of the glaring inaccuracies which disfigure the pages. The writer is evidently an enthusiast for the Reformation, but his work is so disjointed and unilluminating that Protestants can only say, *non tali auxilio*.

Many books have been written on the work of the Holy Spirit, but the subject is inexhaustible and of perennial interest. Every Christian out of his own experience and study of the Bible should have some distinctive witness to give. Such a witness is *The Bible Revelation of the Holy Spirit*, by the Rev. John B. Kenyon (Zondervan Publishing House; $1.00). The writer proves himself to be a careful and sane student of the Scriptures, and he writes in a very plain and helpful way. His book is confessedly doctrinal, but it is expressly written for the lay reader and is fitted above all things to give practical guidance for the Christian life. Its teaching is made vivid by a number of apt illustrations and the chapters should prove suggestive for a series of sermons on the person and work of the Holy Spirit.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

Much light has been thrown on the art of the Hebrew monarchy by the recent finds (1931–35) of early ivories, amounting to several hundreds, on the site of ancient Samaria. Some of them are blackened by fire, but many are as white as when they were carved. According to the style of the carving and the character of the script found on many of them, they date from the ninth century—somewhat earlier than the Samaria ostraca—and probably come from Ahab's famous 'house of ivory' (1 K 22^{39}), where they were doubtless used to decorate the wall panelling, the couches, beds, and other furniture, and perhaps even small caskets and articles of toilet. Mr. J. W. Crowfoot, who has now made a minute and careful examination of them, states that they resemble 'very closely' the collections from Nimrud and Arslan Tash, which date from about the same period, and that they look indeed as if they came from the same workshop. The subjects depicted on them are very diversified, comprising Egyptian gods, sphinxes, winged figures, lions, processions of animals, fabulous creatures with the head of a bird or a ram, human beings with wings, and various other representations. The sphinxes are pictured as mighty superhuman beings, with animal bodies, reminding us of Yahweh's riding upon the cherubim (Ps 18^{10}, 2 S 22^{11}). Some of the lions are represented as crouching and open-mouthed as if roaring, and these probably decorated the arms of the throne

or the steps up to it, if we may judge from Solomon's ivory throne which had 'arms on each side of the seat, flanked by two lions, while twelve lions stood on each side of the six steps' (1 K $10^{19.\ 20}$, Moffatt's version). Indeed, many figures similar to the Samaria ones seem to have covered the doors and walls of Solomon's temple. A number of the ivories have decorative borders consisting of 'sacred' or 'palmette' trees, and in some cases the 'palmettes' alternate with sphinxes or winged figures, the latter form of ornamentation being one that occurs in Ezekiel's temple ('It was made with cherubim and palm trees; and a palm tree was between cherub and cherub,' Ezk 41^{18}). A popular subject is the 'Woman at the Window,' which probably represents Ashtart, and which seems to have been repeated at intervals on the panels and furniture. One ivory has two rows of hieroglyphs, which, according to Mr Alan Rowe, give the proper name Eliashib ('God is Restorer'), borne presumably by some priest or chieftain in Samaria. The occurrence of the name at this early date disproves the view held by some scholars that it was not in use in pre-exilic times.

The art on these ivories was really Egyptian though it came through skilled artificers in Phœnicia. The Samaria ivories, indeed, mark the rise of a new wave of Egyptian influence in Palestine, which started with the beginning of the twenty-second dynasty (*c.* 947 B.C.) under Sheshonk I. (the Biblical Shishak), and which seems to have spent itself before the middle of the next century. It runs, as Mr. Crowfoot says, 'from the more or less legendary days of Solomon to the end of the reign of Ahab.' It is another proof that, under the rule of Shishak, there was a real revival of Egyptian power in Palestine, far beyond what the Biblical record implies. It is interesting to note, by the way, that a gold-covered sarcophagus containing this Pharaoh's jewelled mummy was discovered by Professor Montet a few weeks ago at Tanis (*San el-Hagar*, in the Nile Delta), in a tomb that belonged to his royal predecessor, Pasebkhanu (*c.* 976–947 B.C.), whose daughter married King Solomon, and whose sarcophagus has not yet been found. The treasure in the tomb is stated to be second only to that found in Tutankhamun's.

About twelve years ago, Professor Kurt Sethe published some Egyptian texts which were written on potsherds in the hieratic script, and which had been found in a Theban tomb. They belonged to the end of the eleventh dynasty (*c.* 2000 B.C.), and contained a list of certain districts, cities (including Jerusalem), and peoples in Palestine at this early date. A number of additional texts, inscribed on earthenware figurines or statuettes which have long lain forgotten in the Museums of Brussels and Cairo, and which date from the twelfth dynasty (*c.* 2000–1788 B.C.), have now been examined and translated by G. Posener. The figures represent various types of prisoners or foreign adversaries bound and ready to be slain, and were considered by their owners to possess magical powers. The texts, like Sethe's, have been found to contain lists of names, some of them Palestinian, and occurring in the Old Testament. In Sethe's texts twenty Syro-Palestinian countries are referred to, together with the kings of fourteen, but in these new inscriptions we have more than fifty mentioned, with their ruling princes. They include Amurru, Jerusalem, Shechem (*Skmimi*), Aphek, Migdal, Haṣor (*Hasuri* of the el-Amarna Letters), Bethshemesh, Simeon (*Smw'nw*), and others. The mention of these names, especially that of Simeon, at such an early date is interesting. The term 'Aperu (*'Prw*), which according to many scholars is the Egyptian for 'Hebrew,' forms an element in five of the proper names. Hitherto the earliest mention of the 'Aperu has been in a folk-story about the siege of Joppa under Thutmose III. (*c.* 1501–1447 B.C.), but if the name, as seems probable, corresponds to the Babylonian 'Ḫabiru' and the Biblical *'Ibhri*, we have here an Egyptian reference to the Hebrews not long after the time of Abraham. As all the texts have not yet been deciphered, further discoveries may be expected. It is clear that in these early ages the Foreign Office of the Pharaoh had an excellent knowledge of the political geography of Canaan and kept itself in constant touch with developments there. All this supposes a system of well-organized diplomatic relations five or six hundred years before the el-Amarna period.

The seals in general use by the Israelites for attesting documents or safeguarding valuable objects were of the stamp or signet kind (cf. Gn 38^{18}). Indeed, by the seventh century B.C. most countries had adopted this simple style. But in earlier times, as far back even as the third millennium, cylinder seals were predominant, especially in the Mesopotamian regions. Small and valuable objects were packed in jars, and a piece of cloth or animal skin was then stretched across the opening and bound with string round the neck. On this fastening some moist clay was laid, and the cylinder seal was then rolled over this. It was thus impossible to tamper with the contents of the jar without breaking the seal. Large packages or bales of goods enclosed in mats were secured in

the same way. According to Dr. H. Frankfort, who has made a special study of these cylinders, they contain innumerable designs—gods and goddesses, human beings, animals, geometric patterns, hunting scenes, fighting groups, ritual ceremonies, and others, while many of them have also a short inscription on them. Some of the designs or inscriptions throw an excellent light on certain Old Testament texts. The priest, for example, is sometimes pictured as holding a bucket of holy water and a sprinkling brush, and standing on a square stool or podium. The wide occurrence of this representation suggests that it was on such a stool, and not near a pillar, that king Josiah stood 'to make his covenant before the Lord' (cf. 2 K 23^3, R.V., Margin). Perhaps, in the magico-religious ideas of the times, the stool was used to put the worshipper 'on a level' with the god, and the mounting of it by the priest may have been the final act of a 'rite de passage' by which he left the impurity of his earthly environment and became able to approach the deity.

Among the animals which appear in the scenes of combat on the Assyrian seals we find lions, bulls, horses (with or without wings), all kinds of dragons, and the innocent ostrich, which also occurs in a hunting scene. This bird thus stands on an equal footing with the beasts and monsters just enumerated, reminding us of a passage in Deutero-Isaiah which speaks of 'the beasts of the field, the dragons, and the ostriches' (Is 43^{20}. A.V. has 'owls,' but 'ostriches' is the translation generally accepted by Semitic scholars). On some Assyrian seals the god (probably Assur) appears within a winged disk (so made as to represent clouds), and seems to be bestowing his protection on the king and people below. We have the same conception depicted on the 'Broken Obelisk' in the British Museum, dating from the eleventh century B.C., where the main feature is a pair of wings, so closely feathered as to represent clouds, and two hands project from these, one apparently blessing the king beneath, and the other holding a bow. Such cylinders illustrate the Old Testament idea of Yahweh dwelling in a cloud. As guide of the Israelites in the desert, He covered Himself with a cloud; at the time that He descended on Mount Sinai, a cloud overshadowed it; and in Old Testament poetry, He rides on the clouds (cf. Ps 18, and the Ras Shamra Tablets). Thus, as pointed out by Gunkel, the idea of Yahweh's throne in heaven above may be traced to the clouds as the dwelling-place of the Deity. Some of the Akkadian seals, however, depict the god si'ting on his throne in a room with waters above, below, and around. Such pictures appear to represent Ea, the god of the deep, who at an early epoch succeeded in vanquishing the primeval waters (*Apsu*), and who according to the *Epic of Creation* thereupon founded his secret chambers on them. Such a picture affords an explanation of the well-known text (Ps 104^3), 'He layeth the beams of his chambers in the waters.'

In spite of the lamented death of Mr. J. L. Starkey, who was director of the Wellcome-Marston excavations at *Tell Duweir* (ancient Lachish), the work at this important site has continued under the care of Mr. C. H. Inge. Further information is now available in regard to the temple, which is believed to have been founded about 1550 B.C., judging from a polychrome vase unearthed from its lowest level. It seems to have been rebuilt at the beginning of the reign of Amenophis III. (*c.* 1419 B.C.), and again probably during the reign of Seti I. (*c.* 1322–1301), and it is known to have been still in existence in the time of Ramesses II. (1301–1234), nearly three hundred and fifty years after its foundation. Three important facts regarding it are worthy of note. *First*, its site lies at the foot of the tell, outside the walls of the city. This may have been due to the development of an important suburb along the main road at this point. At the same time it should be remembered that in every age it was not unusual to erect sanctuaries and holy places beyond the city enclosures. Outside Jerusalem, for instance, there was one at the Gihon Spring (to-day the 'Virgin's Fountain'), another beside En-Rogel, the Fuller's Spring (now known as 'Job's Well'), and one on the summit of the Mount of Olives (2 S 15^{32}). At Petra there were important places of sacrifice on the hills around. Perhaps the reason why no sanctuaries have been discovered on the outskirts of Palestinian cities is because excavations have been confined almost entirely to the tells themselves. *Second*, another peculiarity of the Lachish temple is that no traces have been found in it of animal sacrifices, but only of cereal and perfume offerings. This seems remarkable if the Hebrews were in possession of the city after the Conquest or even if the Egyptians had control of the worship, for in both these cults the sacrificing of sacred animals was a most important ceremony. As an institution it is as old as the human race itself (cf. Gn 4^4), and arose as an expression of man's dire need of God. It may be possible, of course, that sacrifices took place at Lachish in some adjoining court not yet located or in some sanctuary within the city, but

on such a matter one can only await further light. *Third*, the excavators have been struck with the large number of toilet and jewellery objects discovered in the later temple. While these may be a sign of piety, of a special generous nature, on the part of the female worshippers, they may indicate that the later temple was not exclusively dedicated to a male deity, but to some goddess, perhaps Elath (later supplanted by Ashtart, the Biblical Ashtoreth), whose name occurs in a vase inscription found on the site. It is known that there was a widespread popular belief in the special powers of this female divinity, for whom Solomon erected a shrine which was later destroyed by Josiah.

One of the most interesting discoveries by Mr. Inge has been that of a potter's workshop situated in a large cavern and dating from about 1200 B.C. Many potters' tools and materials have been found, including lumps of red and yellow ochre, pebbles and cockle-shells for burnishing, a stone seat for the potter, and two stone pivots for his wheels. The finished wares were stored in a smaller cave at the side, accessible by a spiral flight of steps, and no doubt it was here that many visitors to the temple purchased their offering bowls and plaques of the goddess Ashtart. It is the first time that a potter's equipment has been discovered in Palestine, and it gives us an interesting insight into the craft as carried on there in early Israelite times, long before the first mention of pottery in the Bible (2 S 17^{28}, כְּלֵי יוֹצֵר, 'potter's vessel'). There can be no better memorial to the late Mr. Starkey than a continuation of these excavations at Lachish, so generously provided for by Sir Charles Marston.

Further evidence of the widespread trade communications between Palestine and the rest of the world in ancient times is afforded by Sir Flinders Petrie's resumed work at *Tell-el-Ajjûl* (ancient Gaza). More objects of Irish gold and Irish workmanship have been discovered, consisting of earrings of the spiral style, brilliant in appearance and with carefully hackled edges. Large hoards of gold ornaments from the far north have also come to light. Some of these are almost identical with some found in a silver jar at Maikop, one hundred and thirty miles east of the Sea of Azov, at the extreme end of the Caucasus. Most of the finds were tied up in cloths or parcels, and comprise stone pendants (eight-pointed), ear-rings, rosettes, toggle-pins, and various other ornaments. Along with these there were four parcels of silver objects, doubled up (as some of the gold ones were) ready for melting. It is evident, as Petrie thinks, that Gaza was a chief centre or port of exchange, especially between the northern regions (including the Crimea) and Arabia as far south probably as Hadhramaut. It was a central emporium, receiving gold ornaments even from Ireland, and exchanging these for such things as spices, aromatics, and other goods not too bulky to be carried back. This seems corroborated by the fact that only weights averaging about half an ounce have been found at the site. It is possible that pedlars travelled regularly down from the north and other parts, buying up old ornaments, and receiving trade material at Gaza in return for them. Strabo informs us that 'there was such an abundance of aromatics in Arabia that cinnamon, cassia, and other spices were used by the natives instead of sticks and firewood.'

In the Study.

Virginibus Puerisque.

Hidden Things Made Plain.

By the Reverend Duncan Fraser, M.A., Invergordon

'The Lord . . . will bring to light the hidden things.'—1 Co 4^5.

One day—a few weeks ago now—when I opened my morning paper I found two very interesting paragraphs. Each was interesting in itself, but the strange thing was that they should both have appeared in the same paper on the same day, for one dealt with the biggest things we know, the stars and planets, while the other had to do with the tiniest things in the world, the minute germs and microbes that cause disease.

The first was an article about the world's largest telescope which is at present being assembled in the United States. The lens for this new and very wonderful telescope, it is interesting to know, is to

be made by a London firm. When it is finished it will be almost as big as the front of a small house. The giant steel 'horseshoe,' or frame, in which the telescope will be swung has just been completed in Pittsburg, the famous steel city. To get the extraordinary precision necessary in such a huge 'horseshoe' it had to be installed in a polishing mill and rotated past the grinding tools for six months during which more than two tons of steel surface was ground away. When the telescope is completed it will be set up on Mount Pilmoar, California, and astronomers expect that it will bring a thousand million stars within reach of the human eye. It will be powerful enough, they assure us, to enable a watcher to see the light of a candle several thousand miles away; and the moon, 240,000 miles distant, will in effect be brought to within 50 miles. It is also expected that it will solve the question whether the 'canals' on Mars are anything other than disfigurements caused by natural processes.

The second paragraph was, I think, still more interesting. It had to do with the world's 'super-microscope.' Apparently up to now scientists have been unable to make a microscope that can magnify more than 2000 times because the nature of light makes optical magnification beyond that impossible. But this latest 'super-microscope,' the invention of two German engineers, works on a new principle and can magnify up to 30,000 times—fifteen times more than the old instruments. It will help research workers in the examination of ores and metals and many other things, and it will also be of very great assistance to doctors when they try to discover those tiny germs which do so much damage and cause so much pain when they get into the cells and tissues of the human body. The pity is that these new microscopes are so elaborate that for the present only fourteen are to be manufactured, and all of them, it is reported, are to be kept in Germany. One hopes that later on the Germans will allow the whole world to share in their wonderful new invention.

These two modern marvels, the giant telescope with its power to reveal the mysteries of this great Universe and to bring the far-off things near, and the super-microscope that can unfold the wonders of the tiniest things, carry our minds back to the Lord Jesus Christ. He has done something even more wonderful than anything the giant telescope can do. When He came into the world He helped to bring God and the great things of life near to men. Before He came men worshipped God, and through the long ages they learned more and more about Him. But it was not until Jesus came to live among men, and to teach them, that God was brought really near. 'He that hath seen me,' He said, 'hath seen the Father,' which just means that everything about Him was a revelation of God. He showed them God's *will*, helping them to discover the things God wished them to do, and the kind of men and women He would have them be. He showed them God's *love*—how wonderful a thing it is, far greater and more enduring than any human love. He showed them God's *forgiveness*—how ready He is to forgive, and to go on forgiving as long as we are truly sorry for our faults.

But Jesus has also done more than the super-microscope can do. He turned His light in upon the hearts of men, and revealed all the dark little corners where the tiny but very, very deadly germs are always lurking. It was said of Him that 'He knew all men, and required no evidence from any one about human nature; well did He know what was in human nature.' He knew all about the little hidden sins and faults, and He let men see them in their true light—the ungenerous thoughts, the selfish motives, the unworthy ambitions. No one else has ever been able to lay bare as Jesus did the secrets of men's hearts. But He did more than lay bare the unworthy things—He also showed the good things in their true light; the things which Wordsworth called

> that best portion of a good man's life,
> His little, nameless, unremembered, acts
> Of kindness and of love.

Think and Thank.

By the Reverend E. Ingham, M.A., Liverpool.

'I thank my God upon every remembrance of you.'—Ph 1^3.

In the early days of the Christian Church a great Christian teacher lay in a dungeon in Nero's Rome. While there his mind wandered back to the days when he was free and was able to teach in the churches. One of the churches he had visited was in a city called Philippi, and in that church there were some people whom this teacher loved very much. And well he might, for when he visited them they had been very kind and ready to receive his message. Even while he was in prison they remembered him and sent money to him with which to buy food. It is to be expected, then, that when he wrote to them he would say something like the words of our text, 'I thank my God upon every remembrance of you.' In other words, he said to them, 'Every time I think about you, I am very thankful to God for you.'

It is a great thing, and a right thing, to think about people who have done a good deal for us and to thank God for them.

I wonder if any of you young folks have ever been to Cambridge! Many of you know that it is a great university centre, and there are many wonderful and beautiful things to be seen there. Among them there is an old church known as Great Saint Mary's, and I should think that almost every student who has passed through Cambridge has entered that church at one time or another.

Not very long ago I paid a visit to Cambridge to revive old memories and re-experience the thrills of student days. I entered Great Saint Mary's church and reverently knelt in one of the pews. There were several hassocks in the pew and I noticed that on the hassocks were three words—THINK AND THANK. Don't you know it was a great idea on the part of some one to have those words on the hassocks? The teacher who was in a dungeon in Rome was Paul, and he thanked God every time he thought about those good people in Philippi. The people who attend Great Saint Mary's are bidden amongst other things, to think about all the good things that God, through His Church, has done for man, and then to thank Him for His goodness.

There are also some very fine stained-glass windows in that famous church, and the story that some of those windows tell is about the good and useful men of days gone by who went out into the world to preach the love of our Saviour. Those windows bid the worshippers remember 'the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs.' In many of our churches a very old hymn called the Te Deum is often sung. In that hymn we remember all these benefactors, and we thank God for them.

We sometimes think that apostles, prophets, and martyrs lived in the days long gone by. But we must remember that we have them to-day also. We have them in our own church. The apostles are those people who have close fellowship with Jesus; who walk and talk with Him, and who seek to bless and inspire people as He did. Your Sunday-school teachers and all who seek to be like the Master by following in His steps are apostles.

There are prophets in our day also, not merely in the centuries before Jesus came to earth. The prophets are those people who live so intimately with God that He reveals to them some of the secrets and wishes of His heart. They are the people who can see much further than the rest of their fellows, and God uses them to expose evil things and unjust practices among nations and in kings and rulers, and to point the way to better laws, better treatment of our fellows, and a nobler worship of God.

Then there is that company known as the martyrs. These are they, from among the apostles and prophets, who have been cruelly treated and oftentimes killed because they have been faithful to the new vision which God has given them; a vision of a world from which injustice and oppression and sin are banished. There have been thousands of them, and we have them to-day. There are still many men and women who are suffering and in prison because they love God rather than the powers of this world.

When people enter Great Saint Mary's in Cambridge, and kneel to pray, those stained-glass windows remind them that they should think about the servants of God and be thankful for them. In that very church some of the martyrs themselves have worshipped and preached. Latimer, who was burned at the stake in the time of Queen Mary, often worshipped in that holy place, and now, after nearly four hundred years, people are reminded by the windows and the hassocks to remember him and thank God for such as he.

Children, do you ever thank God for all the splendid people of the past and of the present who have made this country of ours a better and safer place for us to live in? Do you ever think of Jesus who was the Leader of all true apostles, the noblest of the fellowship of the prophets, and who, in a greater sense than any martyr, gave His life that we might live? As you think of Him, He will become to you a hero, strong and tender, and you will be moved to thankfulness for God's gift of His Son, Jesus Christ.

The Christian Year.

FIRST SUNDAY AFTER TRINITY.

Love the Result of Forgiveness.

'When they had nothing to pay, he frankly forgave them both.'—Lk 7^{42}.

Parable and incident hold so closely together that neither can be rightly read apart from the other, and it is only when readers forget the parable that they blunder into the astounding mistake of supposing that the woman's sins were forgiven on account of her love. Such a reading 'strikes the parable a blow in the face,' for nothing could be plainer than the declaration of Jesus that love

was and always is the consequence and not the occasion of forgiveness. Jesus' explanation of the scene is contained in these words, all occurring in v.[42]—'they had nothing to pay, he freely forgave, which of them will love him most?' These give the whole story.

1. 'They had nothing to pay.' This reckless girl had awakened somehow to the sense that she was at the end of her resource. Year after year she had laughed away any thought of to-morrow or of the life she was living, but time ran on and the claims mounted, and now when the debt was due she realized that she had nothing with which to meet it. Jesus used a more sinister word than the vague 'creditor' of our Version, He talked of a moneylender, the familiar tyrant of the improvident. By shifts and promises and renewals his day may be postponed, but he will not always be played with, and when he acts it is with effect. The age of Jesus knew nothing of an easy bankruptcy and discharge: in another parable we read of a debtor thrown into prison and submitted to torture until he paid the debt in full. The use of such a word as moneylender in this connexion is one of the audacities of Jesus; but, like His servant Paul, He recognized that in the background of our human life there is an element of the inexorable. 'God is not mocked,' says Paul, and this gay girl had now drifted under that appalling shadow.

It is not what Burns calls 'the quantum of the sin' which counts in such a situation, it is the sense with which the fault is regarded. Jesus here suggests that, whether a man's fault in actual amount seem great or little, yet when he comes face to face with God he is left without excuse. These two debtors were conscious that all the legalities were against them, and that nothing could be gained by pleading or by promising: the blunt fact was that they were beaten, and they knew it. And that, says Jesus, is where this woman woke to find herself; life turned upon her a face as grim and unpitying as any usurer, and thus she was thrown back on her impotence and her despair. But then, to her amazement, a door opened and she passed through, leaving these behind. She found herself in a new-washen earth, where cleanness was expected of her and where the powers of life were full. Her debt had been forgiven, she herself was saved with so great a salvation, and this had come unsought, unhoped for. Do you wonder, asks Jesus, that she is moved? It is in the first amazement of pardon that she is here, and if she is beside herself it is to God. Was there ever an interpreter like Him of this queer human heart, where lovely things are intertwined with things base and hateful?

2. 'He frankly forgave them both': in this Jesus declares God's mind towards all such beaten creatures. Preachers often enlarge upon the naturalness of the parables, but much might be said also of their occasional and deliberate unnaturalness, for Jesus was so impressed with the fact that God's ways are higher than ours that He often found the human standards not to apply. In this parable far the most interesting and individual figure is that of the moneylender, who also is an eccentric. Here is a creditor of another class, whose pleasure is not in his profits but in the gratitude of his clients, who not only forgives men their debts but crowns them with his loving-kindness.

This reading of God's nature appears often both in the teaching and in the behaviour of Jesus. When Simon watched his Guest with the woman at His feet, only two constructions of the scene looked possible: either Jesus did not know what kind of life she had lived and thus showed Himself to be no prophet, or He did not care and thus appeared indifferent to morality. Simon had to make his choice between these two. But what if God is not like men but loftier? and what if this Man of Nazareth is here to show us what God *is* like? Sir John Seeley remarks that in founding His new society Jesus followed the strange plan of laying men of every degree under a sense of infinite obligation, and He taught that God's Kingdom would be based upon the adoring gratitude of men who owe Him everything. It is worth noticing that when Jesus talks of God's pardon He nowhere suggests anything like a *quid pro quo*—something to be offered or something to be done to make forgiveness possible. Such notions were introduced by theologians long afterwards, when the Church had drifted away from the simple confidence of Jesus that God pardons because it is 'His nature and property to show mercy and to forgive.'

It is not safe in this matter to seek to be wiser than our Lord, or to carry up our hampering precedents and analogies into that world of larger air and clearer sight in which He lived. When, in the name of God, Isaiah has called on sinners to return to a Lord who will abundantly pardon, he adds—'for my thoughts are not your thoughts'—restricted and encumbered and thus without effect.

3. 'Which of them will love him most?' Though Jesus did not set a price upon forgiveness He did look for a reply and a result. In this woman and in all who like her have experienced the magnani-

mity of God He expected some corresponding temper; for magnanimity begets its like, or, as John puts it, 'We love because He loved first.' Without reserve He said to this woman—'Go into peace,' assured of her future, for the love which is the fruit of pardon was already filling her heart, and He was convinced that it would not be blighted.

He knew the human heart too well to be staggered, as His fellow-guests were, by the extravagance of her demeanour. He cordially believed in life, even if it might sometimes run to excess, and what He dreaded most was the torpor of the merely respectable. In Himself He was ever a spendthrift of life, and He loved all who shared in this temper; and when in this woman He perceived that the tides were running in breast-high—hope and gladness and love, He did not cynically reckon that 'what has flowed like the Solway would ebb like its tide.' Bunyan allows a place to what he calls 'dry-eyed duties,' which means such as have nothing of emotion or wonder behind them. But wherever the amazement of God's kindness had been discovered, and love had sprung forth in answer to it, Jesus looked for something great in achievement; for emotion at its noblest is that which inflames and impels and invents.

But does it persist? Is it not bound, in the very nature of the case, to burn itself out? It must be admitted that there is much pitiful experience pointing in this direction; but, though Jesus gave warning of the danger of unsteadfastness, He did not abate His confidence in the renovating power of a generous emotion. The dancing flame of love may die down and yet the steady glow persists. It seems certain that in the Book of Revelation the prophet offers praise 'to him who *loves* us'; so that the impulse which once launched man or woman forth on ways of gratitude is continually renewed. Certainly love will no longer be content to lie at His feet, it works now and dares and endures for His sake, for emotion can find its worthiest expression in self-forgetting service and even in prosaic fidelities.[1]

SECOND SUNDAY AFTER TRINITY.

Privileged Pedestrians.

BY ADJUTANT ARTHUR E. SMITH, SALVATION ARMY, CROYDON.

'And an highway shall be there . . . and the redeemed shall walk there.'—Is $35^{8.9}$.

This Scripture metaphor is rapidly drawing closer to our lives. We are all road-conscious nowadays.

[1] W. M. Macgregor, *Christ and the Church*, 84.

Speed has largely destroyed our regard fo tortuous by-ways. Our energies have been directe toward the construction of arrow-straight high ways. Long, straggling mounds of earth mar the burial of some old, winding way and th birth of a highway of more suitable direction an dimension.

In the days of this prophecy, however, the high way as we know it to-day was but a dream. Me moved about in cart ruts. The prophet's visionar highway fully illustrated, as it was intended to d an approaching condition of safety and well-bein for the children of God.

It is a captivating metaphor, and with but litt effort one can readily see this great, broad, u swerving highway, golden in the Sun of Righteou ness, swept refreshingly by the winds of the Spir which relieve the fatigue of the faithful. Withou undulation, for 'every valley shall be exalted an every mountain abased,' it speaks of the constanc of God. On this highway, free from alarm an disquiet, the redeemed may march, serene in th guarantee of God that no ravenous beast shall b there, nor anything unclean shall pass over it It is by divine decree eternally exclusive, 'It sha be for THEM'; the redeemed shall walk there.

But let us think for a moment of the tremendou difficulties which have to be faced in the construc tion of any modern highway. People must b prepared to surrender the settled habits and oft times prized possessions of long years. There ar struggles between the champions of the highwa and the obdurate supporters of antiquity, wh esteem cobbles above concrete, and resent th uncompromising advance of the highway with it moving barrage of heavy drills and its giant earth eating jaws, consolidating its gains inch by inch, until victoriously, the highway cleaves the countryside.

Think of the unrelenting fight which antiquit made against Christ, the Son of God, when H came to found His royal road for the redeemed There were, as we know, at His coming, man winding ways, and this One Way was to supersed them all. Recognizing this, the champions o antiquity were very quick to fight the innovation When Jesus, contesting a point said, 'Befor Abraham was, I am,' they replied with vigorou scorn, 'Thou art not yet fifty years old.' He wa crucified by tyrants of tradition, who saw in th passing of their own system the loss of profit power, and prestige. They closed their eyes to a the good He did, contested His miracles, and dete mined at all costs that the hitherto beaten path o their own belief should continue.

Calvary is the mound that marks the beginning of this wonderful highway of Holiness.

Generally speaking, no one asks questions after he has found the highway. Whatever misgivings a traveller may have had in locating the road, once he strikes it he is satisfied. The City may not be in sight, but the experienced traveller knows he can trust the highway. Above all things, there is certainty on the highway. There is certainty on this highway of Holiness. The wayfaring man, though a fool, need not err therein.

Paul did not suggest that he saw a light. He had no doubts about it. There is very little 'suggesting' in the Acts or the Epistles, but the 'I knows,' 'We knows,' and 'Ye knows' abound. We ought to know, and be able to say we know, and this in spite of the sarcasms of any Agrippas about us, or interference of any modern Festus who may desire to dispute with us. 'In that day,' said Jesus, speaking of the coming Comforter and the immediate benefits He would bestow, 'ye shall know.'

One blazing July afternoon, I was standing in a long, dark, ill-ventilated corridor of a public building. I had been waiting some time when an official came around, spraying a strong disinfectant from a powerful syringe. Appreciating the wholesome change in the air after this operation, I thanked him for his service. His reply startled me into serious thought. 'I've pumped this stuff about so long a time,' he said, 'that I have lost all power to smell it for myself.' It may well be that many have been dealing with certain truths for so long a time that they have lost the reality they once held.

It is to the highway we must get, for there is certainty there. The highway has a superior foundation. Directly we find it there is an assuring ring beneath our heels, a voice that speaks of a foundation reaching down to the solid rock.

During the building of St. Paul's Cathedral Wren was remonstrated with because of what was considered the undue regard he was giving to the foundations. 'I am building for posterity,' he replied. The undreamed-of has happened. Under London are the roaring tunnels made by men. It was indeed well that Wren looked to the foundations.

The Bible has some very pointed things to say about foundations. One will suffice us here. 'Behold,' declares Isaiah, 'I lay in Zion a stone . . . a tried stone . . . a sure foundation.' As surely as any foundation-stone must of necessity go down into the darkness and abide alone, so went He down into a darkness that can never be wholly described, in order that this royal road of the redeemed might become accessible to all believers.

Little did those excavators at Calvary, digging that hole for the base of His cross, dream that they were helping to lay in Zion that tried stone, the sure foundation. In His own wonderful way God makes even the wrath of man to praise Him.

THIRD SUNDAY AFTER TRINITY.

Meek and Lowly in Heart.

'Come unto me, . . . for I am meek and lowly in heart.'—Mt $11^{28, 29}$.

Meek and lowly *in heart*. We often meet people who are meek in outward appearance. See how the shopkeeper appears in the presence of his customer—the very motto of his job is 'The customer is always right.' But he is not always meek and lowly in heart. Sometimes his heart is riotously angry: sometimes it knows a dull, subdued resentment. But Jesus was meek and lowly in heart. No man could move Him from His purpose. He went right on, despite opposition, despite persecution, despite betrayal, and in the end His meekness triumphed even over death. There was nothing passive about the way of Christ. Throughout His life He was engaged upon a great campaign, grappling with the forces of evil.

The foundation of Christian lowliness is the Incarnation. There you see demonstrated the very lowliness of God: men used to speak of God's infinite condescension, but the word has been spoilt for us by the condescension of those who have no right to condescend. God stoops to men, but He does not despise them. Even in the most degraded He sees something of His own handiwork. He loathes their sin, but He wants to win them back to that relationship for which they were created—the relationship of communion with Him. 'Treat one another with the same spirit as you experience in Christ Jesus. Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant.'

This lesson of the Incarnation is pressed home in the specific teaching of Jesus. Meekness of heart is the rule for the community that He founded. 'Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority among them. Not so shall it be among you.' The way of the Gentiles has a great following in the modern world. But the Church must ever reject its subtle attraction. In the Christian community Christ would have us God-reliant. In

the world outside we are witnessing a feverish production of new things to rely upon. Armament factories work overtime. Men feel that they can rely upon big guns. Foreign correspondents or foreign newspapers are banished from a country. Men feel that they can rely upon the form of lying that is called propaganda. Racial myths gain an amazing currency. Men feel that they can rely upon racial superiority. 'After all, we're better than a pack of Jews.' Men spend their lives for the gathering of money. 'After all, when you're in a tight corner, there's nothing like cash.' 'After all these things do the Gentiles seek.' All of them are substitutes for God. The Christian can be steadfast because he is relying upon God. His house is built upon a rock.

Meekness, then, does not mean a lack of vitality. It means a vitality controlled, an economy of vitality. It means a vitality controlled by God. We would have had things to say to Pilate, stinging words of condemnation for the ruler who was afraid to rule, and for the population whose anger had been so swiftly inflamed. A fine sarcastic speech we might have made, with all the right references to the herd instinct. But Jesus had the strength to be silent. And when they put Him upon the Cross, His first words were, 'Father, forgive them, for they know not what they do.' Was there ever such meekness? Was there ever such strength? Truly this was the Son of God.

Here surely is a pattern for the Church. If only Churchmen could learn from their Master to be silent under provocation, how much stronger the Church would be:

> He shall not be loud and noisy,
> he shall not shout in public;
> he shall not crush a broken reed,
> nor quench a wick that dimly burns.

Such were the marks of Jesus throughout His life, as He faced the Cross that life involved. They have been the marks of many a Christian saint.

The first General Booth was one who did a very great deal of shouting in public. But he had caught the essential spirit of the Suffering Servant. His son recorded, 'When I have gone to him, perhaps, with some infamous newspaper attack, and in my indignation have said, "This is really more than we can stand," he has replied, "Bramwell, fifty years hence it will matter very little indeed how these people treated us: it will matter a great deal how we dealt with the work of God."' And when some one inquired why his Army was able to do what no other organization at that time could do, his reply was simple: 'You see, we have no reputation to lose.'

It may be that a Church 'with no reputation to lose,' unafraid to be constrained by the meekness of Christ—who made Himself of no reputation—will be best able to face the new forces that are alive in the world to-day. 'There is nothing more exhilarating,' says Kagawa, 'than to walk through the world unencumbered. . . . That is the way to walk.' Probably few statements in the New Testament would be greeted with more derision by a large number of persons to-day than Christ's blessing upon the meek. This is mainly due to two causes, first the idealization of force, and the consequent belief that it is the best means for attaining ends that may be desirable in themselves; and secondly, a crude worship of the superman, with his so-called 'virility' which is in itself a recrudescence of a debased form of hero-worship. The Christian does not idealize force. He recognizes the force of love. He does not worship a fictitious superman. He falls low in adoration before the living Christ. He knows that the way of Christ is called hopeless idealism by those who follow the way of the world. He quite recognizes that it is idealism. For him it is the one thing in the world that has any hope about it.

The Archbishop of Canterbury has told a fine story of the late Bishop Talbot: 'Just before I left Leeds I was talking to a typical downright, good-hearted, self-made business man who kept his Yorkshire speech. "I can't make nowt o' that Vicar. He's a good man right enoof, and a clever, I suppose; but he's too 'oomble for the likes of uz; we want a strong man i' Leeds." I merely said, "Wait a year or two and you'll change your mind." Returning to Leeds just before the Vicar's departure for Rochester, I met my friend again. He had no recollection, though I had, of our previous conversation. But he said, "Nay, it's a bad business is this o' t'owd Vicar goin'. He's gotten a hold o' this place, sure enoof. He's taught *me* summat I never thowt, that it's the 'oomble man that's strong."'

There, it seems to me, is the essentially Christian note. The Jewish leaders found Jesus strong—so strong that they were afraid—or they would never have put Him to death.

Behind the meekness of Jesus there must have lain a tremendous self-discipline. Some glimpses of it we gain from the story of the Temptation. He could have won the world by the world's way. But that would not have been to win it for God. He might have cast Himself from the Temple.

Every one then would have accepted Him. But no jumping from the Temple would teach them that God was their Father. He might have given the disaffected classes bread. They would have followed Him to a man. But no amount of bread would teach them the necessity for self-sacrifice: food might build their bodies—it would not change their hearts. Perhaps we, too, might win the world by the world's way.

'The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' That glory still shines for our beholding, though we see only through a glass, darkly. He is meek and lowly in heart. His yoke fits aright. In His service is the perfection of freedom.[1]

FOURTH SUNDAY AFTER TRINITY.

Kneeling and Standing.

BY THE REVEREND G. HOLLAND WILLIAMS, M.A., LITTLE SUTTON, CHESHIRE.

'And when I saw him, I fell at his feet as dead.'—Rev 1^{17}.

'But rise, and stand upon thy feet.'—Ac 26^{16}.

Each of these verses describes the climax to a vision. The first takes us to the island of Patmos. John, an exile for Christ's sake, beholds in a trance seven golden candlesticks, and in the midst of them 'One like unto the Son of man . . . His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire . . . and his voice as the sound of many waters . . . and his countenance was as the sun shineth in his strength. And,' John concludes, 'when I saw him, I fell at his feet as dead.'

The second verse takes us to the road between Jerusalem and Damascus. Saul of Tarsus is on his way to Damascus armed with authority to arrest and convey to Jerusalem any of his fellow-countrymen who have turned Christian. It is one of the most eventful journeys in all history, and one of the most ironical. For this man, who sets out on his journey in order to apprehend Christians, is himself apprehended by Christ before he comes to his journey's end. 'I saw in the way a light from heaven. . . . And when we were all fallen to the earth, I heard a voice . . . Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet.'

Here, then, we have two men each of whom sees a vision of Christ. But whereas the vision of Christ brings John to his knees, the same vision brings Paul to his feet. We must not say that either response was more fitting than the other. Both attitudes of soul are eternally right and eternally necessary, and our Christian experience is immature unless both have their rightful place within it. The contemplation of Christ ought to bring us to our knees in fear and trembling; but, equally, our response to the vision ought to be that we spring to our feet erect and fearless, and ready for any service which He may demand.

1. The vision of Christ ought to bring us to our knees. 'We have very efficiently pared the claws of the Lion of Judah,' writes Miss Dorothy Sayers, 'certified him "meek and mild," and recommended Him as a fitting household pet for pale curates and pious old ladies.' But this was not the Christ whom the disciples companied with, and whom the common people and the Pharisees knew. Before that Christ, the authentic Christ, men sometimes trembled as did John on Patmos. It is true that children were at home in His company; that publicans and sinners found Him ready to befriend them; that folk who came to Him with their needs found Him accessible, and that He put them at their ease. But, on the other hand, there was a day when Simon Peter felt himself overwhelmed by something which He discerned in Jesus, and fell down at His feet saying, 'Depart from me, for I am a sinful man, O Lord.' And there was another day when an angry mob sought to cast Him down headlong to death, because of the searching words which He had spoken, but fell back before Him in awe, and let Him go unharmed. There was something about Jesus, as men sometimes discovered to their cost, before which they were left quelled and overawed, and with nothing to say.

If we have never trembled in the presence of Christ, there has been something lacking in our apprehension of Him. If we are able to come before Him with jaunty self-confidence, or to respond to Him with sugary piety, then we have not seen Him as He is. It is true that He invites us with 'comfortable words' to come to Him. It is true that, as Luther wrote, 'There never was in heaven or earth a more loving, familiar, or milder man, especially towards poor, sorrowful, and tormented consciences.' It is true that He calls His disciples not servants, but friends. But with all this, He is also the First and the Last and the Living One, of whom, and through whom, and unto whom are all things. With all this, He is also the Holy and the True, the Word of God quick to

[1] H. G. G. Herklots, *The Yoke of Christ*, 107.

discern the thoughts and intents of the heart, before whom our hidden sins lie naked and manifest. With all this, He is still the Lord, who comes to us with an absolute demand, and has the right to ask of us whatsoever He will. And, therefore, with all the boldness which we may rightly have towards Him, we need that reverence and godly fear which makes us, like John, ready to fall at His feet as dead.

2. But the vision of Christ ought also to bring us to our feet. When we look to the lives of the New Testament Christians we find them rejoicing in the new status which Christ has conferred upon them. They tell us that they are no longer slaves, but freemen and sons of God, and that they have a right to come with boldness to the throne of grace. Are they, then, casually familiar and presumptuous in their dealings with the Lord? No; but neither do they grovel before Him. They know that they have been loved with an everlasting love, and that Christ died for them and bought them with a great price. And inevitably, therefore, they have 'a good conceit of themselves,' a sense of their own worth which rests on the grateful, humble recognition of what Christ has done for them, undeserving as they are. And the same realization that He loved *us*, and gave Himself for *us*, ought to bring us also to our feet, not in any spirit of arrogance but in the glad confidence that, though we are nothing in ourselves, yet we matter to Him, since He for us did not disdain to die.

And together with this boldness towards God there should also go a resoluteness towards men. Saintliness is not to be equated with spinelessness. The man who has seen Christ is one who stands upon his feet in his dealings with his fellow-men. Not only should we not fear what men may do unto us; we should not allow men to do unto us all the harm which they may wish to do. 'Though a Christian is not to be quarrelsome,' wrote poor, gentle William Cowper, 'he is not to be crushed; though he is but a worm, he is not such a worm as every selfish, unprincipled wretch may tread upon at his pleasure.' And the more we have seen Christ as He is, the Strong Son of God, the more shall we ourselves become strong with His strength; and the less, therefore, will men be able to treat us evilly with impunity. It was of this hidden firmness in the character of the man who has seen Christ that Coventry Patmore was thinking when he wrote: 'On the whole, the saint will give you an agreeable impression of inferiority to yourself. You must not, however, presume upon this inferiority so far as to offer him any affront, for he will be sure to answer you with some quiet and unexpected remark, showing a presence of mind—arising, I suppose, from the presence of God—which will make you feel that you have struck a rock and only shaken your own shoulder.' The true saint, for all his Christian gentleness, is not a man to be trifled with.

But the attitude of standing upon our feet symbolizes not only boldness towards God and robustness towards men, but also preparedness for service. It is 'the alert position.' It signifies willingness to attempt any task which God may appoint and readiness to set about it at any moment. And, ultimately, it is in order to produce this spirit within us that all visions of Christ are given us. It was in order to make a willing servant of Saul that the vision was given to him on the Damascus road. 'For I have appeared unto thee for this purpose,' said the Voice, 'to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.' And whatever visions and glimpses of Christ we may be granted, their purpose is, likewise, that we may offer ourselves willingly in the work of the Kingdom. They are given not for entertainment but for inspiration. They are given not to be enjoyed but to be translated into action. God forbid, then, that we should be content merely to luxuriate in the contemplation of Christ without responding to the challenge implicit in the heavenly vision. Rather, may we be found rising to our feet, and praying, 'Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy Will.'

Fifth Sunday after Trinity.

Christ's Challenge to Failure.

'Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.'—Lk 5^5.

When Peter began his reply, it was in the mind with which we are well acquainted in these days. 'We have toiled all the night.' For all the sacrifice, men say as they look out on the world to-day, things appear worse than ever, and it seems hopeless to try to better them. But when Peter ended, he was away on a different line altogether, the outcome of which was a success, after failure, that was beyond his dreams. Clearly, something had happened in Peter's mind, between these points,

and as clearly we need to get on to Peter's new line. The conversion of Peter, between the first part of his speech and the second, is the conversion of which the Church and Christian people stand most in need to-day. What did Peter recognize and acknowledge in Christ that made the difference? The secret of the Christ lies in the answer.

But may we not put it in this way—Peter acknowledged an authority of some kind in Christ to deal with his night's failure? The Master quietly brushed aside the fact that they had toiled all night in vain. And when Peter declared that at Christ's word he would let down the net again, he was acknowledging His authority to take his past failure into His Hands and make of it what He would.

This is not far-fetched. Jesus did, and does, make such a claim. He refused to accept Peter's report of the night's fishing as the final fact, or even the most important one. In place of that, He sets, as of far greater moment, a promise of something better, in a new situation, *which now includes Him.*

Jesus made this claim again and again. And when it was acknowledged and acted upon, results followed which we call miraculous. For instance, He said to a man with a withered arm, 'Stretch it out.' The man might have replied that he could not, and all the hard material facts of his past up till then would have supported him. But Jesus tacitly sets them all aside as One having authority over them. These are not the important facts for Him. What He puts in their place is this fact—that He *knew* the man could do it now, if he tried. And he did!

'Arise,' He once said to a paralytic, 'take up thy bed and walk.' And again the miracle happened!

But, you say, these are physical, and perhaps psychical, and cases not unlike them have occurred without any reference or appeal to Christ. Well, take a purely religious instance. To the woman that was a sinner, at Simon's table, Jesus spoke a word of peace and forgiveness. He said, 'Go and sin no more.' We think of the past life she had led, and we say it can't be done. We look back in fact. But Christ looked forward. Pointing to the future, He said, 'You can and you will now.' And she went out to a new life of purity, and of passionate devotion to the glory of the love of God which she had seen in the face of Jesus Christ. Isn't it clear that Jesus did claim to cancel and set aside past hopelessness or failure or sin, and that when men and women yielded to His power, and acted on His authority, wonderful things happened?

This is a word that the sad and burdened need. It is only, perhaps, when sorrow has come home to us that we realize how much of it there is in the world, and how many of our friends are carrying heavy burdens. Can we imagine what the attitude of Jesus would be if we took our trouble to Him? If the New Testament is a witness, He would persuade us to look forward, not back. He would brush the trouble aside—not roughly, for He knows how it hurts—but He would quietly lift it from the chief place, and in its room would set this—the men and women we can be yet, and the service that, through Him, we may render to God and man. We should come out from our interview, saying, 'Well, I don't understand, but Jesus expects me to rise and follow Him. And I will.'

This is a word that failure needs. The world either blames its failures, or fires them out. But Jesus quietly ignores failure, in the interest of the success which He knows can yet come with Him. He sends back the same men, to the same place, with the same old boat and nets. There's a power in Him which constantly challenges the complaints of failure and weaves them into hopes and promises, so that from fellowship with Him, men come out to try again. And that is not failure, even though they may be getting but few fish.

This is a word needed by everybody. Nobody can say that Jesus ever condoned or belittled sin. But when men and women took their sins and shortcomings to Him, in humble penitence, there was, again, that authoritative and most gracious setting aside of the past, and all the emphasis laid on the possibilities of the future with Him. Jesus was more concerned with what the prodigal could be yet, than inclined to remind him of what he had been. In the story of the Prodigal, indeed, which He told to show us the grace of God, the father interrupts the lad's pitiful confession of his foolishness. It hurts the father's heart to hear it. And now that the boy had come home, it mattered less than the new life of fellowship and loyalty that was possible in the years to come. When we repent and confess, that is God's attitude. It isn't what we have been and are that counts supremely for Him, but what we can be yet, if we have the courage and faith to take Him at His word, and go out to live and love and serve as forgiven sons of God in this world of His. It's when a man who knows that he has sinned, looks to Christ, and then goes on, like Peter, 'Nevertheless at thy word . . .' it is then that the world stands a chance of seeing what is, after all, the ultimate miracle, an erring life being redeemed by the Love of God.[1]

[1] A. Alexander, *By Sun and Candle-Light*, 35.

After Fifty Years.

VII. The Chronology of the New Testament.

By the Reverend T. Nicklin, M.A., Ringwood, Hants.

In few departments of Biblical study has the last half century given us more contributions of sterling value than in the Chronology of the New Testament. Fifty years ago Archbishop Usher's datings were still traditional, if challenged in some quarters. The determination of the date of the Nativity made by Dionysius Exiguus had been seen to be irreconcilable with St. Matthew's unequivocal statement that Herod the Great was alive at the time. A compromise had accordingly been effected by dating the Nativity in 4 B.C. It was disputed whether Herod died in 4 or in 3 B.C. The Baptism was assigned to A.D. 26, and Tiberius' reign held to be reckoned from 1 January, 12, when he was associated with Augustus in the sovereignty. Some still held that the Baptism was in 29 and the Crucifixion in 33. Hort with considerable hesitation had declined to accept the theory of a one year ministry of our Lord, but the criticism which denied credence to St. Luke's assertion of a census under Quirinius at the Nativity had been countered by Mommsen's claim that a mutilated inscription recently discovered was evidence that Quirinius was twice proconsul of Syria, so that he might have supervised another census prior to the notorious business of A.D. 6. This was the position when Mr. (afterwards Professor) C. H. Turner wrote his article in Hastings' *Dictionary of the Bible*. Mr. Turner successfully proved that Herod died in the Spring of 4 (not 3) B.C., and he disposed of Hort's view of a one year ministry and directed attention anew to Tertullian's untroubled ascription to Sentius Saturninus of the census at the Nativity. Accordingly, Mr. Turner argued that the Birth might well be in 7 B.C. He was therefore constrained in view of our Lord's age as estimated by St. Luke to seek to find earlier dates for the Baptism and consequently for the Crucifixion than had been generally postulated. Reckoning Tiberius' reign from his association with Augustus in the tribuneship in A.D. 11, he placed the first preaching of the Baptist in 25 or 26, and the Crucifixion on 18th March, 29. He dismissed the testimony of the Gnostic scholars Valentinus, Basileidis, and Heracleon. He discounted the evidence of Irenæus as resting upon the puny intelligence of Papias, and he dismissed Dionysius Exiguus because he was not earlier than the 6th century. Nevertheless he so well marshalled his argument that it very largely held the field for a quarter of a century. He was apparently unaware of the high value of Julius Africanus and Georgius Syncellus as chronographers, a value substantiated by the fidelity of their testimony to Manetho's work on the Egyptian Dynasties. Nor did he observe that Phlegon's dating of the eclipse cannot be placed before July, 29, so that its testimony to 33 for the Crucifixion cannot be exploded. It should be added that the parallel of Easter tables has somewhat misled him. The Jewish celebration of every New Moon was a check on their calendar and the situation at Tisri was a guide as to the need of intercalating a Ve-Adar. Moreover, full moon can generally be observed if the New Moon cannot.

More serious was the apparent oversight of St. Luke's equalling of St. John's call not simply to Tiberius' 15th year but to Pilate's procuratorship. This can only be forced to begin in July, 26, if we suppose his ten years complete of office to end in July, 36 (he was on his way back to Rome after his recall when Tiberius died in March, 37). Turner, however, insists elsewhere that for the writers of antiquity ten years would mean anything over nine but less than ten years, so that Pilate's procuratorship should begin not earlier than February, 27. In effect this means that Turner's assertion that the ancients would mean by ten years that period *or less* makes it doubtful if Pilate's procuratorship can have begun before 1st July, 27. It may be added that (to anticipate what will be urged lower down) it seems to be very doubtful whether any evidence can be found of the regnal years of the Roman Emperors being reckoned from any date other than that of their predecessors' demise. Not only do Clement of Alexandria and the other early Christian writers make Tiberius' 15th year correspond to 28–29, but Josephus, a contemporary of St. Luke, does the same.

Apparently Turner also was unaware that dating by the Egyptian vague year continued for centuries after the Alexandrine interlocking of the Egyptian with the Julian calendar, and in conse-

quence overlooked the significance of Clement's testimony.

When we pass to the Chronology of the New Testament after the first Whitsunday little need be said as to the views generally held fifty years ago or Turner's datings. New evidence has disposed of many dates as will presently be shown. Much of Turner's reasoning is solidly corrective of his predecessors, but his discussion of Ramsay's brilliant attempt to deduce the date of St. Paul's imprisonment is vitiated by the assumption on *a priori* grounds that the Jews must have had a calendar which they followed without regard to observation. All the evidence goes to show that the ancients, where they had a formal calendar, did not allow their datings to stray wildly from the astronomical realities which observation enabled them to check.

In 1899 was published the *Encyclopædia Biblica*. For this, two continental scholars, Marti and von Soden, were invited to write on the Chronology of the New Testament. By a curious irony, while Turner was rejecting the arguments for a one year ministry, they urged them again, making apt and just comments on the curious character of the Greek text in Jn 5^1 and 6^4.[1] Concise and lucid, however, though their treatment of the entire subject is, they contributed nothing of permanent value to the stock of material for arriving at a sound estimate and so far as English scholarship is concerned their contentions have had no special influence. This can be seen, *e.g.*, from Dummelow's one volume Commentary published just before the Great War, which attempting nothing more than a curt summary of accepted dates ignores everything, it may be said, except Turner's views.

By the time that Hastings' *Dictionary of Christ and the Gospels* appeared in 1906, some of the doubts of twenty years before had cleared away. Papyrus census papers from Egypt had supplied evidence of registration at one's place of birth instead of one's domicile and before the censuses of A.D. 34, 20, 6, a census in 9 B.C. was admissible. Ramsay, Sanday, Dr. Kirsopp Lake, Fotheringham, all made contributions towards the sifting of the evidence and the solution of the various problems.

In the *Dictionary* Mr. Montgomery Hitchcock laid his account with this fresh evidence. Like Turner he turned his back on the old view of a lengthy public ministry, but he did more. He proposed to re-arrange the events in the first few months after the Baptism and in connexion with this gave a novel and, as it must seem, an improbable interpretation to the words 'On the third day' in Jn 2^1. With some fanciful references to astrological possibilities which he suggested, we need not concern ourselves, and may regard the article as merely registering the dominance at this date of Turner's theories. Meanwhile, as regards the dates of St. Paul's life, the range of uncertainty was somewhat narrowed when there was discovered at Delphi a record of a letter from the Emperor Claudius, who had then for the twenty-sixth time been hailed as imperator. This letter was dated at the same time as written, when Gallio was proconsul of Achaia. Since Claudius was hailed as imperator for the twenty-fourth time, according to Ramsay, early in A.D. 52 and for the twenty-seventh in December of that year, the letter can only belong to the middle of that year. The rule at that time was that proconsuls held office for one year only, apparently from 1st July. Ramsay estimated Gallio's year from April, 52 to April, 53; Duff from July, 51 to July, 52. It would seem more reasonable to choose July, 52 to July, 53 as the year in which the twenty-sixth hailing of the imperator occurred. In this case the Jerusalem Council will have been in A.D. 50 and St. Paul's conversion in 33 or 36, according as we date the Crucifixion in 30 or 33, and exclude or include the three years spent in Arabia in the fourteen years before St. Paul re-visited Jerusalem.

In 1928 appeared Peake's one volume *Commentary* and Gore's *A New Commentary on Holy Scripture*. Dr. Grieve in the former and Dr. Lowther Clarke in the latter both prefer 29 for the Crucifixion, and both place St. Paul's stay at Corinth in 50–52.

Dr. Grieve dates St. Paul's conversion either in 30 or in 37: Dr. Lowther Clarke dates it in 33. (It should be noted that he again puts the case for a one year ministry.)

In 1933, however, the fifth volume of Drs. Foakes Jackson and Kirsopp Lake appeared. In this an exhaustive examination of the subject was made. It was made clear that the twenty-fourth imperial acclamation was between 25th January, 51 and 24th January, 52, while the twenty-seventh acclamation was between 25th January, 52 and 24th January, 53. Pending the discovery of fresh evidence, it was therefore established that Gallio was proconsul in the summer of 52. Further than this we have no solid warrant for going, but as a provisional and precarious hypothesis we may perhaps date Gallio's proconsulship from July, 52 to

[1] It may be noticed that Irenæus' reference to Jn 5^1 for the evidence of a third Passover may indicate that in his text ch. 5 followed ch. 6. This is consonant with a later insertion of 'the Passover' in 6^4 when the present MS. order was established.

July, 53. Besides this the other cardinal dates in the Acts of the Apostles are discussed, but here further investigation and consideration seems still to be required, for two reasons. First, chronological arrangement in a historian is not identical with the annalistic method, and secondly, insufficient recognition has been given by critics to the use of the aorist in Greek where we English resort to a pluperfect.[1] There is room, therefore, still for the reconstruction of the story so that we have (1) Agabus' prophecy of a famine; (2) Peter's arrest, Passover (43 or) 44; (3) Peter's retirement to Antioch, Paul's reprimand of him, Peter's departure to Rome; (4) the rest of the Twelve disperse from Jerusalem, before autumn (43 or) 44; (5) death of Herod between summer (43 or) 44 and January, 45; (6) visit of Paul and Barnabas to Jerusalem while none of the Twelve was there 45 or 46; (7) famine in Judaea 46.

Some general observations may perhaps be permitted upon this review of the trend of opinion in the past half century in regard to the Chronology of the New Testament. As we have seen, one date at any rate has come to command almost universal acceptance.

Despite this appearance of conclusions at last generally accepted, there are reasons for hesitancy and for desiring further consideration. Scholars of the Roman obedience have pronounced for 33 as the year of the Crucifixion, and in 1935 Dr. Fotheringham demonstrated that no other year will allow a Passover observance on a Friday night. It must be observed that very few writers approach the problem with independent experience of ancient lunar calendars, such as the Attic and the Roman Republican Calendars. Hence they repeat assertions of the uncertainty of observations as a basis for a calendar. Two writers have even suggested that Julius Cæsar's extended year in 46 B.C. may have added to the difficulties of the problem! Moreover, there is need to examine the narratives of the Gospels in their entirety and not merely the prominent signposts for dates. Similarly the complete statements of early writers need consideration and not detached quotations from them. To give one example, Clement of Alexandria, if read with attention, testifies to certain undisputed datings, viz:

(1) The Baptism was on Tybi 15 (or 11), and, mistakenly or not (see below) he makes the year 28–29.

(2) The Nativity was on Pachon (or Pharmuthi) 25th. He mistakenly makes the year 3–2 B.C. because he makes our Lord exactly 30 years old on the day of His Baptism.

(3) The Crucifixion was on Phamenoth or Pharmuthi 25th (or perhaps Pharmuthi 19th) and mistakenly or not he makes the year 29–30.

A few comments must be made. Three friars lanterns have continually lured the Chronologists of the Gospels into theories which must be held responsible for the confusion of the subject. (*a*) St. Luke's thirty years for our Lord's age has in defiance of his warning that it was a round figure been treated as precisely exact. (*b*) The prophetical words 'the accepted year of the Lord' generated the belief that there was a one year ministry. (*c*) A saying in Daniel gave rise to a notion that the Gospel dates could be ascertained or checked by correct interpretation of that book. It may be doubted whether all the datings of the Crucifixion in 29 should not be understood as confirmations of Clement's understanding of Tiberius' fifteenth year as 28–29.

The duration of the ministry must be deduced from the Gospels themselves, and the present writer believes that fully examined these require a three years' and perhaps allow a fourth year ministry. The date for the Baptism is equivalent to December 29th or 25th in the years 26 and 27, to December 28th and 24th in the years 28–31.

For the Nativity, Mackinlay has pointed out that to get a census of Jews a feast would be the most suitable: sheep are out from April to October: Saturninus was proconsul 10–7 B.C. Clement's figures give a date on which Pentecost would fall in 8 B.C. Mackinlay confirms this date further by pointing out that the course of Abijah would have been on duty in the Temple in the week 27th January to 2nd February, 9 B.C., so that the Baptist may have been born on 8th November, 9 B.C.

It may be noted that Irenæus undesignedly testifies to the Nativity in 8 B.C. and the Crucifixion in A.D. 33. Thirty years from 8 B.C. lead to A.D. 23 for the Baptism, after which a ministry of ten years gives 33 for the Crucifixion when our Lord would be in his fortieth year.

Here it must be observed that while in the West the Julian calendar once introduced was regularly used to calculate and register stabilized datings, in the East, the vague Egyptian year (not the Alexandrine reformed year) was employed for the same purpose. Josephus followed this method, as we can see when he makes the length of Augustus' reign fifty-seven years, six months and one day—from 15th March, 44 B.C. to 29th August, 14. We have overrunning the exact fifty-seven years

[1] Examples are to be seen in Mk 14^3 and Ac 12^1.

16+30+31+30+31+29 days reckoned on the Julian scale. This sum of 167 days increased by the fourteen days for the shift of the Egyptian vague year gives Josephus' figure. Similarly, Clement of Alexandria makes the interval from the Nativity to Commodus' death on 31st December, 192 to be 194 years, one month, thirteen days. It is this use of differing calendars which led to the West placing the Nativity on 25th December, while the East placed it on 6th January. In this we may find the cause of Hippolytus' alterations in his date for the Crucifixion.

We may suggest that he first knew the theory of the Baptism 28th–29th December, 28, and the Crucifixion 6th–7th[1] April, 30. He learnt the alternative date (25th December, accepted in the West) and therefore put the Crucifixion on 2nd April, thus bringing both dates forward by four days. Later he was convinced that if the Julian date were accepted 25th December instead of the Eastern 6th January for the Baptism, 6th April for the Crucifixion must be altered to 25th March, to keep the same interval between the two dates.

There is thus no shred of excuse so far as tradition goes for dating the Crucifixion on 18th March, A.D. 29. Epiphanius' statement that he had seen copies of the Acta Pilati in which 18th March replaced 25th March is of little value for arriving at the original text, and 25th March as we have seen is itself a testimony to the date 7th April. As for the year, the Jewish year 29–30 may be equated as reasonably with the consuls of 29 as may the Jewish year 28–29.

A few words must be given to the much-vexed statement in Jn 2^{20}. Abbott argued that the Jews would not have been content to regard the Temple as a new erection by Herod, and he therefore supposed that the building finished in 513 B.C. was erroneously reckoned to have been begun when Cyrus became prince of Anshan in 559 B.C. If this were so, we should not need to concern ourselves further with it. Turner reckoned from the time that Herod began his extension of the Second Temple and this he placed in 20–19 B.C. Later investigators[2] have demonstrated that his arguments are untenable and that this date must be 23–22 B.C. Further, Turner disregarded Josephus' clear statement that Herod's building was completed in eight years. Nevertheless the dative case remains a difficulty. It can hardly alter the translation 'the work of building lasted through forty-six years' nor, again, according to the ordinary use 'forty-six years ago the work was finished.' The uses of the dative are to express, (1) time when, (2) time within which, and (3) time before or after some date. The second use is entirely consonant with Abbott's view. The work of building had interruptions, but its commencement and its end were separated by forty-six years. The third use may conceivably be involved to yield the sense of 'forty-six years ago' if we supply an unexpressed πρὸ τοῦ νῦν, *e.g.*, 'before this present time.' This second interpretation is indeed unsatisfactory from the standpoint of sense. The riposte is so oblique as to be, to most Western minds, inept and pointless. Rabbinic arguments, however, are not always logical in the Western sense, and we may therefore accept the following schemes of Chronology.

Nīsān 40[3] to Adār 39	}	Herod's 1st year, reckoned from his proclamation in December, 40.
Nīsān 37 to Adār 36	}	Herod's 1st year, from his accession in Tishrī, 37.
Nīsān 23 to Adār 22	}	Temple building begun in the 18th or 15th year.
Nīsān 16 to Adār 15	}	Temple finished 8 years later.
Nīsān 4 to Adār 3	}	Herod's death; Archelaus' 1st year.
Nīsān 6 to Adār 7	}	Archelaus deposed.
Nīsān 30 to Adār 31	}	Forty-six years from the completion of the Temple.
Nīsān 27 to Adār 28	}	Pontius Pilate's 1st year from July, 27.
Nīsān 36 to Adār 37	}	Pilate's 10th year, recalled in the winter 36–37.

If we might dare to adopt this second interpretation and to discard Abbott's, we could eliminate some of the hypotheses otherwise left open. The Baptism would have been on 6th January, 30 (or possibly 25th or 29th December, 29), the wedding in Cana on Wednesday 22nd February, the Passover of Jn 2 on Wednesday 8th March, and the Crucifixion on 3rd April, 33.

[1] Epiphanius notes that down to his own time one Christian denomination used a fixed Easter falling on 6th April.

[2] Fr. T. Corbishley in *Journal of Theological Studies*, Jan., 1935, and Dr. F. J. Badcock in THE EXPOSITORY TIMES, Oct., 1935. The former has certainly explained the discrepancies in Josephus' statement of Herod's regnal years. They countenanced the feasibility of Abbott's hypothesis.

[3] It will be found that no other account of the year's beginning will admit of the reconciliations of Josephus' datings with the placing in A.D. 30 of the Passover of Jn 2^{20}.

Puritanism.

By the Reverend David Houston, M.A., Giffnock, Glasgow.

It is generally agreed that the self-reliance which distinguishes the British from other races is due to the influence of the Puritan discipline.

What the Pilgrim Fathers accomplished in New England is well known. They carried with them a bit of the Puritan dough and leavened therewith the Continent of America. A modern instance, less known but impressive also, is recorded by the German officer Bloem who witnessed it. After the battle of the Marne when the German army had dug itself in behind the Aisne, a party of German officers were watching the approach of their enemies advancing on the other side of the river. An unusual sight arrested their attention—waves of dark spots moving across the plain. The dark spots turned out to be soldiers deploying in waves thirty yards apart, each soldier at a distance of ten yards from his neighbour. The German guns immediately opened fire, but the waves moved steadily forward. The observers were filled with astonishment. They could scarcely believe their eyes. The narrator remarked to his companions, 'There's a manœuvre impossible to German troops. They are as brave as the British, but they must fight shoulder to shoulder. They cannot be made to advance ten yards apart.'

It was British individuality, Puritan discipline in the blood.

This iron quality is peculiar to the Briton. It has been observed in the Pilgrim emigrants of the seventeenth century, in the British soldier of the twentieth, in the accomplishments of British men and women in the periods in between. But here is a paradox: Puritanism universally recognized as an incomparable influence on character has, nevertheless, as a type of conduct been maligned, perverted, and hated. The marvels it has accomplished have been universally recognized, the hatred it has aroused has been equally widespread. History supplies few examples of heroic endurance comparable to those of the Puritans, but we search in vain for a human type more detested.

Continental writers interested in the rise and progress of the British Empire and undisturbed by insular sectarianism have freely acknowledged the value of the Puritan influence in our achievement, but as a moulder of aggressive character only. As a driving force in commerce, as a stimulant to selfish exploitation—'Certainly,' as a benign and elevating influence—'No.' Puritanism they hold has sustained the Briton in his self-complacency as member of the 'Chosen Race,' as exclusive agent of Providence. John Bull on his knees is a sight to make the foreigner shudder!

If the permanent elements of Puritanism are to be recovered from the accumulations under which they have been obscured, a new line of defence must be adopted. Time has revealed the incapacity of its rivals—Rousseauism, Communism, Humanism, and the like—to construct a satisfactory scheme of things; but this does not mean that their criticisms against Puritanism are all irrelevant. Those criticisms must not be explained away but accepted where valid. They do not affect the essential core of Puritanism but only its temporary accretions. To vary the words of Lord Tweedsmuir applied to Democracy, we have to purge the defects and establish the essential and enduring principles of Puritanism. To do this some extrication is necessary.

The names Calvinism and Puritanism, for example, are often used as synonyms for the same thing, but we would avoid confusion if we restrict the word 'Calvinism' to principles, to the interpretation of life which Calvin derived from Scripture, using Puritanism for the type of conduct founded on those principles: Calvinism the theory, Puritanism the practice. Practice always comes short of its creed, so it would be unfair to blame the first for the shortcomings of the second. Calvinism has its own defects as an interpretation of life, but it is not to be saddled with 'Holy Willie,' nor for that matter is Puritanism itself, if rightly understood, to be burdened with the shame of his excesses. Again, it has to be remembered, Calvinism is four hundred years old. Calvin gave to the world a revised interpretation of life. He did for the Hebrew Prophets what the New Learning did for the Greek thinkers; but between his time and ours much water has run below the bridge. The change is particularly obvious in our way of thinking. So great is this change that the mental background of the seventeenth-century thinker has become almost inconceivable to us. Bacon, Descartes, Newton, and Darwin come in between.

Looking at Puritanism with these and similar cautions, we find it to be an amalgam of ingredients

of varying value, some temporary creations of the time, to be discarded, others of essential and permanent value, to be retained.

Examples of the first are an inadequate view of Revelation, a perverted view of Election, a claim to superiority, a tendency to judge others, a leaning towards hypocrisy. The first two are theoretical defects; they belong to Calvinism. The others are defects of conduct; they belong to Puritanism. Of permanent elements in both may be named Purity and Grace which latter includes faith, repentance, conversion, the transformed individual and his responsibility.

In considering the attitude of Calvinism to Revelation we must keep in mind the change in our way of thinking, as has been suggested. The men of the sixteenth century accepted tests of certainty which to us are inadequate, to say the least. The method of reaching conclusions from ascertained facts had not dawned upon the men of that time. They were not concerned with facts so much as with their own mental attitude. They reasoned downwards from accepted notions not upwards as we do from observation and experience. To quote a recent writer, 'They selected arbitrarily a set of first principles, they subordinated their studies to them, they established thereby an intellectual dictatorship and killed the freedom of the mind.' 'God is perfect,' they affirmed, therefore His book *must* be perfect. Their notion of what is 'perfect' was vague and erroneous. They did not know that the orbit of things lies outside human dogmas and does not conform to human wishes or expectations.

When it was found that the Bible was not 'perfect' according to Calvinistic conviction, then the Calvinistic view of Revelation became suspect. The ground was prepared for competing theories which rejected the idea of Revelation altogether. But we must beware of a fallacy here. A defective theory does not necessarily annihilate the *fact* upon which it is formed. Revelation is a fact in spite of the narrow views of Puritans concerning it. On the other hand, the discovery of error in a competing theory does not necessarily substantiate the truth of the discoverer's theory as is often supposed. We have reason to believe that Revelation, the outgoing of the divine intelligence and power, is as wide as the universe itself. The Bible supports this view: 'Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.' This was early, at the beginning of things. We believe further that Revelation was progressive with adaptation suited to the occasions to which it came. 'Many were the forms and fashions in which God spoke of old to our fathers.' It was not easy to separate Revelation from the earthen vessels into which it was poured nor to distinguish the divine from the human elements with which it was mingled.

The Jews received a special Revelation concerning life which Christianity enlarged and perfected; but the Puritans by restricting revelation to a book impaired the significance of this sublime conception and thereby have opened the way to interpretations of life still more erroneous.

The perversion of the Doctrine of Election is another temporary feature in the system of Puritanism. Taken over from the Jews in its perverted form it was found to be peculiarly congenial to Puritanism in its declining stages. Rightly understood and applied 'Election' is a gracious principle —the strong helping the weak. Inequalities in races and individuals, special gifts, disadvantages, and limitations are patent facts of experience. 'Election' is a provision of Grace, an intervention of divine compassion designed to ameliorate the hardness of Nature. The Jews, though endowed with exceptional capacity for spiritual service, inverted the intention of Providence, monopolizing for themselves what was meant for mankind. The Puritans followed the bad example. Between 'the elect' and the 'non-elect' a gulf was fixed with no bridge between. The restriction of Revelation and the perversion of Election had disastrous consequences which brought down upon the Puritans the hatred which has followed them in spite of noble elements in their creed and practice.

With the increase of industrial prosperity in the nineteenth century, of which the Puritans had their due share, the perverted election-idea was further corrupted. Material prosperity was regarded as 'a peculiar mark of divine favour': poverty equally as 'a mark of divine displeasure.' The elect had secured the front seats in this world. They were assured of the front seats in the next as well! What was left for the rest? Need it be wondered that Rousseau and Karl Marx supplanted Micah and Isaiah as champions of the people?

It would be unfair to say that this caricature of Election was accepted by all Puritans. There were protesting voices, but these were drowned in the rising tide of material success.

Over against the temporary defects of Puritanism we place its permanent and essential elements of Grace and Purity. Purity is part of the new life flowing from Grace, but demands special notice because of its importance in the Puritan scheme. From their insistence on this virtue, indeed, the

Puritans received their name which like other names in history was used in derision by their opponents.

Purity meant, especially, right sexual relations. The Cavaliers repudiated their opponents' interpretation of this relationship and fastened upon them the name 'Puritan.' The conflict has continued, and the name Puritan has been extended to a view on conduct which divides the world.

It is impossible here to enter fully upon a subject so large and complicated, but some obscurities about it may be cleared away. Purity, chastity, and *cleanliness* have the same basal meaning which in plain English is freedom from filth. The cult of cleanliness (purity of the body) is well known in our time and very properly applauded. If so, why should the instinct for spiritual cleanliness (purity of the soul) be derided? There can be no reason but the strong current tending towards degeneration (back to the ape) which has caught hold of our people. The reason, certainly, is not the question of attaining Purity. That is another matter.

We marvel at the devices of Nature in attaining Purity, but they have been attained—the purity of the soil and the purity of the sea, of the rain that falls down from heaven, of the vapour drawn up from the ground. John Ruskin has taught us what a handful of mud can yield when it is purified—the dewdrop from the water, the diamond from the coal dust, the opal from the sand, the sapphire from the clay! Nature and Grace, we see, are both on the side of the Puritans, so is Science, rightly so-called, so is the æsthetic instinct and so the moral instinct of the human spirit, 'Create in me a clean heart, O God.' 'Oh, that a man would arise in me, that the man I am may cease to be.' The Puritans have here grasped something of permanent and essential value to life. They have reached a foundation that cannot easily be shaken.

There is a choice open to us whether we are religious or non-religious. We must all move on; we cannot stand still. We are divided into companies—those who choose to go down the stream, resigning themselves as mere animals to the play of Nature, and those who choose to go up the stream to realize the ideal which they believe to be properly human. Of the latter, there is again a sub-division—those who ascend the stream with divine aid, who believe in Grace, and those who believe they can ascend in their own strength: Animalists, Christians, and Humanists.

The choice of the Animalist appears to be the line of least resistance, the easier way; but the appearance is a deception. Man is not a mere animal as these easy-going people suppose. He is an animal plus something more, and this something more is the snag in the down-going stream that has upset his boat. Obedience to Nature which brings order and contentment to animals brings disaster and misery to men.

The option of the Humanist to ascend the stream in his own strength has also turned out to be a delusion. He believed he had Nature on his side. He believed in the advance of Humanity by the unconscious process of development and the natural trend of things, the current flowing uphill as it were. Fuller knowledge has, however, dispelled this illusion. The bombing-plane, poison-gas, and the tank have appeared. Psychology, too, throws its weight against the belief in natural progress. Nature is deaf to the appeals of men. In view of more complete knowledge the remark of the French thinker, Baudouin, appears just and sane, 'How can a man believe in *himself* when he knows himself to be an atom merely in the inevitable forces of matter.'

Aristotle and St. Paul have both given us an outline of 'the gentleman' (*Ethics* and 1 Co 13, *et seq.*). The outlines agree in many points, but there is a difference that must not be overlooked. The Greek writer contents himself with description, the Christian Apostle goes further. He not only describes the good man, but he exhorts and commands his hearers to become good men. 'I beseech you *therefore*, brethren, by the mercies of God, that ye present your bodies a living sacrifice.' 'Ye are the temples of the Holy Ghost,' and there is much of the same kind in every Epistle.

Such a way of speaking was unknown to the Greek. He would probably have regarded it as absurd. So also would the Jew, but for the fact that he had a decisive experience which the Greek had not, an experience of Grace through Jesus Christ. This experience turned the balance and changed the absurd and impossible into a reasonable and imperative command. The purpose of Grace was to make the command a reality—the creation of the new man. Christianity is not sermonizing merely.

This call to men to become new creatures without a corresponding external and spiritual power would have been equally to Aristotle and to St. Paul an absurdity. It would have appeared so to the Puritans also and to all men with the exception perhaps of the Humanists. But, like St. Paul, the Puritans knew that this aid independent of them-

selves was available for them. The fact of Grace was decisive in their endeavour.

Nevertheless, Puritanism through its excessive leaning towards the Old Testament is an imperfect expression of Christianity. It is a skeleton only, a skeleton requiring to be 'clothed upon' as provided for in the New Testament.

The practical shortcomings of the Puritans have already been mentioned—a sense of superiority, a tendency to judging, hypocrisy, conspicuous, and ugly faults—faults to be rejected not defended. They do not belong to the essence of Puritanism. They are blemishes, excrescences. They arise from the blending of high ideas with human infirmities. The Puritans shared the defect of Daedalus who essayed to fly before he had learned the laws of flight.

Luther opened the Bible and made it free to every reader, but the Puritans (some at least) abused this liberty. They believed that through an enlightenment peculiar to themselves they had found in the Bible a key to all knowledge, in Prophecy an anticipation of History, in the other parts a text-book adequate for the Universe, for the whole of Science. No wonder they had a good conceit of themselves. No wonder they passed judgment unsparingly without due knowledge. No wonder they made up for their shortcomings by pretending to be what they were not.

Puritanism is a heroic creed and makes demands upon human nature, to which it reacts very slowly. The alternative is tempting: 'Swim with the tide'; but this choice, as we have seen, has its drawbacks also. Some, again, would have it that Nature supplies all we need to reach our ideal, but it is not so.

A recent Lecturer (Professor Powicke) has summed up the matter in this way. 'If a true gentleman, cultivated, just, generous, is also a Puritan, austere with himself and filled with the sense of God, he is the most civilized and free of all living things.'

This is Puritanism. But if it is to recover its influence, it must purge itself from false accretions. It must be the real thing.

Recent Foreign Theology.

Varia.

Professor Fendt has now completed his treatise on practical theology,[1] the first part of which was noticed last year (The Expository Times, November, 1938). The second part includes advice on religious education and training of the young, while the third has, among other things, suggestions on visiting prisons and hospitals, besides a section on the duties of army chaplains. Every function of the ministry is handled with a rare combination of scholarship and religious insight. Like Dr. Heiler, Dr. Fendt has brought over from the Roman Church a sense of worship and vital devotion, which is invaluable in a monograph of this kind. The German students are to be envied for possessing such an introduction to the Christian ministry. Unluckily it would not be feasible to translate the work, as it is intended specially for Germans; the literary references, as well as the particular problems, in certain cases, lie outside the English or the American field. It is much to be wished that in our language we had some such treatise. Of books on preaching we have enough, and more than enough, but there is room for a volume like this, written with the same combination of qualities, and it is to be hoped that the lead given so admirably by Dr. Fendt may be followed up before long.

[1] *Grundriss der Praktischen Theologie für Studenten und Kandidaten*, Zweite Abteilung, 1938, Dritte Abteilung, 1939, by Leonard Fendt, Professor der Theologie an der Universität, Berlin (J. C. B. Mohr, Tübingen).

Professor Hempel's short, closely argued essay[2] expands an idea already suggested in his books on the inner ethos of Israel. Like other nations of the ancient world, in Israel religion and politics were vitally connected, and yet the tension between them, when the religious feeling became more advanced precipitated a conflict which culminated in the death of Jesus, and which, according to the essayist, is bound up with convinced and moving religion.

[2] *Politische Absicht und Politische Wirkung im Biblischen Schrifttum*, by Johannes Hempel, Professor an der Universität, Berlin (J. C. Hinrichs Verlag, Leipzig; RM.1.80).

The State is suspicious of movements which draw their vitality from sources which are non-political. The problem is clearly stated, but naturally not worked out in view of modern situations. Like all the author's work, the essay, which is an enlarged and annotated lecture, commands admiration for its learning and insight. It is issued as the first Heft for 1938 in *Der Alte Orient*, and the notes are crammed with up-to-date data on matters of text and interpretation.

The archimandrite Cassien continues in *Études Théologiques et Religieuses* (1938, pp. 327–343) the investigation to which reference was made in THE EXPOSITORY TIMES for November, 1938. He now argues that Jn 20^{19-23} and the Acts story of Pentecost refer to the appearance of Jesus 'in the Spirit,' carrying both baptism and the remission of sins as gifts for the interval before the return of the Lord. He considers, with some other scholars, that not only is Jn 14^{20} eschatological but that *aeon* in Jn 14^{16} has a temporal sense, like the closing phrase of Mt 28^{16-29} (ἕως τῆς συντελείας τοῦ αἰῶνος); the Spirit-revelation is for the period between the Ascension and the return of the Lord. Much attention is paid to theological implications in Greek theology, but the continuation of the exegetical argument is promised, at any rate in book form.

From a different angle the eschatology of the primitive Church is discussed in a fresh monograph by Friedrich Busch,[1] which forms part of the *Neutestamentlichen Forschungen*, edited by Professor Otto Schmitz. The author, after surveying work, mainly recent and German, on the subject finds comfort neither in the speculations of Form-criticism nor in the discovery of a 'small Apocalypse.' Particular attention is paid to the religious tradition underlying the entire chapter, which is claimed to be most significant as an expression of the primitive kerugma; this tradition goes back to the Old Testament and later Judaism rather than to outside influences, as the author argues in the fourth section of the book (pp. 63–119). Thus 'the Original Man (*Urmensch*) concept outside the Bible teaches that redemption comes from humanity; the Biblical concept teaches that it cannot come from humanity' (p. 102), as the coming of the Son of Man is the action of God Himself. Busch agrees with Jeremias that the one clue to the consciousness of His high calling, from the opening of His mission to the Cross, is to be found in Jesus' relation to the Suffering Servant of Isaiah 53 (p. 89 f.), and one service of his exegesis is to bring out the primary significance of the Old Testament for the kerugma of the whole chapter. In verse 6, for example, the claim of rivals, 'I am he' (ἐγώ εἰμι), is the continuation of the pagan claim (Is 47^{8}, see Zeph 2^{15}) to oppose the Lord's sole authority. In short, the chapter represents a new Christian phase of elements in the Old Testament and apocalyptic tradition, due to the commanding personality of Jesus; He alone can say truly, 'I am he,' as He brings or embodies the divine kingdom, and—Busch stresses this point—as He anticipates suffering (θλῖψις), since the confession of His name ('Christ') involves always trouble for those who maintain this against semi-Christian or anti-Christian assertions, during the painful period 'till all this comes to pass' (verse 30), for this saying does not refer to the second advent directly.

The value of the treatise lies in its stress on the religious tradition behind the chapter. Though some points are unduly pressed, Busch has done good service in his criticism of Bultmann, Klostermann, and others. The suspicion of any literary account of the chapter may also be questioned as overdone. Nevertheless the central argument is timely, as a protest against the tendency to seek sources for the primitive kerugma of the Church outside the Old Testament.

Dr. Adler's learned, comprehensive monograph[2] agrees that the speech in strange tongues at Pentecost was a distinct, unique event, and that it is not the same as the 'speaking with tongues' phenomenon at Corinth and elsewhere, but he rules out any attempt to explain the story as a fresh, imaginative adaptation of ideas already familiar in Judaism or elsewhere. He does not seem to realize how, at Delos, for example, revelations of the divinely inspired will were polyglot, and that Apollo gave pilgrims answers in their respective dialects, as the Homeric hymns prove. Philo's evidence that a similar tradition had grown up round the giving of the Law does not indeed contain the later touches of rabbinic tradition, but it serves to indicate a similar notion in Judaism, out of which, together with the Greek idea already mentioned, an early Christian tradition about some outburst

[1] *Zum Verständnis der synoptischen Eschatologie: Markus 13 neu untersucht* (C. Bertelsmann, Gütersloh; M.5).

[2] *Das erste christliche Pfingstfest. Sinn und Bedeutung des Pfingstberichtes Apg.* 2. 1–13, von Nikolaus Adler (Aschendorffsche Verlagsbuchhandlung, Münster in Westf.; RM.6.75).

of inspiration at the start of the Christian movement may well have been shaped. The usefulness of the monograph lies in the collection of data upon almost every point of the story, in the wide survey of ecclesiastical and critical opinion, and in the caution shown in accepting current theories, rather than in the restatement of an old interpretation.

In a paper (*Revue de Théologie et de Philosophie*, 1938, pp. 287–295) M. Charles Masson agrees that in the story of the leper's healing (Mk 1^{40-45}) internal probability is in favour of ὀργισθείς, for which σπλαγχνισθείς was substituted, but he offers an ingenious explanation of the sense. Why was Jesus 'irritated' or 'indignant'? Dismissing the usual explanations, he attributes this *le plus vif mécontentement* of Jesus to a feeling of resentment at having this demand for healing thrust upon Him by a leper who had desperately made his way into the house, thereby creating what was an illegal situation, which Jesus had no wish to create. M. Masson thinks that there were no witnesses to the meeting, and that the leper had seized the chance of bursting into some house where Jesus was. This fits in with the context, as another proof that Jesus at this period did not seek out controversial issues but had them forced upon Him. Hence His order to the man, sternly uttered, to obey the due regulations of the Law. M. Masson sums up by noting that the story thus recalls the situation of the ministry of the Lord. 'He was not afraid of being rendered impure by the touch of the leper. The motive of His anger was not personal. He touched the untouchable and thereby proved in striking fashion how He was not taken up with any consequences to Himself. But He was annoyed at the situation created by the desperate move of the leper, who created a situation contrary to the Mosaic Law under which God had placed His people.' It was not yet time to break with that Law. Hence ὀργισθείς.

In *Theologische Quartalschrift* (1938, pp. 427–469) Dr. B. Hennen studies 1 Co 12 and Ro 12^{3-8} under the title of 'Ordines Sacri.' By 'the word of wisdom' the order of apostles is denoted, 'the word of knowledge' refers to teachers or presbyters (priests), and the diaconate follows under ἐνεργήματα, διακονία, δύναμις. One of the author's contentions is that the Jewish basis of the primitive ministry is all-important, and that this comes out more clearly in Romans than in 1 Corinthians. But it is not very clear how to find a 'secretary' in πίστις as well as ἀντίληψις, still less the order of readers, translating the lessons as they read them, in γένη γλωσσῶν etc., or a singer in ὁ ἐλεῶν. The hint that Jewish precedents should be studied for the Christian origins of the ministry is valuable, and has been worked out by other scholars. The special exegesis, which endeavours to find in these two passages anticipations of the Roman Church's later orders is much less convincing, though clever. Dr. Hennen admits at the end that non-ordained Christians are by no means excluded from this mystical fellowship of church-officials. Yet it is hard to see, on his interpretation, where they come in, if the primary reference of the apostle is supposed to have been to definite orders of ministry.

JAMES MOFFATT.

New York.

A VOLUME of studies by the friends and pupils of the veteran astronomer and chronologer, Professor Edward Mahler, published in honour of his eightieth birthday, has been published in Budapest.[1] It is a polyglot volume, containing thirteen contributions in Hungarian, thirteen in German, six in English, two in French, two in Italian, and two in Hebrew. The Hungarian articles, whose titles are all given in English as well as in Hungarian, are likely to be closed books to most readers in this country, but the others contain not a few things of real interest to Biblical scholars.

Professors Aisleitner and Cassuto write on the Ras Shamra texts. The former writes in German on the Dan'el text, which he regards rather as an 'Aḳhat myth, equating Dan'el, the father of 'Aḳhat, not with a legendary human king of Tyre, but with Mot of the Ba'al myth. He supplies a translation of the text, differing not a little from Virolleaud's rendering, and also notes. Cassuto writes in Italian on a passage in the Ras Shamra text known as I AB, maintaining that lines 1–26 of this text, containing Mot's message to Ba'al, should be understood as a challenge from a rival aspirant to power, and not as an amicable communication.

In the field of Assyriology are two contributions in French, from A. David and D. Sidersky. The former deals with the theory that Sumerian and Chinese are related in their origin, and critically examines Ungnad's view. He notes three examples

[1] *Dissertationes in Honorem Dr. Eduardi Mahler*, edited by A. Wertheimer, J. de Somogyi and S. Lõwinger (Published by the Edward Mahler Jubilee Committee: Chairman, A. Wertheimer, Ferenc József Rabbinical Seminary).

where form of writing, pronunciation, and meaning appear to be related in the two languages—a meagre basis on which to build a far-reaching theory. Sidersky deals with the chronology of the first Babylonian dynasty, and defends the views advanced by the late Professor Langdon and Dr. Fotheringham.

There are three contributions in German in the field of Egyptology, from A. Dobrovits, J. Pálfi, and W. Wessetzky. Of these the first deals with Egyptian statuary, the third with scarabs, and the other with offerings to the dead in ancient Egypt. A single article deals with Hittite questions. This is G. Furlani's article in Italian on the confession of sins amongst the Hittites. There are nine non-Hungarian articles on rabbinical subjects.

One of the editors, Dr. Joseph de Somogyi, writes in English on 'Biblical Figures in ad-Damiri's Hayat al-hayawan,' from which post-classical Arabic work he culls legends about Adam, Enoch, Cain, Noah, Gomer, Nimrod, Abraham, Ishmael, Isaac, Jacob, Moses, Korah, Balaam, David, Solomon, Jonah, Gog and Magog, Jeremiah, Daniel, Jesus, and St. Paul. The legends have, of course, no critical value, but are valuable for the discussion of the extent of Jewish influence on early Islam.

L. Éder-Szászy provides a brief introduction and translation from Arabic into English of 'A hitherto unpublished Martyr Act of St. Victor of Alexandria.'

The remaining articles lie farther off the track of the Biblical scholar. It is a pity that three articles on the life and work of Dr. Mahler are all in Hungarian. Happily a large proportion of his work has appeared in German and English. The list of his publications runs to two hundred and seventy-five titles, including books, articles, and signed reviews.

H. H. Rowley.

Bangor.

That brilliant and independent Dutch scholar, Dr. B. D. Eerdmans, has retired from the Chair he so long occupied in the University of Leiden, but his interest in his subject is as keen as ever. He has now entered on a series of studies in the Book of Job, of which two have appeared together, dealing with the Conception of God in the Book of Job and with Leviathan.[1] In the former of these he discusses the names El, Eloah, and Shaddai, especially in relation to the Jahu of the Prologue and Epilogue to the book. He comes to the conclusion, based on the attitude of Job and Elihu towards the three, that these are intended to be separate deities, and that, contrary to the usual view, the poem is therefore far older than the prose framework. In discussing Leviathan, Professor Eerdmans points out that the description of this creature is confined to Job 40^{25-32}, the passages before and after this dealing with the hippopotamus. From the relevant verses he comes to the conclusion that Leviathan here is certainly not the crocodile; it may be the porpoise or the tunny. There are mythological elements which may be taken into account, but these do not affect the original identification of the creature. Needless to say, the case is admirably put and skilfully argued, and we cannot but feel grateful to Dr. Eerdmans for his study of two very interesting questions.

T. H. Robinson.

Cardiff.

[1] *Studies in Job:* (1) *The Conception of God in the Book of Job* (2) *Liwjatan* (*Leviathan*) (Burgersdijk and Niedermans, Leiden).

French Protestantism.

The Protestants form a very small minority in France, but their influence, intellectual and social, is greater than might be expected from these numbers, for their thought and action is vital and vigorous. Two examples may be here offered. (1) The journal *Le Christianisme Social* for February–March (a double number) gives a full record of the Christian Social Congress at Montpellier on 11th to 13th November, 1938, at which the jubilee of *The Protestant Association for Social Study and Action* was celebrated. In the first part an interesting and inspiring commemoration of the pioneers of the movement is given, and a historical survey of the fifty years' progress. The second part deals with three crucial problems of to-day, in which there is acute division of opinion, the economic, the political, and the international. A business man (M. René Duchemin) defends the capitalist system and meets with a retort from a professor (George Lasserre), who considers the proposed collaboration of classes impossible under capitalism. The German Professor, F. Wilhelm Foerster, a true patriot, but an exile from his native land because of his opposition to the present régime, gives a damning indictment of National Socialism in principle and in practice, and calls to uncompromising resistance. Of special interest in this contribution, which is probably the most important, is the account of the historic background. The actual situation in Germany was only the occasion for the emergence of Hitlerism; in it older tendencies—Pangermanism

and Prussianism—find an expression. The famous Russian author, Berdiaeff, discusses the danger for Christianity in materialistic communism. A survey of the international situation by Professor Theodore Ruyssen is given to show the conditions which must be recognised in actions for peace. The discussion showed how divergent in France is the estimate of the Munich agreement. Common to all the addresses and discussions is the sustaining and inspiring conviction of all the speakers that it is only the grace of Christ as declared in the gospel that can afford the constraining motive in seeking the solution of the problems, and that in the Kingdom of God must be seen the goal of human history. This issue of the journal has much more than an ephemeral value, and is warmly commended. Neither in theory nor in practice can French Protestantism without loss be ignored.

(2) The Theological Faculty of the University of Strasbourg through its journal *Revue d'Histoire et de Philosophie religieuses*[1] often makes valuable contributions to theology, to some of which I have called attention. One of the most valuable has been made by F. Ménégoz in this 'extrait'—*Trinité, à propos d'un article de M. Henri L. Miéville*, 1939. On his discussion of the article which is the occasion of his writing it is not necessary to enter into details, except to make the general statement that while he agrees with M. Miéville in emphasing the contrast between the orthodox doctrine of the Trinity and the teaching of the New Testament as a diversion under the influence of Hellenistic thought rather than a development, he makes his own standard of judgment of what does belong to divine revelation, and what is human reflexion. 'One knows to-day that for all primitive Christianity there was the revealing act of the omnipotence of God in and by the Resurrection, that is to say, the devotion and the glorification of Jesus Crucified' (p. 471). God reveals Himself in exercising His saving power in the Resurrection of Christ, and in imparting as an accompaniment of the Resurrection the Holy Spirit. By His grace men are through faith brought not only into communion with God, but even into participation in the life of God.

[1] Librairie Félix Alcan, Paris.

The author argues that the New Testament subordinates the Son to the Father and the Spirit to the Son as well as the Father; and that the Spirit is not conceived as so distinctively personal as is God and Christ. It is an *economic* and not an *ontological* trinity that he finds in the New Testament; and he relegates all attempts to explain the uniqueness of Christ to a subordinate position as not belonging to revelation; he mentions six explanations: the Davidic descent of Jesus; His normal birth by an act of the creative Spirit; His virginal and miraculous birth in virtue of a conception by the Holy Spirit; the descent on Jesus of the Spirit at the moment of His baptism; the advent of the Heavenly Man, the second Adam taking the place of the first Adam, drawn from the earth; the incarnation of the pre-existent Logos in the rabbi of Nazareth. His critical attitude is more negative than mine would be. I cannot, as he does, oppose the doctrine of the Resurrection to the doctrine of the Incarnation, although I regard the Hellenistic doctrine of the Logos as a misleading influence on later Christology. He admits a religious, but not metaphysical, doctrine of Incarnation, since the glory of the Risen Lord casts its radiance backward on the earthly life. I hold, however, that the Resurrection must not be so isolated. It is the consummation of the progressive Incarnation; and I can accept the Johannine as well as the Pauline Christology. He deprecates any metaphysical speculation, and would confine Christian doctrine to the New Testament teaching, in so far as it belongs to revelation. I cannot in my own thinking accept that limitation. I agree with him that the orthodox dogma does not adequately identify the action of God the Creator with His action in Christ as Redeemer, that it imperils monotheism in a tendency to tritheism and that it does not safeguard the real humanity of Christ. In his concluding paragraphs he pleads for a revised theology drawn from the New Testament alone as the only possible basis of the reunion of the churches; and that conviction I share. I commend this contribution to our urgently necessary theological rethinking as one deserving, and rewarding appreciative study. A. E. GARVIE.

London.

Entre Nous.

What We Believe.

I found myself lately on a visit to a house where nine books stood in the spare room. The first one I took up was the autobiography of Augustine Birrell—*Things Beyond Redress*—in which I came across a chapter explaining how it was that the very sensitive writer, who had so much profited by intercourse with good folk and true, nevertheless could not bring himself to believe in the hope of immortality. The next book was the late E. V. Lucas's life-story. Here, to my surprise I found the genial author confessing to no sort of belief in religion. He wrote that he could never at any time feel drawn to the Faith, and added that for this reason—because one side of life seemed to him so miserable—he had tried to write of pleasant things.

These two books made me curious as to what sort of outlook I should find in the remaining volumes. From F. L. Lucas's *Decline and Fall of the Romantic Ideal*, which stood next to E. V. L., there was this sentence—'It is the dead that must help us to keep life living, the grace of Mozart and Ronsard . . . the courage of Hardy.'

But there was more, much more in my next book, the life of that fine young doctor John Melly of Ethiopia. There I came on a declaration of faith—one reads it wistfully, when one remembers how he died so young, in the Abyssinian conflict—'All things work together for good to them who love the Lord—that's not a banality, but an eternal truth. What's left of this life is at most an unimportant prelude—and there's all Eternity!'

Next, I read *A Wanderer's Way*, by Canon Raven. It is full of Christian confidence. 'To believe not merely that human society might be recast nearer to the heart's desire, but that God's eternal purpose, revealed in the whole process of evolution and supremely in Christ Jesus, is coming to its fulfilment, is to find at once an infinite scope for service and an infinite inspiration to serve. . . . We have only to lift up our eyes and we shall see here and now the King in His glory.'

It took me a considerable time to go through the vivacious recollections of the novelist, W. B. Maxwell. At the very end he speaks of his faith in the power of Kindness. 'In youth and age,' he writes, 'I have been given the same lesson from life. It all seems to fit together convincingly. If I had to say it with absolute plainness, I could but repeat it in increased strength, and say thus: "Kindness. Be kind to people. And then, when you have been as kind as you possibly can, be a little kinder still."'

The last three books on the shelf were all, as it happened, by brilliant literary people who had been ill constantly. They were all highly unconventional. Was any testimony of faith, I wondered, to be found in the *Letters of Anne Douglas Sedgwick*, she whose delicately etched stories were once so delighted in by many of us? She had a hard time of it, getting, we gather, slowly more and more helpless. 'You know,' she wrote from her sick-bed to a friend, 'though I can't accept orthodox religion, I think it symbolizes truths; for instance, that the Spirit, in which we all live and move and have our being, must be—thought—feeling—will—therefore a Trinity. And this Spirit incarnates itself in the world. Other dogmas of the Church seem to me to have great truth—if one divests them of their narrower interpretations and looks upon them as truths, and not facts.'

In Tchekhov's *Letters*, his confession of faith is strictly of this world; he wrote it when trying to fight consumption in Yalta in the Crimea, this man whose plays to-day command so attentive an audience—'I don't believe in our educated class, which is hypocritical, false, hysterical, badly educated, and indolent. I don't believe in it, even when it's suffering and complaining, for its oppressors come from its own entrails. I believe in individual people. I see salvation in individual personalities scattered here and there all over Russia—educated people or peasants—they have strength; though they are few.'

There remained Kathleen Mansfield's *Journal*. Her brilliant short stories are not forgotten, especially the set published under the title, *The Garden Party*. She, too, was a great invalid.

'I should like this to be accepted as my confession,' she wrote in her Diary in 1920, '. . . I do not want to die without leaving a record of my belief that suffering can be overcome. For I do believe it. One must submit. Do not resist. Take it. Be overwhelmed. Accept it fully. Make it part of life. Everything in life that we really accept undergoes a change. So suffering must become Love. This is the mystery. This is what I must do. I must pass from personal love to greater love. . . . Sorrow shall be changed into joy. It is to lose oneself more utterly, to love more deeply, to feel oneself part of life—not separate. . . .

Oh Life, accept me, make me worthy . . . teach me.'

Orthodox, and unorthodox, all the writers of these nine books, placed by chance on a shelf together, stated their attitude to religion and life.

CONSTANCE MILES.

T. S. Eliot.

It is doubtful if Mr. T. S. Eliot's new play, *The Family Reunion* (Faber & Faber; 7s. 6d. net), will ever have a tearing success upon the stage, but if there is to be a real movement towards the development of poetic speech in popular drama, this play will at least have important experimental value. The form, a kind of elastic iambic blank verse, goes into harness with the mood of the speaker, at times it may be a succinct, elegant prose, modern to the bone, at times poetry. Perhaps the passages with most charm and freshness of all lie in between those two regions:

> The spring is very late in this northern country,
> Late and uncertain, clings to the south wall.
> The gardener has no garden flowers to give me
> for this evening.
> . . . . . .
> I had rather wait for our wind-blown blossoms,
> Such as they are, than have those greenhouse
> flowers
> Which do not belong here, which do not know
> The wind and the rain, as I know them.

If Tchekhov had been an Englishman he might have written like that.

But we are preachers and theologians, and here are burning pages we should not neglect. They will be freely read by those who are our readers. The drama is one of the inner life, and it is so real a reflection of a life lived in a tangle of different values that at first sight we are apt to call the play itself a tangle. The setting is elegant, but there is a distortion of form, as if one listened to strings playing on different keys. So we suffer because we are reading a tract which smites upon our conscience; there is the same dissonance in our own life, hide it as we may.

Here, in one drawing-room assembled, are those who pretend they do not see, or do not suspect, their own spiritual destiny, and those others who dare to brood, with staring eyes, upon their tragic fate, upon the tragic fate, stained with sin and retribution, which is the portion of mankind.

And it is in the *present*, that only eternal life which is the agony and ecstasy of the knowledge of God, it is in that present moment alone that sin and retribution and forgiveness meet. But in Mr. Eliot's play only the two bitterest sufferers—Harry, who returns for a few hours to the home and people of his childhood; and Agatha, who had loved Harry's father and should have been his mother—are aware of this.

> Everything tends towards reconciliation
> As the stone falls, as the tree falls. And in the
> end
> That is the completion which at the beginning
> Would have seemed the ruin . . .
> . . . . . .
> What we have written is not a story of detection
> Of crime and punishment, but of sin and expiation.
> It is possible you have not known what sin
> You shall expiate, or whose, or why. It is certain
> That the knowledge of it must precede the
> expiation.
> It is possible that sin may strain and struggle
> In its dark instinctive birth, to come to con-
> sciousness,
> And so find expurgation. . . .

When Harry believes this, a sense of peace comes to him—

> I feel happy, for a moment, as if I had come
> home.

One may regret that Mr. Eliot introduces the Eumenides at this point. Possibly he did so from a theological impulse. One suspects that he wished to show that the fundamental truth behind the Greek conception and the Christian is identical. That may be true, but the inevitable artistic disturbance which we have already suffered, though with acceptance and understanding, was about as much as we could bear. The strain becomes almost too great. A certain simplicity which all great drama demands is forfeited. And this anachronism in so essentially modern a work might so naturally have been avoided, and the moral effect heightened, by the use of that Christian symbolism which would have been nearer to Mr. Eliot's own outlook. For, even if the world is rapidly donning the garments of neo-paganism, the mass of playgoers and play-readers are still more amenable to Christian images than to Greek. And though there may be interest for the theologian in finding likenesses between Greek and Christian thought, Mr. Eliot knows that for this tragic situation Greece alone cannot suffice. More than that, the form and matter of the play is far more Christian than Greek.

> Where does one go from a world of insanity?
> Somewhere on the other side of despair.

To the worship in the desert, the thirst and deprivation,
A stony sanctuary and a primitive altar,
The heat of the sun and the icy vigil,
A care over lives of humble people,
The lesson of ignorance, of incurable diseases,
Such things are possible. It is love and terror
Of what waits and wants me, and will not let me fall.

EDITH ANNE ROBERTSON.

Life Has Taught Me.

Writing in the *Forward Movement* of the Protestant Episcopal Church of America, Sir Wilfred Grenfell of Labrador says: 'Life has taught me to love her with all the zest of a game in which I am permitted to play. To-day, at well over seventy years, I am just as keen for life as ever I was. I have always believed that life is eternal, for my conscious spirit so ardently hoped it, and such a universal, instinctive desire in normal life cannot be doomed to disappointment. 'When his friends asked Socrates, about to drink the lethal draught, where they should bury him, he replied: "Anywhere you like if you can catch me." In the words of the late Sir William Osler, "I would rather be wrong with Socrates than right with Plato."

'Life has taught me to regard my body purely as a link between my spirit and the material world. It warns me continually not to damage my carcass by either swallowing or breathing in toxins, or by letting any of my physical assets atrophy through lack of care or exercise.

'Life has taught me that one reason my pennies were given me is to guard the welfare of my bodily machine; but that if we look to that machine for final satisfaction we are bitterly undeceived. When control passes from "me" to my body, from the spiritual to the material, shipwreck is inevitable. On the other hand, life teaches me that to those led by honour, love and unselfishness is given the laurel wreath.

'Life has taught me that I can be of worth to God. One of the many irrefutable evidences of the Divine nature of Christ to me has always been His insistence that the light of life can only be obtained by experience. He never set an examination paper that we must answer correctly. His was a challenge to action. He wanted not wise men to understand Him but brave men to follow Him.

'Life has taught me the menace of any man's claims to infallibility. The claim to infallibility is as stultifying to progress as it is dangerous. The most encouraging aspect of science of to-day is its growing modesty. The wisdom of to-day is the folly of to-morrow. If I were to practise medicine as I was taught it in the sacred Lecture Halls of London and Oxford, I would land in the penitentiary.

'Life has taught me unfailing optimism in spite of our poor presentation of Christianity. We of the twentieth century are no longer cave men. If righteousness, joy and peace are prizes to be won, education is not meant to fill buckets with facts but to light candles for the darkness of the world. The hope of bringing the Kingdom of God to earth does not depend on politics or law or force, but on the conquest of ourselves. The true *joie de vivre* is not in getting, but in giving, not in indulgence but in control. There was only one class which Christ condemned to the "place prepared for the devil"—the unprofitable, those indifferent folk who did nothing.

'I have heard it said that the world is divided into two classes: those who try to do things for others and those who spend their time criticising them because they do not work in some other way. The perfecting of this world is our human problem, and in that lies our dignity in life, our joy and our justification.'

The Bible and the Koran.

'The Koran itself bears clear testimony to the Bible. Other sacred books have no reference to the Gospel or to Jesus Christ. But Mohammed could not escape Him. This is one of the most remarkable facts in the study of the non-Christian religions. Sir William Muir has collated all of these references [to the Bible] and commented on their character and significance. There are 131 passages altogether, 65 of the Mecca period, and 66 of the Medina period in the Prophet's life. The Old and New Testament are highly spoken of as God's earlier revelation and as "containing light and guidance for the pious."

'On the cover of an Albanian translation of the Koran there is a reproduction of an old German picture of Christ and the two disciples on their way to Emmaus. But the title reads: "Mohammed, Abu Bakr and Ali on Their Way to Mecca"! So even Christian art is being adopted by Moslems!'[1]

[1] S. M. Zwemer, *Dynamic Christianity and the World To-day*, 158.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Our series 'After Fifty Years,' we may be permitted to remark, shows quite clearly that, within the limited field of study with which it is concerned, while undoubted progress has been made, that progress has consisted to no inconsiderable extent in the discovery and frank acknowledgment of the fact that the problems are more complicated than half a century ago they were thought to be.

Within a much wider area of thought than that series contemplates the same thing has happened. Men have become chary of speaking of 'assured results.' Since Einstein, does even the Multiplication Table stand unscatheable?

Those remarks are suggested by one of the interesting articles which Mr. Bernard Lord Manning has collected and published as *Essays in Orthodox Dissent* (Independent Press; 5s. net). They were 'written for many divers sorts of people on many different sorts of occasions'; and were well worth this more permanent form. The essay we have in view is the one entitled 'The Witness of History to the Power of Christ.'

Mr. Manning begins by warning of the danger of an appeal to history of the kind that used to be so common and was so unconvincing. 'All history shows,' 'the verdict of history is'—something that on quite insufficient grounds the speaker is anxious to demonstrate. How often we have all heard it, and been sometimes amazed, sometimes amused, most frequently irritated. Such speakers put history into the witness-box and ask it leading questions. Mr. Manning has no difficulty in showing that on many questions very different answers could be extorted from the badgered witness 'history' by a cross-examining counsel whose aim was contrary.

What our author is concerned to warn us against is the facile optimistic view of history as fitted to prove our own pet theories or too easily justify the ways of God. We have to recognize that it is not historically true that everything that happened has been for the best, or that it is always the case that 'Truth like a torch the more 'tis shaken, shines.' History bears witness to the defeats of Christianity, as well as its triumphs.

If we agree with that, and disagreement is unthinkable, what follows? Does history confront us with the same kind of problem about God as a review of Nature which sometimes seems to be friendly to man, sometimes hostile, and often indifferent? Does history bear any clear witness to the power of Christ?

Of course it does. Like Lord Acton Mr. Manning would say that history is the surest evidence of religion in general, a schoolmaster to bring us to Christ. Only we must learn to understand and not look to history for what it cannot give, and beware of finding in specific happenings which we only imperfectly understand evidence of some pet theory.

A study of history induces a humility which is the prerequisite of expressing judgments on contemporary people and contemporary movements. 'It provides a standard of values and a sense of proportion.' 'To every generation its own problems are unprecedented and its own novelties new. But, if you have listened to Lucretius, you do not jump out of your skin when Sir Arthur Keith speaks out.' If this reduces the proportions of the critics of Christianity, admittedly it reduces those of contemporary Christianity also. Yet 'history deals more unkindly with the fads of our contemporaries than with the historic forces against which they hurl themselves.'

The historian cannot but perceive the magnitude and importance of Christian civilization. He may like or dislike it but he cannot ignore it. It is fashionable to criticise and censure it. The exotic, the remote are praised in contrast. But Mr. MANNING is convinced that a full review of Christian civilization with all its admitted blots and those exotic paradises far away with all their admitted merits will clearly demonstrate that in reality there is no worth-while comparison between the two, but much more glaring contrast. Communism may be better than Capitalism—Mr. MANNING has an open mind on the subject, but he is sure that if Communism comes to a Christian civilization it will make the non-Christian Russian experiment 'look silly.'

History shows us Western Europe and America as one of the greatest human attempts at living in society; when all deductions are made, the most successful, the most human, the most kindly yet known. 'And history shows us the power of Christ as one of the most characteristic, most potent, most essential features of this society.' It is Christianity that has begotten and fostered whatever is best and kindliest in Western civilization. It is worked inextricably into its very fabric.

In the Spring number of the Christian quarterly, *Religion in Life* (published by the Abingdon Press, New York), there is an article by Emil BRUNNER on 'The Present-Day Task of Theology.' It bears the marks of being an address delivered by him at Princeton in the course of his recent sojourn there as a visiting professor. It should be at once interesting and useful to see what one of the most distinguished of contemporary theologians has to say about his own professional task.

He begins by saying that the task of theology is essentially the same in all ages. The reason being that God has revealed Himself in Jesus Christ once for all. As there is but one God, so there is also but one Mediator between God and man, Himself man, Christ Jesus who gave Himself a ransom for all. And there is none other salvation.

This does not mean that God is not a living God who works in our time as well as when He became flesh in Jesus Christ. But what He does in our time is not the same as what He did then. 'What He does since the day of Pentecost is that through His Holy Spirit He brings men to this Cross, to this His own Son, as to the place where the fountain of life has been once for all opened, so that every one who drinks of it is filled with that new life which is in kind eternal life.'

Here is sound evangelical doctrine, with the Barthian emphasis (if the epithet may be allowed) on the uniqueness and finality of the Christian religion. In Jesus Christ God speaks to us in the final way. He is the Word of God. And in this phrase there is embedded a theology, which is an intellectual elaboration of the knowledge of God and His Word which is inherent in Christian faith.

Why should we need this intellectual elaboration? Because theology has a necessary service to render to the Church and to humanity. In the first place, the Church has to keep watch that the Word of God in Jesus Christ be not falsified, that indeed it be better understood. It took much theological work to save the Christian message from the Arians and the Pelagians in the ancient Church, and to bring

about that vindication of its truth which we call the Reformation. In the second place, if there were no theology the educated part of a given society would probably never be reached by the truth of the Christian gospel. BRUNNER confesses that he himself would probably never have become a Christian without the help of theological thought both on the part of others and on his own part. He knows from experience that theology is a means of evangelism.

But if theology, as stated at the outset, has essentially the same task in all ages, it has to do its work in every age anew. The Word of God is not a given system of doctrines, in which case the work of theology could be done at a certain time once and for all. The Word of God is God in His self-revelation in Jesus Christ. And, as the apostles knew and show, there is a mystery here which escapes anything like a final expression. Luther knew it too, and that is why he attacked the Catholic doctrine of the infallible dogma and the infallible Church.

Not only is no theology final, and the limitations of every age call for the corrections of the next, but its task of teaching how to preach necessitates that the theologian should know his time and adapt his formulas accordingly. And the characteristics of the modern world are secularism, which is virtually atheism, and paganism, which is the divinization of the world and of man. Even the Christian Church takes an unconvincing stand for the gospel truth.

BRUNNER sees two main features akin to secularism and paganism in which the predicament of the Church presents itself. On the one hand, the Church's message is secularized in a rationalist or naturalist theology: it is not the gospel of God's grace in Christ that many teach and preach but some philosophical or mystical or moralistic substitute for it. On the other hand, the Church's profession is belied by its example: professing Christians do not win personal confidence by their way of living. Before the Church can convert the world she must herself be converted.

BRUNNER appears to us to take a somewhat dark view of the state both of the world and of the Church, but here are his conclusions: (1) Theology has to make a fresh endeavour to interpret for our time what the Word of God in Jesus Christ means. (2) Theology must be in its own character an evangelizing agency, breaking down the barrier between scientific knowledge and Christian doctrine. (3) Theology must be capable of awakening a missionary evangelistic zeal in the ministers of the Word in showing them that Christian faith is primarily concerned not with doctrines but with the living Christ, who died for our sins and is risen for our sanctification. (4) Theology should lead to a real prayer life, for prayer is faith in action.

If it were not for the critical international situation we should all be deeply interested in Palestine and its future, in the question of a National Home for the Jews and all the questions that gather round this. And even in spite of the international situation many will find room in their minds for interest in a question like *What Are the Jews?* This is the title of a book on the significance and position of the Jews in the modern world. It is written by a Jewish Rabbi, Israel I. MATTUCK, A.M., D.H.L., and published by Messrs. Hodder & Stoughton at 5s. net. One cannot but admire two things about this book: its high intellectual quality, and its amazing tranquillity. Dealing with matters that rouse hot passion and hot words the author is always calm, tolerant, and generous.

The book states the non-Zionist or anti-Zionist view of the history and future of the Jews. But in order to present his anti-Zionist case with success the author has to consider the past of the Jew and his present position and claims. What are the Jews? Are they a race? Are they a nation? Are they a religion? There are 15,000,000 or 16,000,000 of them in the world. Russia has about 3,000,000; Poland the same number; the United States has four and a half millions, the largest of any nation; and in the British Isles there are about 300,000. The Jews have been Europeans for twenty centuries. They are divided nationally. There are

French Jews, German Jews, Russian Jews. They are divided religiously. Liberal Judaism has departed far from Orthodox Judaism. It rejects the hope of a personal Messiah and the traditional Jewish attitude to the Bible. But in spite of these divisions the Jews are a unity. What is it?

Are they a *Race*? The answer is 'no.' Certainly not biologically. 'There are no racial traits that belong to the Jews universally. . . .' The Jews of Abyssinia are black; in China they are yellow; in India they are brown. The Jews in Arabia and Egypt are like the Arabs. Biologically, the Jews approximate everywhere to the non-Jewish people among whom they live. And the psychological differences are as great as the biological. In their general outlook upon life, in their mode of thinking, the native Jews of India differ from the native Jews of England as much almost as the other Indians differ from other Englishmen. Even the physical appearance, which is regarded as 'Jewish,' is characteristic of the Jews of Eastern Europe and came from them as they migrated westward. We must not be deceived by such terms as 'Semitic' and 'Aryan' which, as has often been shown, are names not of races but of languages. Yet there is a Jewish unity. What is it?

Are they a *Nation*? The answer is 'no.' They were once a nation in Biblical times. But since A.D. 70 they have ceased to be a nation—indeed since 538 B.C. Since that date they have never been a political unit. Dispersion has been their permanent condition. And they have come to belong wholly to the nationality in which they have found their resting-place. The British Jew is as British as any other Briton. The German Jew has been loyal to Germany. He has regarded himself as a German and loved Germany. It is part of his purgatory that he has been driven out of the land and home he loves. For twenty centuries the Jews have not been a nation. And therefore Jewish Nationalism, or Zionism, is a purely modern development.

Dr. MATTUCK is a convinced opponent of Jewish Nationalism. But he states the case for Zionism and the demand for a 'National Home for the Jews' in Palestine fairly. The burden on the Jews, so the argument runs, is that everywhere they are a minority. Politically they are subject to the will of a majority that is not always friendly. Spiritually they suffer under the pressure of an environment dominated by non-Jewish influences which prevent them from expressing their inner life. Palestine suited specially those who felt the 'spiritual' impulse to Jewish nationalism. There they might express themselves and develop a purely Jewish 'culture.' Only in a national homeland of their own can the Jews be spiritually effective and culturally creative.

Dr. MATTUCK'S answer is this. Jewish nationalism, which is modern nationalism talking Hebrew, is not the same as the historic unity of the Jews. That is purely religious. Except for a short period there never has been a Jewish nation. There is no such thing as a Jewish 'culture.' What in the arts is described as 'Jewish' is simply Russian or Polish. There is no Jewish sculpture or painting. There is not even any Jewish music. So called Jewish melodies turn out on investigation to be folk-songs of the countries in which the Jews live. The melody used by the Zionists for their 'National' Anthem is a Slavic folk-song.

As to a National Home in which to develop the peculiar contribution of the Jew, Dr. MATTUCK points out a decisive fact. There are fifteen or sixteen million Jews in the world. Palestine can absorb at the most one million. In the fifteen or sixteen years since the Mandate about 300,000 Jews have settled in Palestine. This is a small number in comparison with the number that needs a refuge. The 'return of the Jews to Palestine' is a fiction. Actually, one-quarter of one per cent. have gone there. Of Jews in Germany only a mere fraction have gone to Palestine. How can Palestine be regarded as a 'Land of Refuge' for the Jew and a 'National Home' when such a minute fragment could alone be received there?

It would be much better for the Jews in Palestine, for their economic welfare, if the idea of the National

Home were dropped. A Palestine under England's protection and control would have been a safe place for Jews without a Jewish *national* homeland, much safer than with nationalist politics. The Arab's opposition to Jewish immigration has been caused by political fears. If the fears had not been roused, a large difficulty in the way of immigration would have been avoided. There is good ground for believing that, if the coming of Jews to Palestine were freed from political significance and from the declared Zionist political nationalism, more Jews could settle in the land.

What, then, of the future of the Jew? The key to that lies in the fact that the significance of the Jew lies in his religion. That is what gives him distinctiveness. That is what explains his unity and his endurance. The Jews are a *people of religion.* They are a people, a group, a community, but the essence of their collective existence is to be found in their religion. A 'people of religion' means a group with its corporate feeling rooted in religion and its collective life directed to religious ends. It means, too, that religion is the nexus between it and its individual members. This is the real mission of the Jews, to witness by their collective existence to the faith of their fathers and their own faith.

You ask, why do not the Jews send out missionaries, if their witness is religious? The anwer is that in the Jewish conception their mission is a collective one, attaching to the Jewish people as a whole. Individual Jews contribute to it by their lives which show the power of the Jewish religion. That means that all Jews are missionaries. The mission does not require that individual Jews should devote themselves separately to missionary activity, aiming to convert non-Jews to Judaism. That belongs to the collective life of the Jews. Not upon Jews individually, but upon the Jews collectively, lies primarily the task of making the Jews' contribution to the religious life of humanity. And this means that the mission of the Jew is to humanity not to individuals, to influence the religious life and spiritual development of mankind.

What, then, is the future of the Jews? Not certainly in a National Home in Palestine. Their future lies in two things—separation and distinctiveness in religion, assimilation in everything else. They will always be a dispersion. And in all matters except one they will identify themselves with the nations among whom they live. In one matter they will always be separate. They are a people of religion who, because of their history and circumstances, are conducting an experiment in spiritual power. Their future history will solve the question whether a people can live by religion. That is their first value to the world. The second lies in their distinctive religious ideas, which, because they are distinctive, would bring enrichment to the spiritual life of humanity. This is their future and their supreme witness.

Problems of To-day.

X. The Nature of our Knowledge of God.

By Professor John Line, Emmanuel College, Toronto.

The question of the nature of man's knowledge of God has a relevancy in our time to the general concerns of religion, such as it has not had in any previous age. In every period of religious history doubts concerning the being of God or the possibility of knowledge of Him have arisen among philosophers and others who made the grounds of religion a matter for inquiry. But the multitude of plain believers paid little heed, being content to let philosophical disputation have little part, directly at least, in determining their belief. To-day, however, we look out upon a different scene. The questioning of the fact of God, and especially of the power of the human mind to know, even if God exists, of what nature He is, has become commonplace; it affects the position of religion among the whole people as well as among the more special groups. The uncertainty or scepticism, that seems an eccentricity even in the philosopher when we meet it in other epochs, is among ourselves a part of the prevailing mood. It is not simply that our world is largely indifferent to religion; but even where religion is thought enough about for discussion of it to occur, the interest is turned not toward acknowledging its claims so much as toward the query whether its beliefs have any sure basis, even though it may be owned that to prove them false is equally beyond our power.

The reason for this state of things presents a paradox. For it lies in part in the successes of that will to acknowledge in man which here he distrusts. Our religious doubt concerning our power to know is the outcome of what in other spheres we have come to know. This is seen in two ways. The first is included in the general effect of science and advancing knowledge on religious ideas. During many centuries, for example, religious people believed that knowledge of God which men could not attain to themselves had been made possible for them by God's own act. God had revealed Himself to them, and the Bible and the Church were divinely appointed media to preserve and attest the revelation. But historical and other inquiry has shown Church and Bible to embody constituent human elements to such a degree as to render problematic their right to certify any beliefs that are not already, on ordinary grounds of evidence, receivable as true. This is the first way in which widening knowledge has weakened confidence in our religious knowledge. The second is cognate to it: it lies in the fact that in this same scientific advance, the human mind has proved its power in so many ways, has shown itself so capable of reading the world's secrets and adding to man's understanding, that to postulate extra ways or sources of knowledge, as the doctrine of Revelation seems to do, is unnecessary and incongruous. What means of knowledge can or need there be besides those by which science has unrolled the map of the universe, both on its macrocosmic and microcosmic side! Yet with all its triumphs, science has not been able to decide the issue of the reality of God. Its achievements have given the human mind enormous assurance of its competence to conduct man's search for truth, but they have not enabled science to number God among its certainties. The same process by which science has vastly increased man's comprehension of the natural world has revealed the impotence of science before problems of ultimate existence. Thus in these two ways men have become, through the growth of knowledge itself, at the place where God is its object, sceptical of their power of knowledge.

These developments have placed the religious man in a dilemma. He sees man's mental conquests producing, not increase in religious certitude, but decline: on the one hand, through impugning the documental and institutional supports of that certitude; on the other, through their own open failure at the point most critical for it. Science has impaled religion on a species of cruel epistemological irony; what it has learned about the world would permit us to know more about the ways and works of God than ever before, had it not by the same feat and to about the same degree made us less certain about God.

In the face of the issue that has thus arisen, people are behaving as always in different ways. Many there are to whom any questioning of religious faith at the instance of science, leaves no choice but to cease to believe. In science they put their trust, and if the Christian conception of God

cannot be confirmed by science, they straightway reject the conception.

But others, who are also in their measure deferential to science, are not taking this step. It is with the predicament of these that we are here concerned. They acknowledge the significance and value of scientific search, and wherever science is competent to teach they are eager to learn. But they are theists none-the-less. They fall into two general groups.

There are those, first, whose esteem for science extends to acceptance of its authority even in the religious field. But instead of abandoning the idea of God because in its historic form it appears not to be verifiable by science, they re-formulate the idea to make it identifiable with some reality of experience which science does attest. They redefine the theistic concept to set it in accord with what reflection upon the data of science adduces as an incontestable principle of being. On such a definition God at once becomes knowable, since in order to apprehend Him no manner or method of understanding is needed save the one employed by science.

An instance of this first trend in the philosophical theology of our time is the conception of God that gains its credence from the facts of emergent evolution. These facts show Nature to be creatively and continuously at work with her instrument of synthesis by which she has achieved the various stages of evolutionary advance. Synthesis determines all orders of events in the space-time field; it is the instituting of novel relatedness among given stuffs whereby entities are formed whose qualities are not the additive sum of those of their components, but are unique in the context of each entity. Each unitary being, in other words, is constituted by the concreting of parts into a complex, organic whole. And viewing the world itself as complex and unitary, it too can be pictured as organic in the same form. Entities macrocosmic and microcosmic alike are of the organic mode; each is a concrete unity forming by singular integration of all that is relevant to its formation in existence as a whole.

Now the principle of things by which events are so created and ordered is not only a stupendous property of the world; as that by which all existents, in the way just indicated, are constituted as real, it gives reality to the world. Named the Principle of Concretion, it is not an inappropriate term for the idea of God. God then becomes that which is constituent of all forms of being; that by which the world has its being as an actual world. He is the element of determination by which everything is a definite this or that. Let it be said that no attempt is here being made to outline the thought of any particular philosopher, but just to give a hint of an idea of God that keeps close to scientific testimony concerning Nature's actual ways and is therefore consistent with adherence to science. It involves no assumptions that exceed the purview of science. Thus it is typical of our first group in offering an alternative form of theism to the one challenged by science, such as will permit a unification of fidelity to science and continuance of belief in God.

Before forming a judgment upon this way of retaining the idea of God when science fails to validate it in its traditional form, let us glance at our second group and the course taken by them.

This consists again in conceding all the claims of science in its own domain, but denying to it special religious import, especially in its bearing on our present theme, the Christian doctrine of God. This doctrine by its very nature cannot have, nor does it need, confirmation at the hands of science. Christianity has resources of truth and knowledge from which science, as such, is debarred; its belief in God has its being as a conviction of faith such as could not be reached by the procedures of science, and such as it is not within the competence of science to establish or annul.

There is a vast difference between these two positions. Both allow the rights of science and both maintain the form of belief in God. But the one makes the belief consonant with science, taking its stand on the principle of the unity of all truth. The other upholds the integrity of the Christian doctrine of God with or without the sanction of science. For a reason that will appear we shall proceed ourselves by evaluating the first of these attitudes from the point of view of the second. From this point of view, where theistic faith is unqualified by any impingement of science, the idea of God of the other group, or any naturalistic idea, falls fatally short. For Christianity conceives God, not as Process or Principle however vital to the ordering of the world, but as the Eternal Personal Spirit who of His prior initiative and creative power called all things into being, who wills and intends whatever by Him is wrought, and has foresight of the ends it is directed to fulfil. 'Known unto God are all his works from the beginning of the world' (Ac 15^{18}). This is the God to whom religious people pray, the God who consciously loves and cares and designedly acts in their behalf. Such a doctrine of God has only a

relation of contrast to one that makes Him primarily a principle or nisus or force, without knowledge or consciousness except as or until this becomes biologically emergent in the course of the world.

In the light of this contrast we can now make the problem of this article more precise. It comes to this. Science is our human knowing; but, as we have just implied, when men affirm fully the Christian belief in God, they step beyond science. Can they know, then, the God they affirm, and if so, What is the manner of that knowing? This is the issue intended by our title, *The Nature of our Knowledge of God.*

What we have to say thereupon will depend on what we believe concerning Divine Self-Revelation. We referred before to the crisis of this belief in modern religious thought. It is a further fact, however, that there is now in process a re-valuation of this belief throughout the entire theological world. We are hearing anew that, beyond the knowledge that we have through philosophy and science, there is God's gift of knowledge. 'Men can know the Word of God,' says Karl Barth, 'because and so far as God wills that they should know it' (*Church Dogmatics*, i. 224).

The present writer believes in this doctrine of Revelation, but one frequently encounters a certain defence of the doctrine that seems to him very dubious. It proceeds on this wise. The principle of Revelation, so it is urged, is valid if for no other reason than that it has its exact parallel in the practice of science. Science no less than Theology has its unproved axioms. It assumes, for example, the validity of analysis, the competence of the rational instrument within given bounds, the rational reducibility or uniformity of natural existence whether empirically known or unknown, and hence the continuity of the unknown with the known. These are postulates of science which it cannot verify, but which are indispensable to it; without them it would lack the motive and the means to organize its effort. This being so, it can be claimed for Theology, that though its doctrine of Revelation is non-demonstrable to unbelieving minds, yet in taking its stand upon it, it is on as sure ground as science. It can build thereupon its edifice of truth as securely as science builds on its first principles. 'Science and religion are on equal footing. Both must begin by accepting what they cannot prove' (J. H. Morrison, *Christian Faith and the Science of To-day*, 201).

This, however, is too facile an apologetic. For the premisses of science, to which Revelation is compared, while they clearly are incapable of proof, yet they are precisely those which unsophisticated people do not naturally call in question. There is about them a palpability or a congruity with experience and the ordinary demands of thought that causes most of us to acquiesce in them without conscious strain; they are logically necessary not only to the integrity of thought but to its possibility. But about the axiom, if we may so speak, of Divine Revelation, this cannot in the same sense be said. This axiom or principle seems to take us beyond the concatenations that make up our normal or actual life. Hence there is in the act of believing in Revelation in this form a fortuitousness that does not pertain to acceptance of the assumptions of science. Making Revelation an intellectual datum akin to the principles of science requires, in those who affirm Revelation, too arbitrary an expression of the will to believe. Finally on this point, there is the effect of this way of defending Revelation on religion itself; the methodological parallelism between religion and science on which this defence rests leads to an intellectualizing of religion or to making it secondary to science just as truly as when the conclusions of science are relied upon to prove the truth of religion.

Hence it is not thus that we can construct an epistemology of Revelation; that we can define, in other words, the nature of our knowledge of God. We need another approach; which, however, is not far to seek once we pause to think simply of what after all Revelation is. The content of Revelation is not primarily intellectual or ideational. 'What is offered to man's apprehension,' says Archbishop Temple, 'in any specific Revelation is not truth concerning God but the living God Himself' (*Nature, Man and God*, 322). Or as it is put by Barth: 'the Word of God is not a thing, but the living, personal and free God' (*op. cit.*, 230). Sayings such as these place the knowledge that comes through Revelation in a world apart. It is not a hypothesis that we may test as we test those of science; it belongs to another dimension or depth of life. It is an activity, at the existential point of our being, of God Himself whereby He removes barriers and creates the faith by which He Himself is known. 'Men can know the Word of God,' Barth says further, 'because and so far as over against the will of God there is only the weakness of disobedience, and because and so far as there is a revelation of the will of God in His Word, in which this weakness of disobedience is removed' (*ib.*, 224). This knowledge of God is not through man's seeking or learning, but it is God's own act by which man's will toward God

is changed. The possibility of knowledge of God is one with the possibility of obedience to God, and becomes actual when God establishes obedience.

Revelation, in other words, is not a supernatural vouchsafing of information about God to supplement what we could acquire ourselves, and to quench our natural curiosity concerning the fact of God. Rather is it God—whom it is not given to us to know at all as the rational philosopher conceives knowledge—claiming us as His own; it is not an interesting enlargement of our stock of ideas, but a divine event at the heart of our being. On our side it is the event of faith in which we are not now at last encompassing the ultimate in our intellectual survey of the universe; but are making a decision or taking a decision or taking sides at the point where ways irrevocably diverge. Thus the truth of Revelation is not at first present without us, to be rejected or received; only as it is received does it occur, only as there is possession of it is it perceived as true. Knowledge of God through Revelation is 'of God' in the dual sense of His being its creator as well as its object; the substance of the knowledge is one with the cause and manner of knowing. It is not knowledge which a man may have, yet esteem of no value; it is in its value being experienced that it has its being as knowledge. To know God is life eternal, said Jesus; it is not that we know God first and then have life if we act wisely upon the knowledge. Thus is knowledge of God of its own order; it does not rise and fall with the changing word of science. 'Religion,' even Bertrand Russell says, 'so long as it is content to avoid assertions which science can disprove, may survive undisturbed in the most scientific age' (*Religion and Science*, 5).

It is by this sign that we can conquer the religious uncertainty of our time mentioned in our first paragraph. Too often when meeting the opponent of the theistic claim we let him choose the ground, and adduce arguments for belief in the terms of speculative thought. But in doing this we shift the issue and the thing we are concerned about is not settled whether we win the debate or not. The real defence of belief in God consists in the fact that people exist who know God, and can witness to the knowledge; and to this defence speculative or scientific argument can add nothing, neither can it take away. Science in our time has marvellously revealed the structure and the substructure of the world; but it cannot explain the meaning and purpose of the world, nor does it disclose whether there is or is not a sovereign will and divine heart of love overruling events. For this we have only God's own Word; and we are assured of this not through finding intellectual solutions of religious doubt but in the spiritual knowledge which is God's gift and is given freely in the measure in which men renounce their self-will and choose His obedience. Hence if we would assist to bring to pass the recovery of that conviction concerning God which the world has, as we said at the first, so widely lost, we must consider our ways and so prepare men's thought and will that our day may be a Day of the Lord in which His miracle is performed as in ancient times. It is thus alone, and not through what we do to allay unbelief of our own wisdom and skill, that men will again become triumphantly sure of the Reality of God.

The Righteousness of God.

By Principal W. F. Lofthouse, D.D., Handsworth College, Birmingham.

In the previous paper, on 'The Righteousness of Jahveh,' we were led to the conclusion that righteousness, in the Old Testament, is, properly speaking, neither purely juridical nor purely ethical; it has to do with the personal relations of men to one another in a community; it means standing right with others, being in the right with them. When it is referred to the sphere of religion—and this, for the writers of the Old Testament, is all-important—it must be understood in the light of the covenant in which God has chosen that He and His people should stand with one another. He is righteous when He keeps this covenant, as He always does and must do; they are unrighteous when they turn away from the personal relation of obedience and trust and reverence towards Him which the covenant demands; and then His righteousness is seen in a new light; it is His to bring them back, to restore them to the joy of the covenant state which they have wantonly flung aside, but which He will never

forget or dishonour. What is righteousness in Him becomes salvation for them ; and they once more are righteous.

Such is the profound and daring conviction that animates the noblest passages of Second Isaiah, and is seen at its highest when the righteous servant of Jahveh, submitting to a death of dishonour and shame to release Jahveh's people from the load of their self-chosen alienation and sin, ' makes many righteous.' This insight, doubtless, could only be granted to a few ; but throughout the Old Testament righteousness always can be felt to imply the rightness of personal relations. Jahveh does not want the slavish or perfunctory obedience of his people ; he wants their heart.

But as we approach New Testament times, we are conscious of a change of atmosphere. The emphasis is laid once more on obedience to the law. The law, as we have seen, is not the statute law of our modern secular communities. It is Jahveh's instruction to his people to show them what is implied by living on right terms with him, and how, if these terms have been involuntarily transgressed, they can be restored ; the means to the end. But it was easy, as it always is, to mistake means for end, and to suppose that if only the actual precepts, ceremonial and moral, could be obeyed, that would be enough by itself to secure Jahveh's favour and their own happiness. This was not indeed to surrender to mere mercenariness in religion. It was not a matter of trading with heaven ; so much good conduct, so many head of sacrificed cattle, to be repaid with so much prosperity or inward peace. Jewish piety at its best was far too real and warm a thing to be corrupted into such a bargain ; the good Jew took a real delight in carrying out what the law ordained. But it had to be carried out. The righteousness of man was the discharge of his obligation ; the righteousness of God was the granting to him of the reward for doing so (see Sanday and Headlam, *Romans*, 19). If a day came in which not a single command of the law were broken, all Israel would be saved. Hence, what care would be needed to see that the commands were properly guarded ! A fence must be set round them. Ambiguous as many of them were, and certainly wanting in precision, the needed definitions and amplifications had to be added, until the actual rules as given in the Pentateuch were overlaid by a mass of Rabbinic or Pharisaic ' edicts ' held to be equally binding. To be righteous was to obey them all. Not that the kindly spirit of true righteousness was wholly lost. Indeed, such was the emphasis laid on it, as it was now understood, that the old word for righteousness was restricted to the meaning of almsgiving, and a new word, *zechuth*, was used for obedience to the law.

This brings us to the Gospels, or rather to the First Gospel, for the word does not occur in any of the sayings of Jesus quoted in the Second and Third, while in the Fourth it is met with only in connexion with the judgment of the Paraclete on the world (Jn $16^{8.10}$). Nor is the term used more than seldom in the First. Jesus, at His baptism, finds it fitting to fulfil all righteousness ; He blesses those who hunger for righteousness and who are persecuted on its account ; and He says that John the Baptist came to Israel on the path of righteousness. All this by itself does not tell us much. But we also read ' except your righteousness shall exceed the righteousness of the scribes and Pharisees . . . ' and ' seek first the kingdom of God, and His righteousness ' (Mt 5^{20} 6^{33}).[1]

The scribes' righteousness ; your righteousness ; God's righteousness. Clearly, all three are different ; what is the relation between them ? The scribes' righteousness is not in doubt. It is the attitude whose growth we have just watched, concentration on the act, neglect of the spirit ; tithing mint and cummin ; refusing to allow a cure on the Sabbath ; cheating their own parents with their doctrine of Corban ; cleaning the outside of the cup, while within——! Jesus had no patience with such righteousness ; perhaps all the less because of the height from which it had fallen.

What then of ' your righteousness ' ? How is it to exceed that of the scribes ? Are the disciples to outdo even the scribes in their meticulous care, giving tithes, keeping the Sabbath, washing dishes—and forgetting the poor ? Impossible ; though it has been suggested that Jesus meant that they must carry their righteousness beyond the written law further than the scribes had done. But that would make them worse than the scribes. The difference is not to be one of degree, but of kind ; not ἄλλο but ἕτερον (Gal 1^{6}). And to the type of conduct which it demands a large part of the Sermon on the Mount is devoted. Whether the familiar precepts are intended to be carried out literally or not (giving to all and sundry, yielding to the aggressor, forgiving debts, never taking an oath, disallowing divorce and so on), two things are clear about them. The principle on which they all rest is ' give, never counting

[1] The words ' of God ' are omitted from ' kingdom ' in ℵ B k Matthew prefers ' kingdom of heaven.' And in view of the phrase immediately preceding, ' your Father which is in heaven,' the omission adds to the smoothness of the verse, as well as providing an explicit reminder that both kingdom and righteousness belong to the Father.

the cost to yourself' ; and while they could never be carried out in civil society without disaster, they are perfectly appropriate to a society which is permeated by the spirit of the family.[1] For the family is built on a system of mutual rights and duties, where the welfare of each is, or should be, the concern of all ; where demands are cheerfully met ; and where, if one member falls below the level of such conduct, he must be restored by being treated as if he were what he is meant to be, till he is back again (Gal 6^{1}).

We thus return to the old meaning of righteousness, right personal relations, issuing in appropriate conduct. What then of the third kind, God's righteousness ? Jesus does not use the phrase elsewhere, and, as we have noticed, the actual reading is doubtful here ; but we need be in no doubt as to its meaning. It is coupled with God's kingdom, or, to use the form commoner in Matthew, the Kingdom of heaven. We may be allowed here to pass by the intricate discussions as to the exact meaning the phrase was intended to convey on the lips of Jesus. What is clear from every page of the Gospel is that it was ruled over by one whom Jesus never calls King but always Father. The society which is ruled over by a father is a family ; and the sovereignty of God, God's heavenly rule, is the rule of a father, recognized and obeyed by those who are received as His children. It is this which is to be sought for and to be given. God's righteousness and the righteousness of the disciples approach. They imply one another. They are two aspects of the same relation. But they are poles apart from the righteousness of the scribes.

Now at last we can advance to St. Paul ; and how different (so we have often been assured) the atmosphere which now we enter. St. Paul uses δικαιοσύνη and its cognates, δίκαιος and δικαιόω, about as often as they are used in the whole of the rest of the New Testament writings. And it has always been common to explain his use of the terms as 'forensic.' For instance, Burton, *Galatians*, 468 ff., 'δίκαιος in the New Testament is clearly a moral-forensic term, meaning in general conforming to the true standard, meeting the ethical requirements under which one is placed. . . . With a stronger emphasis upon the forensic element, δίκαιος sometimes approaches or even reaches the sense, acceptance with God.' According to Schrenk, in Kittel's *Theological Dictionary*, ii. 207, righteousness is attributed forensically to the believer, or the verdict of God accomplishes the believer's righteousness. But he hastens to add that 'the forensic is only a metaphor for being right before God ; to proceed further in juristic logic is not permissible.' It would have been fortunate if this caution had always been observed. Forensic must mean what is appropriate in some way to the usage and purpose of the law-court. The sinner stands—such is the usual exposition in general terms—before God, the judge, caught as it were *in flagrante delicto*. The judge can only pronounce one sentence, of condemnation ; else he would himself be dishonest, making light of crime. But God is loath to do this. Christ intervenes, Christ who shed His blood for the sinner on Calvary. Hence the just sentence can be justly intermitted. For the sake of Christ, God can pronounce (or make ?) the condemned man innocent—in order that (as St. Paul adds in Ro 3^{26}) he may be 'just (righteous), and the justifier of him that is by faith in Christ.'

This type of exposition is so familiar and the associations in our own minds of the Greek word δίκη with the law-courts so close, that we rarely notice the difficulties, nor observe how much there is in the picture which is not at all in harmony with the practice of the law-courts. We take it for granted that here at last we are to think of God not as a father but as a judge. But in the first place, whether to 'justify' means to pronounce innocent or to make innocent, how can an honest judge do the first with the criminal before him, and how can any judge do the second ? Next, the judge as such has only to administer the law, to pass sentence ; his virtue is to be cold and impartial ; but when did St. Paul think of God in this way ? Next, the law-court looks only on the past : God is always looking to the future. The court stands for the sentence : God brings forth His own divine purpose of reconciliation. Next, is honesty or justice on the bench, understood as unwillingness to let crime go unpunished, such a resplendent virtue ? Was it something that God needed specially to reveal as being part of His character ? It is certainly revealed with striking clearness throughout the Old Testament. Surely it is rather one of those requisites for virtue whose absence we should blame but whose presence we should wish to take for granted. Lastly, all St. Paul's habits of thought lead us to look for the meaning he attaches to righteousness in the Old Testament rather than in the forensic world of Greece and Rome.[2] Johannes Weiss comments : 'God's justice as punitive might well be attacked if He forgave sinners without any penalty' (what then of Jn 8^{11} ?) ; but he goes on later, 'justification is for Paul not merely a juridical act ; it bestows on men the essential gift out of God's own being.' So E. von

[1] Cf. the brief but valuable treatment of the question by A. D. Lindsay, *The Moral Teaching of Jesus* (1937).

[2] Cf. Dodd, *Romans*, 50 ; also Haering, Δικαιοσύνη Θεοῦ *in Paul* (1896), 42 ff.

Dobschütz (*Th. St. Kr.*, 1912): justification is spoken of as a divine forensic judgment, when there is no outstanding debt in the celestial account books; but this would be false if it meant that the sinner were simply announced as righteous; righteousness is for St. Paul 'the expression of a religious relation.' Or, to quote Mundle, *Paul's Conception of Faith* (1932), 'the judgment of God brings to light what is now for faith a fact.'

Having said so much, let us now turn to the classical passage, Ro 3^{19-31}, noting also Ro 1^{17} and $10^{3ff.}$ Here, one thing immediately becomes plain, the contrast between the righteousness of the law and the righteousness of God. We are reminded at once of the contrast Jesus drew between the righteousness of the scribes and the righteousness of the disciples. St. Paul was a Pharisee; he was however a very different sort of Pharisee from those on whom Jesus emptied the vials of His scorn. To them the law was the ceremonial law. They obeyed it, while they neglected the really important precepts of the moral law. Hence, their obedience was valueless. St. Paul has in mind the moral law; the example he takes is 'thou shalt not covet' (Ro 7^{7}; cf. 13^{9}), which is at the opposite extreme from both the ritual and the forensic or statutory. This law he acknowledges as permanently valid; but it has two fatal drawbacks; it rouses in him the actual sinful desires whose satisfaction it exists to forbid; and it can never be obeyed. We may recall Kant's recognition that the categorical imperative could never be fully carried out by man, or the happiness gained which would follow from perfect obedience; hence, the necessity for the belief (the hypothesis ?) in God, who could secure the accomplishment in man of what man could never accomplish for himself. But in St. Paul this impossibility bred not a mild hope but a tragic despair.

The law demands actions, 'works'; and these actions are beyond the range of our human powers. Hence, no human being can be put in the right before God by virtue of actions, however good, whether he has learnt of them from the Jewish Torah or his own Gentile conscience (Ro $2^{11ff.}$). But observe, there is another kind of righteousness, the righteousness of God, which pays no consideration to moral acts. It is not cultivated or achieved; it is manifested, revealed, in Christ (Ro $3^{21.\ 26}$). St. Paul leaves his readers in no doubt as to the opposition between the two. It is God's righteousness which is revealed in the gospel, 'from faith to faith' (Ro 1^{17}); the Jews did not know God's righteousness but sought to 'establish' their own (Ro 10^{3}); while St. Paul repudiates any righteousness of his own, which is 'out of law,' aiming only at the righteousness which is 'out of God,' and rests on faith (Ph 3^{9}). The meaning of the righteousness of law has already become clear. It is not moral conduct; one does not establish one's moral conduct. It is the position of being in the right with God, winning His approval, by means of obedience to a moral code. That is, as we have seen, for St. Paul, an impossibility. It is not of course impossible to be moral. St. Paul could face the test of morality better than any one (Ph 3^{4}). But it is impossible to commend ourselves to God by morality, because we cannot reach the standard of complete morality—there is always the sinful desire, resident in the 'flesh' (Ro $7^{18.\ 25}$ $8^{5.\ 8}$); and because, while we concentrate on our conduct and what it is to gain for us, we are not worshipping God but thinking of ourselves.

We should thus be reduced to despair, if it were not for this new kind of righteousness, God's, exhibited before our eyes. What then is the precise meaning of this term? Is 'of God,' for instance, subjective or objective genitive? Is this righteousness possessed by God, or is it an ideal of righteousness inspired by God in us and carried out by us? Many authorities regard the term as used now in one sense and now in the other; Haering (Δικαιοσύνη Θεοῦ *in Paul*) gives indeed a list of fifteen different meanings that have been suggested for the term, and remarks with a smile that as St. Paul gives no explanation himself, he must have puzzled his readers. Haering is himself clear that the genitive is subjective or possessive; and most authorities are now in agreement with him, as, for example, Schrenk (*op. cit.*) 'the righteousness of God is exclusively God's, and man is taken up into it.' What then is this righteousness of God? We have already seen the difficulty of attributing to God our human moral excellences—chastity, truthfulness, and the like. Is it then 'forensic' in the sense that He will 'by no means clear the guilty'? Sin is so terrible that God could not let it go unpunished. Sin is indeed terrible; no reader of the first two chapters of Romans could be left in any doubt as to the author's conviction on this point. But by no sort of reasoning can this punitive sense be elicited from our passage, where the whole contention is that God does not choose to punish man, but to deliver him.[1] No, it is replied; God does not punish man; yet sin cannot go unpunished. Hence, God inflicts the penalty on Christ; He reveals His righteousness in providing that Christ should suffer. Thus, He may still be righteous though man is delivered. But this ruins

[1] The one cognate in the passage (Ro $3^{19ff.}$) that seems clearly to support the law-court metaphor is ὑπόδικος (v.^{19}); but it is used of a world where the righteousness of God has not yet been revealed.

the antithesis between the two kinds of righteousness, the righteousness of God being nothing more than that of the judge who has to administer the law; it makes nothing of the stress laid on faith (Ro $3^{22.\ 25.\ 26}$), which is thus no more than the acceptance of the fact of Christ's vicarious suffering; and it leaves the position of those who are thus 'justified' purely negative.

The truth is that if we would understand the righteousness of God, we must remember that it is opposed, not only on the one side to man's righteousness, but also on the other to man's sin. Sin to St. Paul is much more than evil conduct as opposed to good; disobedience to this or that article in the moral code. It is more than a series of sinful acts. It is a condition, a state, in which a man may continue till he reaps its wages in death (Ro 6^{23}; cf. Ro 2^{12}); it entered into the world, where it exercises an unholy tyranny, and 'abounds' (Ro $5^{12.\ 20.\ 21}$). It keeps man in alienation from God, like the prodigal in the far country; it is his ruin (cf. Lk 15^{32}), and by himself he cannot escape from it, no matter what he does (Ro 7^{24} 8^{8}). God's righteousness is the opposite of this alienation, and brings it to an end. Moreover, this righteousness 'has witness borne to it by the law and the prophets' (Ro 3^{21}). Whether Second Isaiah was actually in St. Paul's mind as he wrote these words or not, he cannot have been uninfluenced by Isaiah's use of the word; note for instance the striking echo of Is 50^{8} in Ro $8^{33f.}$ (so Haering, *op cit.*, 42, where he works out the double character of Jahveh's righteousness, enduring for ever, and bestowed on men, Is 51^{8} 50^{8} 46^{13} 51^{6} 62^{1}). If man's righteousness is the state of being approved or standing in the right with Jahveh, Jahveh's righteousness is the attitude which will have man in this state, or, if he has lost it, will bring him back. The picture of the Servant is the culmination of the way in which Jahveh reveals his righteousness through these matchless chapters. Now turn to St. Paul. Here, too, God reveals His righteousness; His purpose is to fulfil it through redemption. It is to put man in the right relation to Himself. It is through Christ that men are 'made righteous' (Ro 5^{24}; cf. Is 53^{12}).[1] And this is a free gift. Or, to quote Schrenk again: 'only the just man can have genuine communion with God; but it is on no act of his own that this communion will rest, but on God's sovereign and gracious arrangement for mankind' (so Dodd, *Romans*, 56). Later on St. Paul makes this still clearer; he explains, as Kölbing (*Th. St. Kr.*, 1895) reminded us that we must do, Ro 3 by Ro 5. We are drawn by Christ into a new personal relation to God, as of a son to his father (8^{15}). Here St. Paul definitely links his gospel to Lk 15, the son returning from the foreign land to his father's house, and received with joy. The alienation is brought to an end: we are free. It is only a step farther—though what a daring one!—to the Johannine teaching of the abiding relation between the Son and the Father, into which believers in the Son are themselves to enter (Jn 17^{21}).

Such was St. Paul's great discovery, if discovery it can be called when he had read it so long before in his Isaiah, though doubtless without realizing its significance then. There is only one genuine righteousness—God's. It has nothing to do with the courts; and nothing to do with what we think of as moral conduct. It is fidelity to the covenant, to that close relation in which God and man are to stand to one another; seen in its perfect form, as the Fourth Gospel would remind us, in Christ's union with the Father. This fidelity is man's righteousness also; but when it is lost in man, it shoots forth afresh in God, so to speak, so that it can find itself once more in man. As Otto Zänker has put it (*Zeitschrift für Theol.*, 1931): 'God takes us into His δικαιοσύνη, makes us δίκαιοι, in surrounding us with His δικαιοσύνη and revealing Himself to us as the δίκαιος.' This is really to paraphrase Ro 3^{26}. What martyrdom itself could not accomplish for us without the spirit of this relation (1 Co 13^{3}) will now naturally follow. The spirit of sonship will inevitably bear its fruit (Gal 5^{22}; cf. Ph $2^{14ff.}$). And when later on St. Paul speaks of those who have been transferred to the Kingdom of the Son of His love, we are not far from the righteousness which was to transcend that of the scribes, but which belonged to the little flock to whom it was the Father's good pleasure to give the Kingdom.[2]

[1] Hence, the importance of faith—taking God at His word that He does regard us as reconciled to Him, placed on right terms with Him, through Christ.

[2] Among the most useful of the monographs on Ro 3^{21-26} is *Der Paulinische Grundbegriff der* Δικαιοσύνη Θεοῦ, by Dr. G. A. Frick (Leipz. 1888, 75 pp.). Frick protests against the idea, dominant in his time and long afterwards, that there can be any opposition between justice and love in God; 'justice is an element and a necessary element in love.' He finds three kinds of δικαιοσύνη in Paul; an ethical property of God; something belonging to men, but communicated by God as an act of grace; and, through faith, an ethical possession of man. The righteousness of God is, he allows, forensic; but it is not *propria* or *infusa*. Christ's life, suffering, and death, become ours through faith. Thus what is vicarious in Him becomes our 'eigenleben'; man's separation from God is done away; 'das Jenseit ist zum Diesseit geworden, für die Zeit und für die Ewigkeit.'

Literature.

TOWARDS CHRISTIANITY.

Mr. Kenneth Ingram has given us another thought-provoking book in *Towards Christianity* (S.C.M.; 5s. net). It follows out the main argument of his earlier 'Christianity, Right or Left?' but is of special interest in that it has in view more recent happenings in Europe, and still more in that it gives us an all too brief account of the author's personal spiritual pilgrimage. That is specially in place because of Mr. Ingram's conviction that only by 'sharing' can the true friends of religion make any advance.

His conviction is firm that we are living through a time of 'revolution,' in which a new civilization is coming painfully to the birth. One similar revolution took place when Christianity emerged from the swaddling-bands of Judaism; another in the Reformation of the sixteenth century. In our time over against the civilization whose key-word is Capitalism is emerging another in which class distinctions are valueless and extremes of material wealth or poverty will disappear—call it Socialism or Communism or what you will, there is no denying the fact. Fascism, as he pointed out before, is the last defence mechanism of Capitalism.

Now Mr. Ingram's purpose is to argue that religion organized in churches with their essential features—creeds, theologies, rituals—has always tended to be on the conservative, even the reactionary, side, and if religion is to be saved the churches must align themselves with the new order, otherwise they are likely to be doomed. Mr. Ingram, indeed, is quite sure that religion will survive, but if the churches are not awake to realities, religion will be found to be outside them, and indeed opposed to them. That this is already happening even in our own country, he sees evidence. Apart from some exceptional individual cases, he holds, the churches are not commanding any attention save amid a small minority of the populace. We must get back to vital Christianity which is essentially an intention, and action appropriate thereto, to make of mankind a community. Christians must be keenly alive to the fact of the situation which confronts them—no overdone other-worldliness, no mere upholding of old banners, will serve. We must learn to distinguish between the Truth and views as to the Truth. Truth no doubt is permanent and unchanging, but how little have we except views of the Truth which are constantly changing.

We wish for this book a wide circulation. It is simple in style, though now and then Mr. Ingram rises to heights of eloquence, and if it is not always convincing it is always better than that in being suggestive and challenging. What could be better put than this—'We do not meet Christ if we seek Him in a distant Palestine or in the pleasant glades of childhood recollections. If He is alive to us, we shall find Him in the world of the present, in the streets, in the market-place, in the arena of our own struggle, in the friendships and the loves which are the substance of our lives.'

THE PURITANS.

There has appeared in the American Literature series an elaborate work entitled *The Puritans* (Allen & Unwin; 16s. net), edited by Mr. Perry Miller of Harvard University and Mr. Thomas H. Johnson of Lawrenceville School. The aim of the work has been to portray the Puritans who settled New England and those of the next two generations who lived there. That is to say, the editors are mainly concerned with what might be called the 'pure' Puritanism of the seventeenth century.

The selections from Puritan writers have been grouped into chapters dealing respectively with History, the Theory of the State and of Society, this World and the Next, Manners, Customs and Behaviour (spelled Behavior), Biography and Letters, Poetry, Literary Theory, Education, Science. It seemed best to the editors to let the Puritans speak for themselves as much as possible, 'for they were not a reticent people, nor were they wanting in ideas.'

There is a General Introduction in which it is sought to view Puritanism as a whole: 'to mete its boundaries, fix its location, supply guides to its monuments, and establish that unity which so clearly runs in Puritan thought, expression, and manners.' There are Notes to the texts which are cited, and the work is also supplied with satisfying Bibliographies and a useful Index.

When this is said, one is inclined to stop. Because an attempt to give anything like a concrete impression of such a work would take up much more space than could be allowed. One might, however, remark on the value and appositeness of the intro-

ductions to the various chapters and on the commendable compactness of the biographical and other notices preceding the texts. One might also touch on the following point of special interest to readers of this magazine.

The editors of the book remind us that seventeenth-century Puritanism has been subject to much misconception. For example, it has been identified with evangelicalism in many accounts, even with the evangelicalism of the 'camp meeting' and the 'revivalist orgy.' But during the seventeenth century Puritanism was a fairly rigid orthodoxy. By the middle of the eighteenth century, however, there had proceeded from it two distinct and opposed schools of thought. 'Certain elements were carried into the creeds and practices of the evangelical religious revivals, but others were perpetuated by the rationalists and the forerunners of Unitarianism.' And in each case there was a departure from authentic Puritanism. The founding fathers would have repudiated both Methodism and Unitarianism. Truly, it is dangerous to read history backwards, to interpret something that was by what it became, particularly if it became more than one thing.

THE PRICE OF LEADERSHIP.

The Price of Leadership, by Mr. J. Middleton Murry (S.C.M.; 5s. net), is based on lectures delivered at various places, and the author was persuaded by Dr. J. H. Oldham to expand them to their present form—to the great profit of the reader. The book is written with passionate earnestness, and conveys a deeply Christian message. The writer is convinced that Christianity is the only realism which does not lead to despair, that Western civilization is Christian in its basic conditions without knowing it and without caring even to know, and that the recovery of this knowledge and the bringing of it again into clear consciousness is the only alternative to chaos. Much in this book is repeated, in concentrated form, from Mr. Murry's earlier book, 'Heaven—And Earth,' published about nine months ago. Again he urges vigorously that the mediæval unity of Christendom must be rediscovered. The Roman Church missed the opportunity which it had prior to the Reformation. The Reformers, and in succession to them, the Nonconformists in England, made Christianity mainly a matter of individual salvation and missed their opportunity of influencing penetratingly the body politic. Their spirit is reproduced to a certain extent in some phases of continental Protestantism in which Christianity shows a tendency to become eschatological and mainly transcendent.

In this book the failure of Christianity to influence modern society, national and international, is analysed with special reference to education. The thesis of the writer is that the older education of the Public School type very properly kept in view the training for political life of the members of the ruling classes. Formerly these classes were drawn from amongst the well-to-do, but now they are potentially recruited from all ranks, and the State-controlled secondary education, dominated as it is by a non-Anglican tradition which was suspicious of State interference, considered culture to be a matter of subordinate importance and restricted its interest in education to preparation for commercial success, is not doing its duty towards the new ruling classes. The necessity is that education of the older type should now be made available for the whole community and not merely for privileged classes. Democracy cannot do without leaders, and must educate its leaders for political life. And Christianity must be the inspiration of this education. Democracy is impossible apart from Christianity, for by Christianity alone is respect for human personality secured, and democracy prevented from degenerating into Marxism and Totalitarianism. 'Democracy lives and can live only in so far as it strives to be Christian.' Democracy of to-day is an apostasy from the Christian faith; it depends upon the natural powers of man, and has nothing to oppose effectively to economic determinism. Man must be reborn in Christ if he is to be a true democrat, and the Church must get rid of the spirit of aloofness from political life. The national community must again become a part of a purified and broadened Christian Church. The emphasis of Christian faith must be placed not upon profound definitions of the Divine nature, but upon a continued experience of the nature that is to be defined. The powerfully stated belief of the writer of this book is that 'in Jesus is manifest the nature of the thought that created and sustains the universe,' and that 'it is on the calling of the wise to the simplicity of Christ that the possibility of a Christian civilization depends.'

THE QUR'ĀN.

Dr. Richard Bell is to be congratulated on the publication of Volume II. of *The Qur'ān, translated with a Critical Re-arrangement of the Surahs* (T. & T. Clark; 12s. 6d. net). The first volume, which was reviewed in THE EXPOSITORY TIMES of April 1938,

contains the first twenty-four surahs, and the second completes the Qur'ān. Each surah is preceded by brief notes on its contents and the dates of the various passages, and brief headings are inserted throughout the surahs to indicate the subject-matter.

This work will be welcomed both by students of the Qur'ān and by the general reader. To the former, Dr. Bell has opened up a new field of research, and, to the latter, he has made the Qur'ān more intelligible than it has hitherto been. Although the work is based on exact and brilliant scholarship, this is not paraded, and so the general reader can use this translation without being distracted by an elaborate system of notes. The brief notes at the beginning of surahs are a sufficient guide to what follows, and the passage headings are a great help to understanding. Those who have felt the Qur'ān to be a dreary book may be recommended to read this translation, for it will give them a new conception of it.

Dr. Bell has applied to the Qur'ān the principles applied by Old Testament scholars to the prophetical books where, as in the Qur'ān, unrelated passages have been thrown together without any indication of the fact. But he has not followed Rodwell in arranging the surahs chronologically. The usual order has been retained, but the various elements are separated, sometimes by means of parallel columns, so that the confusion caused by the juxtaposition of unconnected passages is removed. This is wise, for a thoroughgoing chronological arrangement would involve not merely a following of Rodwell's system, but a complete re-arrangement of portions of surahs, too complicated a matter to be practicable or useful, and one which would inevitably lay itself open to the charge of being subjective.

The translation is of a high quality throughout and shows a commendable independence. While well aware of the conventional explanations of Muslim commentators, Dr. Bell has not hesitated to differ from them where he feels that the Arabic words cannot bear their interpretations. The value of the work is enhanced by a table of the main events in Muhammad's life, a note on dating which indicates some of the principles which have been followed, a list of Arabic words, etc., explained in the notes, and a subject index.

CUNEIFORM TEXTS.

In *The Cuneiform Texts of Ras Shamra-Ugarit*, by Mr. Claude F. A. Schaeffer (published for the British Academy by the Oxford University Press; 8s. 6d. net), we have about one hundred pages by the Director of the French Archæological Expedition, giving us a particularly interesting survey of the archæological discoveries, extending over nine successive seasons (1929–1937), made on this historic site by himself and his assistants. The chapters, which deal with the history, library, cults, and religious texts of Ugarit, contain the substance of the Schweich Lectures which he gave in January last to the British Academy, and the Rhind Lectures which he delivered three months later in Edinburgh. He has appended nearly two hundred bibliographical and explanatory notes, which afford additional information on several of the finds, and has been well served by his translators who have succeeded in preserving the simplicity and clearness of his French original.

The Ras Shamra Tablets open up a fascinating subject, but unfortunately they have been differently deciphered and interpreted by different scholars, and even yet after several years' discussion the problems they raise are in a state of flux. If any criticism may be expected of the author's views, it will be to the effect that they are too dependent perhaps on the hazardous mythological and historical speculations of Virolleaud, Dussaud, and others, who regard the texts as concerned largely with the Negeb and Old Testament patriarchal legends. These inferences of the French School may yet prove to be correct, but there are scholars of repute who believe they may have to be modified considerably as a result of further studies and new finds. The distinguished Director, however, knows his subject, and his interpretations merit respect and general acceptance. He has avoided many of the shaky edifices built at first on dubious renderings, and confined his conclusions more or less to certainties. He is undoubtedly right in asserting that the Canaanites were familiar with writing from the middle of the second millennium—we would even put it earlier—and that the Israelite compilers made use of positive information about real events, not handed down solely through oral tradition, but preserved through centuries as written legends, of which a pattern is provided by the Ras Shamra texts. The volume, coming from the pen of such an outstanding scholar and excavator, who alone can furnish us with accurate information on many points at issue, deserves and will certainly have wide publicity among Biblical scholars, ministers, teachers, and all others interested in the Near East.

Your Life and the Church, by Mr. Percy R. Hayward, is a book for boys and girls and all young

people who singly or in a group seek to discover what it means to choose the Christian way of life and join the Church. It is meant to be used either for personal reading or in a 'pastor's class.' In other words it is a book of preparation for Church membership, intended to be used by catechumens. It is an unusual book of the kind. The class is set a good deal of useful work, such as interviewing church members to find out why *they* joined the Church and what they have made of it! The individual members of the class have to make a record of their own discoveries and of their progress. The plan would seem to promise good results, and at any rate the working out of it is worth considering (Abingdon Press; 35 c.).

This year's Swarthmore Lecture was delivered by Mr. D. Elton Trueblood, Ph.D., who chose as his subject *The Trustworthiness of Religious Experience* (Allen & Unwin; 2s. 6d. net). It is an old and oft-discussed topic, but we bespeak a cordial welcome for a fresh treatment, valuable for its scholarly treatment and a most lucid style.

Dr. Trueblood examines whether religious knowledge exists and what are its criteria. He proceeds by demonstrating that if religious knowledge has its problems, so has knowledge of external reality; and that criteria which are deemed valid in the latter sphere are applicable to the former. Thus millions have had religious experiences, and there is sufficient agreement among their witness. They who would lightly relegate it all 'to the limbo of subjectivism have not fully appreciated how enormous their undertaking really is.'

The Cambridgeshire Syllabus of Religious Teaching for Schools, revised edition, 1939 (Cambridge University Press; 2s. 6d. net), is a really great achievement. It marks a distinct advance on the original edition, published in 1924. Religious education to-day shares with education generally the conviction that the child, not the material to be taught, should be the centre and determining factor in every educational system. And religious education, in addition, has learned that the child's first contacts with Bible truth should be through the Gospels and the life of Jesus, and that these contacts should be maintained through the early years by the same means, and not through the Old Testament. These two principles may be said to be those embodied in this great constructive programme. It has taken two years' hard work by a distinguished committee which included noted educationists, teachers, and ecclesiastics. The Syllabus is comprehensive and elaborate, and fills us with admiration, not only for its vision but also for the courage of those who laid down such a complete plan. The introductions, notes, and explanations are helpful, and if this intelligently conceived course is followed out in practice, the happiest results may be looked for. We have only one criticism. The Bibliography at the end should be revised. It is almost incredible that the book of all others to which teachers should have access, Sir George Adam Smith's 'Historical Geography,' is not mentioned. There are other omissions that are remarkable. And there are some books recommended that are of very doubtful value. Opinions will be divided about this book or that, but the Bibliography attached to such a Syllabus as this should be one of its main features. And this one needs to be trimmed.

Both in Britain and in America there have been many recent statements, of a compendious nature, of the essence of the Christian Faith. Among the latest is *The Faith We Declare* (Cokesbury Press; $2.00), by Professor Edwin Lewis of Drew Theological Seminary, a member of the Methodist Episcopal Church. True to his ecclesiastical antecedents the writer makes here an appeal to the Protestant churches to recover and preserve their evangelical heritage. In setting forth that heritage he fastens only upon central things, avoiding technicalities and using a style at once popular and eloquent, if tending at times to be both diffuse and rhetorical. Here are the things on which he lays the stress: 'the reality of God, the purpose of God, the love of God, the manifestation of God in Christ, the sufferings of Christ as involving God, the Resurrection as the guarantee of the triumph of God, the God of to-day as the God from whom Christ is inseparable.' Obviously a theocentric theology, and at the same time Christocentric. It is not surprising to find that Dr. Lewis criticises 'Re-thinking Missions' (published in 1932 as the Report of the Commission of Laymen) as not striking an unequivocal evangelical note. He is personally clear as to the right of Christianity to replace all other faiths, and welcomes Hendrik Kraemer's recent work, 'The Christian Message in a Non-Christian World,' as a clear pronouncement on the universalism of the Christian Faith.

On Roman Roads with St. Paul, by the Rev. R. Martin Pope, B.D. (Epworth Press; 6s. net), is the work of one who in the War time made a name for himself among the soldiers as a fascinating lecturer on the ancient East, with parts of which he had

made himself personally familiar. Later, his books on early Christianity in these regions have won acceptance for their picturesque descriptions. In the present book he brings his knowledge of the topography and historic associations of the lands through which St. Paul travelled to illuminate the life and missionary work of the great Apostle. The whole makes very interesting reading and should prove valuable to the Bible student for the sidelights it throws upon the narrative of the Acts. The only criticism one would be disposed to make is that it attempts to cover too much ground, and in consequence compresses the narrative unduly. Over a score of very fine photographs add colour and vividness to the book.

A profoundly earnest book on the duty and the way of prayer has been written by Mr. Eric Abbott, Warden of the Bishop's Hostel, Lincoln—*Escape or Freedom?* (Heffer; 2s. 6d. net). The book consists of six addresses on prayer given at a Triennial Mission to Cambridge University this year. The directions given here make great demands on any one who is prepared to undertake seriously to follow them out. But this is no criticism of the speaker or of his counsel. On the contrary, any one who deals with this counsel in the right spirit will find great treasure in it. Definite instruction is given about sacramental confession, and a form of confession is suggested, in which the following words occur: 'For these and all my other sins which I cannot now remember I am sorry, I humbly ask pardon of God, and of you, His priest, penance, counsel, and absolution.' This will give the writer's standpoint, but are not the words a little unusual?

To mark the fiftieth anniversary of his gaining the Lightfoot Scholarship in Ecclesiastical History at Cambridge, Professor-Emeritus F. J. Foakes Jackson has published a collection of studies of ecclesiastical historians which he entitles *A History of Church History, Studies of Some Historians of the Christian Church* (Heffer; 7s. 6d. net). The main title is a little unfortunate. The 'History of Church History' is a real subject in which a good book is a desideratum, but this, as is carefully explained and indeed indicated in the sub-title, is not the book we desire. For all that, it is a very good book, as one expects of the author. It deals in lucid and illuminating fashion with the origin and developments of ecclesiastical history, the origin and growth of the New Testament Canon, the Apostolic Tradition of Hippolytus, Philo, Eusebius of Cæsarea and his predecessors, Greek historians after Eusebius, St. Augustine's philosophy of history, Gregory of Tours, Adamnan's Life of Columba, Bede, Anna Comnena, Burnet, Gibbon, and finally the books recommended by Lightfoot.

Not only students of Church History but a wide public will value these essays.

A book of services for the observance of the Lord's Supper has been compiled by Mr. Pitt Bonarjee—*The Office of the Holy Communion, with Eight Orders of Service* (Independent Press; 1s. net). They are simple and beautiful. The prayers are all short, and in one service there is a homily. The sources are not indicated. These orders of service are meant as suggestions as to the method by which the Holy Supper may be celebrated with due reverence, and they will be helpful for this end.

Not long ago we reviewed an expository study of the first eight chapters of the Acts of the Apostles by Professor Halford E. Luccock of Yale University. This has now been followed by a companion volume on the rest of the book—*The Acts of the Apostles in Present-Day Preaching* (M'Callum & Co.; 6s. net). These two books are *sui generis*. They are not commentaries or sermons. The author himself calls them 'Notebooks on the Acts.' They are material for sermons, and they are very 'modern.' Passage by passage the author goes through Acts, seizing on suggestive topics and relating them to life to-day. Here are some of the titles: New Eyes for Old, Learning from Outsiders, We are the People, Let's Kill a Few People, Living by Slogans. The book suggests religious journalism and a lot of other things. But it really does suggest. Seeds for sermons are sown richly all over it. And the brief homilies are not only up-to-date, but are constantly illustrated by quotations from literature that brighten up the point.

A book of extraordinary interest, that supplies much more than its title promises, is *Pioneers of Religious Education*, by Mr. T. F. Kinloch (Milford; 3s. 6d. net). The author's idea is to let us see the masters at work so that we may learn in turn how to tackle our own task. Christian education begins with Christian Humanism, and the book therefore begins with a chapter on Erasmus and Colet. Then we have the Jesuits, Comenius, Pietism, Pestalozzi, Schleiermacher, and Arnold of Rugby. With mastery of his material the author packs into his small space an amazing amount of information. But, able and suggestive as these chapters are, many will value as much the reflections in his closing chapter, in which we find wisdom enough to make us wish he would give us a full-size con-

structive book on religious education itself. Mr. Kinloch is both learned and broad-minded, but he is perfectly definite on the main point—that for the purpose of religious education Christ must be to us not a teacher only but a Redeemer, and the crucial question is: 'Can the school as a school set Him forth in this light?'

Canon Peter Green is persuaded that there is nothing from which religion in England to-day has suffered, and is suffering, more than from the neglect of Bible-reading in the home and efficient Bible-teaching in the school. Accordingly, he consented to contribute to the series of Biblical Handbooks edited by Bishop Blunt a volume on *The Devotional Use of the Bible* (S.P.C.K.; paper covers 1s., cloth boards 1s. 9d.). In this volume, which is full of concrete instance, the writer considers why we should read the Bible, what the Bible is, and how to read the Bible historically. He then considers more particularly the devotional use and study of the Bible, ending with the consideration of its literary use. We commend the volume with every confidence to teachers and preachers.

The Rev. Hubert S. Box, B.D., Ph.D., has written *An Introduction to the Ignatian Exercises* (S.P.C.K.; 3s. 6d. net). The 'Spiritual Exercises' of St. Ignatius is said in the Foreword (by Bishop Lumsden Barkway) to be the classical guide for conductors of Retreats, whether private or public; and Mr. Box explains in the Preface that his book is intended to be, not a substitute for, but a stepping-stone to, such fuller Commentaries as those of Fathers Langridge, Rickaby, and Ambruzzi. He also explains that he has not attempted to expurgate or Anglicize the 'Spiritual Exercises' in any way; his aim has been to present St. Ignatius' teaching exactly as it stands. But the style of the 'Spiritual Exercises' is so stark and severe that interpretation is needed, and Mr. Box appears to be a reliable interpreter.

If it is true that very few Christians know anything about Judaism, the Rev. A. Lukyn Williams' book, *The Doctrines of Modern Judaism Considered* (S.P.C.K.; 5s. net), ought to arouse considerable interest. Dr. Williams does not deal with classic Judaism. He has already published a book on Talmudic Judaism. In this new volume he confines himself to the Jews of the present day. This makes his task more difficult, because to-day the Jews are sharply divided into Orthodox and Liberal, a distinction that corresponds roughly to that which exists in all churches. Orthodox Judaism, for example, to take one instance of the wide divergence, clings to the traditional hope of a coming Messiah. Liberal Judaism has given up belief in a personal Messiah, but clings to the hope of a Messianic age. It is a kind of *Messianismus* without the Messiah. Dr. Williams refers to this among other points. But his book covers a wide range and gives an intelligent account of the whole range of modern Jewish thought. It is a careful and well-documented study, and will find special acceptance at the present time.

The Jewish question is one which presses acutely on the public mind to-day, and in view of the floods of defamatory matter which are being continually poured out it is very necessary that the case for the Jews should be stated and upheld. The Soncino Jewish Publication Society has done good work in this connexion by various publications. Their latest, and perhaps the best, is *Jewish Rights and Jewish Wrongs*, by Mr. Neville Laski, K.C. (Soncino Press; 7s. 6d. net). It is, of course, frankly pro-Jewish, but it is at the same time historical, calmly reasoned, and constructive. Persecution of the Jews, which was once religious, has now become racial, and has created a state of things more intolerable than ever before. The writer gives most painful accounts of the sufferings of the Jews in Germany and Austria. Dealing with a subject about which less is known, the condition of the Jews in Poland, he describes their abject poverty. 'I had never seen, and could hardly have imagined, such poverty, squalor, and filth. It made me despair of civilization. . . . I felt that if I had my way, there was little of the Jewish quarter in Warsaw that I would not blow up as unfit for human habitation.' Coming to questions of policy he shows how intricate and difficult the situation is, and how certain lines of action, such as boycotting, may prove to be double-edged weapons. The chapter on Palestine is of special interest, and holds the balance very fairly between Arab and Jewish aspirations. This is a book which should be read by every one who desires to have a well-informed and balanced judgment on the Jewish problem.

Every Christian will agree that the great need of the present day is a rediscovery of Christ, and this is the burden of a little book, *The Essential Need of the Twentieth Century*, by Mr. C. V. Davies (Stockwell). It is urged with great earnestness, but it is a pity that the plea should be weakened by such a stupid remark as that the Church to-day has lost the Truth, and has smothered it 'with her organizations, assemblies, and conferences.'

After Fifty Years.

VIII. The Significance of the Apostle Paul.

By the Reverend Sydney Cave, D.D., Principal of New College, London.

In his interesting book, *The Apostle Paul and the Modern World*, Dr. Peabody remarked that in the Library of his Theological School in Harvard University there are 'more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which the teaching of Paul has a prominent place.' These words were written sixteen years ago. By now that section of the Library must be much increased, for many of the best books on St. Paul have appeared in recent years. Within the limits of one article it will be impossible to mention more than a few of those books on Paul which we ourselves have read. Some of the German literature is described in Schweitzer's *Paul and His Interpreters*, Eng. tr., 1912. A far fuller account is given in Feine's immense and suggestive book, *Der Apostel Paulus*, 1927. On the English literature there is, so far as we know, no book.

The English student of Paul had fifty years ago two good 'lives' of Paul to use: that by Conybeare and Howson, 1877, and that by Farrar, 1879. The first was especially rich in topographical detail; the second was written with an exuberance of style more in favour then than now, but usefully related his letters to his life. Both these books have long since been displaced by more modern books. Instead of Conybeare and Howson's book, the student would to-day turn to Sir William Ramsay's *St. Paul the Traveller and the Roman Citizen*, 1895, which, in its wealth of learning, is still the best presentation of the outer events of Paul's life; instead of Farrar's book, the modern reader would use such books as David Smith's *The Life and Letters of St. Paul*, 1919; A. H. McNeile's *St. Paul, His Life, Letters and Christian Doctrine*, 1920; C. T. Woods' *Life, Letters and Religion of St. Paul*, 1925; or more popularly written books such as Weinel's, *St. Paul, the Man and His Work*, Eng. tr., 1906; or T. R. Glover's *Paul of Tarsus*, 1925.

Lightfoot's *Commentaries* on Galatians, Philippians, and Colossians were first published respectively in 1865, 1868, and 1875, but fifty years ago they were still of unrivalled authority. The writer of this article gratefully remembers how it was the study of these commentaries in the Greek Testament class at school which first (though much less than fifty years ago!) made Paul intelligible and so fascinating. In the study of Paul's theology the student was far less fortunate. There was Pfleiderer's *Paulinism*, 1877, and Bernard Weiss's *Biblical Theology of the New Testament*, Eng. tr., 1882 and 1883. Pfleiderer rejected, Weiss accepted, what was held to be the Pauline theology; but, although these books thus differed much, they were alike in treating Paul as primarily a systematic theologian. These books were learned and instructive, but they dissected Paul's theology; they did not show it as the living expression of his religion. H. J. Holtzmann's *Lehrbuch der neutestamentlichen Theologie*, 1897, had that same lack. All that learning can provide is given, and yet Paul's theology does not live. As we remember these elaborate reconstructions of Paul's thought, we can sympathize with Deissmann's words: 'I am afraid the people of Iconium, Thessalonica, Corinth would all have been overtaken by the fate of Eutychus of Troas, if they had been obliged to listen to the Christological, hamartiological, and eschatological paragraphs of modern "Paulinism."'

Far more vivid were Sabatier's *The Apostle Paul*, Eng. tr., 1891, and A. B. Bruce's *St. Paul's Conception of Christianity*, 1896. It is possible that Sabatier over-emphasizes the development of Paul's thought in his Christian period, but his book, which is written with admirable lucidity, is still of value. Even more attractive is A. B. Bruce's book. It needs to be supplemented by the discoveries of more recent scholars, but it ought still to be on every preacher's shelves. Equally successful in relating Paul's theology to his religion was Titius's *Der Paulinismus unter dem Gesichtspunkt der Seligkeit*, 1900. A good account of Paul's teaching was given in Steven's *The Theology of the New Testament*, 1901, whilst Dr. Garvie's *Studies in Paul and His Gospel*, 1911, was at once learned and suggestive.

The course of controversy brought into new prominence the origin of Paul's theology and its relation to the teaching of Jesus. Holsten in his

earlier writings and in his elaborate *Das Evangelium des Paulus*, i., 1880, ii., 1898, had sought to give a 'Genetic Presentation of the Christian Worldview of Paul' and to exhibit his theology as the product of his dialectic in its application to his conversion, and Pfleiderer and Holtzmann had likewise sought to assign Paul's theology to the immanent necessities of his logic. These attempts were seen to be inadequate. As Wrede put it in his *Paul*, 1904 (Eng. tr., 1907), 'the magnificent assurance, confidence and enthusiasm of Paul's faith would be utterly unintelligible if its foundation was a conception which he himself excogitated.' Wrede himself argued that Paul, even while still a Jew, had already a complete 'Christ-Dogmatic.' He believed in 'a celestial being, in a divine Christ, before he believed in Jesus.' Paul's conversion had thus merely this importance: 'that the human life of Jesus, with its culmination in death and resurrection, became a part of the picture' which, as a Jew, he already had of Christ.

Wrede's book appeared in a series of popular booklets, which in Germany sold at a low price and had an immense circulation. For him Paul was primarily a theologian, whose theology was his religion. And this theology he had in substance before he believed in Jesus. His picture of Christ was thus not derived from any impression of the person of Jesus. 'What we prize in the man Jesus, His moral majesty, His purity and piety, meant for his Christology, nothing.' Thus, in Wrede's view, Christ's humanity was to Paul of little significance and was asserted only because his theology demanded that the Christ should suffer and die. As in an earlier book, *Das Messiahgeheimnis in den Evangelien*, 1901, Wrede had sought to show that it was only after the disciples believed Jesus to be risen that they claimed Him as the Messiah, it is clear that, if his interpretation be right, there is no real connexion between the Christ of Paul and the Jesus of the Gospels. In the same series as Wrede's *Paul*, Bousset had written a *Jesus* which makes Him to be not the Lord of men but the gracious hero of the religious life, the first true believer in God the Father. The publication of Bousset's *Jesus* and Wrede's *Paul* thus raised in an acute form the problem of the relation of Paul to Jesus. If Bousset and Wrede were right, Paul was not the interpreter of Jesus but the founder of a new religion.

Wrede's book, for all its brilliance, was soon seen to be inconclusive. The Jewish Apocrypha can easily be studied; thus in English we have Charles's great edition of the *Apocrypha and Pseudepigrapha*. It became clear that Wrede had unduly assimilated their teaching to that of the Christian conception of Christ. The Messiah of Jewish Apocalypse is far too dim a figure to have aroused the passionate devotion which Paul gave to Jesus Christ. Besides, as Jülicher wrote in his little book *Paulus und Jesus*, 1907, in the same series, 'An apostle of Jesus Christ, who declined to know anything of the earthly life of the Messiah, and who acted thus in order to support his own dogmatic theory, is the product of the modern mania for logical consistency. It is certainly not the Paul of history.'

One extreme leads to another. The attempt to present Paul primarily as a theologian was followed by Deissmann's vivid book, *St. Paul, A Study in Social and Religious History*, Eng. tr., 1912, which sought 'to come back from the paper St. Paul of our Western libraries, Germanized, dogmatized, modernized, to the historic St. Paul, to penetrate through the "Paulinism" of our New Testament theologies to the St. Paul of ancient reality.' St. Paul is best presented as 'essentially a hero of piety, first and foremost. . . . He is far more a man of prayer and witness, a confessor and a prophet, than a learned exegetist and brooding dogmatist.' In our country, especially, where many who prize religion dislike theology, Deissmann's presentation attracted much interest and won great popularity. In this book, as in his earlier book, *Die Neutestamentliche Formel 'in Christo Jesu,'* 1892, Deissmann did good service by emphasizing the significance of Paul's sense of being 'in Christ Jesus.' But his description of Paul's Christianity as a Christ-cult was unfortunate, for it suggested that Paul worshipped Christ as pagans worship their gods, and obscured the distinctiveness of New Testament Christianity, which so finds God in Christ that the worship of Christ is one with the worship of God.

It is this distinctiveness of New Testament Christianity that is to many modern men its offence. If Paul's estimate of Christ be rejected, how is it to be explained or explained away? The attempts to explain Paul's conception of Christ by dialectic or by Jewish Christ-dogmatics had both failed. There remained a third way, which was to prove more significant and which, even in its eventual failure, has thrown much needed light on the nature of Paul's teaching—the attempt to derive Paul's proclamation of Christ from contemporary pagan myths of gods who die and rise again.

In no sphere of knowledge (unless it be in

Psychology !) is it possible to write such pretentious nonsense as in the sphere of the Comparative Study of Religion, and some of the attempts to interpret Paul's Christianity as a mystery-religion merited less attention than they received. Too many writers in assembling supposed proofs of the derivation of Paul's Christianity from pagan mystery-cults not only translated pagan ideas into Christian words but derived their evidence from many centuries and many lands. Clever amateurs like Drews and Smith in Germany and J. M. Robertson in England were thus able to reach the absurd conclusion that Jesus never lived. Even scholars like Brückner and Heitmüller showed a similar disregard of topography and chronology, and their books well deserved Schweitzer's scornful condemnation.

In England the theory won influence through Dr. Kirsopp Lake's brilliant book *The Earlier Epistles of St. Paul,* 1911. 'Baptism,' he wrote, 'is for St. Paul and his readers universally and unquestionably accepted as a "mystery" or sacrament which works *ex opere operato,*' whilst he described the Catholic doctrine of the Eucharist as 'much more nearly primitive than the Protestant.' This statement naturally pleased those who, holding the 'Catholic' view of the sacraments, desired to give to St. Paul's words a Catholic meaning. But the words which follow ought also to be quoted. 'The Catholic advocate in winning his case has proved still more: the type of doctrine which he defends is not only primitive, but pre-Christian.' And 'pre-Christian' in this context means pagan.

Dr. Lake's statement was the more impressive in that he did not assemble the evidence on which it claimed to be based. The evidence for cults and practices of the mystery-cults in Paul's age and place is singularly meagre, whilst to speak of the mythic gods of these cults as gods 'who died and rose again' is to give an unduly Christian form to pagan notions connected with these gods. The literature on this subject is immense. There is no better introduction to it than to read the three successive editions of the book which did seek to present the evidence, Reitzenstein's *Die Hellenistischen Mysterienreligionen.* The first edition of 1910 was a very short book, but claimed to provide much evidence; the second edition of 1920 is a longer book, but the evidence adduced is less. The third edition of 1927 was a still bigger book, but in it the supposed evidence has become very slight. To give but one illustration: he reluctantly admits that the evidence he had adduced of parallels in the mystery-cults to the Lord's Supper was irrelevant, and that it cannot be compared 'with non-Christian counterparts.'

Reitzenstein had not an attractive style, and not unnaturally many scholars who had read the first edition of his book left the later editions of it unread. In English there is an admirable discussion of the evidence in H. A. A. Kennedy's *St. Paul and the Mystery Religions,* 1913, whilst Machen's *The Origin of St. Paul's Religion,* 1921, was not only a very vigorous but a very learned attack on the attempt to explain away Paul's Christianity by reference to the mystery-cults.

The controversy brought into new prominence not only the relation of the so-called 'theology of Paul' and 'the religion of Jesus,' but also the relation of Paul's teaching to that of the Church of his age. It became clear that Paul in his essential gospel was not an innovator; that if there was a transformation from discipleship of Jesus to the proclamation of Him as the Risen Lord, this transformation must have taken place before Paul's conversion. That is the thesis of the most important book written from the standpoint of the *religionsgeschichtliche* school, Bousset's *Kyrios Christos,* 1913, which attributes the ascription to Jesus of Lordship to the Gentile converts at Antioch. Bousset's book was severely criticised by Wernle in articles published in 1915 in the *Zeitschrift für Theologie und Kirche.* Bousset made a pained reply to Wernle's attack in his *Jesus der Herr,* 1916, but the second edition of his *Kyrios Christos,* 1921, was written with greater caution. Bousset's great book is still untranslated. Its position is reflected, though with greater restraint and discrimination, in W. Morgan's *The Religion and Theology of Paul,* 1917.

The *religionsgeschichtliche* interpretation of Paul's thought for long seemed to some a grave menace to Christian faith and to others a welcome means of reducing the scope and content of the Christian message. Among scholars there is now a very general scepticism in regard to its conclusions, but its popular influence is very great. But this interpretation, which was designed to explain away Paul's Christianity, has led to two immense advances in Pauline scholarship. It has brought about a reinvestigation of the culture and religion of Paul's age and in that way has led to a fresh knowledge of the thought-forms of his time, so that we are now able to interpret his words as those of a man of the first century. In German a very useful book is Paul Wendland's *Die Hellenistisch-Römische Kultur in ihrer Beziehungen zu Judentum und Christentum,*

1912, which forms part of Lietzmann's invaluable *Handbuch zum Neuen Testament*, the latter part of which contains commentaries rich in reference to Græco-Oriental literature. Among English books may be mentioned Halliday's *The Pagan Background of Early Christianity*, 1925, and also Dr. Angus's *The Mystery Religions and Christianity*, published also in 1925, a book the value of which would be much greater if only more dates had been given. How rich is the material available for the modern scholar can be seen from a study of the footnotes and appendices given in W. L. Knox's *St. Paul and the Church of the Gentiles*, published this year, or, better still, from a study of the Pauline terms in Gerhard Kittel's great *Theologisches Wörterbuch zum Neuen Testament*.

The controversy has not only led to a greater knowledge of the Græco-Orientalism of Paul's environment, it has also brought new knowledge of the meaning of many of the terms he uses, so that his theology can now be studied in the light of the first instead of the sixteenth or seventeenth centuries. One of the most illuminating accounts of Paul's thought written from this newer standpoint is to be found in Johannes Weiss's *Urchristentum*, published posthumously in 1917, an English translation of which, *The History of Primitive Christianity*, was issued in 1937. Weinel's *Biblische Theologie des Neuen Testaments*[3], 1921, written from the 'Liberal' standpoint, and the rich and instructive book of Feine, a 'Positive' scholar, *Theologie des Neuen Testaments*[3], 1919, alike show how much the study of the thought-forms of Paul's age has done to illuminate the content of Paul's thought. We know now that Paul thought of Sin and Wrath and Law not abstractedly but concretely, as half-personal antagonists from whose tyranny Christ has set men free. The new insight into Paul's conception of salvation is to be studied in C. Anderson Scott's great book, *Christianity according to St. Paul*, 1927. A not dissimilar standpoint is adopted in the present writer's book, the manuscript of which was nearly complete when Dr. Anderson Scott's was published, *The Gospel according to St. Paul: A Reinterpretation in the Light of the Religion of his Age and Modern Missionary Experience*, 1928. The contribution which missionary experience has to make to the study of St. Paul is explored also in two German books: Warneck, *Paulus im Lichte der heutigen Heidenmission*[3], 1922, and Oepke, *Die Missionspredigt des Apostels Paulus*, 1920.

No reference has so far been made to the problem of the authenticity of St. Paul's Epistles, for that is now of less moment for the understanding of the significance of St. Paul. At the beginning of the period many scholars spoke as if the 'Four Chief Epistles' could alone be claimed with certainty to have been written by St. Paul. Van Manen's statement in the *Encyclopædia Biblica* that none of these Epistles 'are by Paul,' 'they are all without distinction pseudepigrapha,' is to-day generally rejected. P. N. Harrison's *The Problem of the Pastoral Epistles*, 1921, has, in the opinion of very many scholars, shown that these Epistles are not as they stand St. Paul's, but that Titus and 2 Timothy embody short authentic letters. 2 Thessalonians and Ephesians are held by some scholars not to be by Paul, but, since Colossians is generally regarded as Paul's, the question does not vitally affect our interpretation of Paul's teaching. Nor has reference been made to one of the most influential of modern expositions of a Pauline Epistle, Barth's *Romans*, for that book is more important for our understanding of Barth than for our understanding of St. Paul.

At the end of his *Saint Paul*, published not fifty but seventy years ago, Renan wrote: 'After having been, owing to orthodox Protestantism, for three hundred years the supreme Christian doctor, Paul sees in our days his reign coming to an end. . . . The writings of Paul have been a peril and a stumbling block, the cause of the principal defects of Christian theology; Paul is the father of the subtle Augustine and Thomas Aquinas, the sombre Calvinist, the peevish Jansenist, and of the cruel theology which damns and predestines to damnation.' History has disproved Renan's prophecy. The reign of Paul is not 'coming to an end.' Never has his significance been more clearly realized by Christian scholars. The researches of the last fifty years have shown that Paul was not, as Renan thought, the perverter of the Christian gospel but its great exponent. We have learned at last to understand his words in the setting of his age and to know how grave is the misunderstanding of those who identify Paul's teaching with the harsher doctrines of later theologians. But the works of Christian scholars are less read than those of literary men like Mr. Bernard Shaw and Mr. H. G. Wells, and they, with less excuse than had Renan, still perpetuate this misunderstanding of Paul's teaching.

To the student of the New Testament, St. Paul's meaning is intelligible to-day as it was not fifty years ago. But much has to be done before his significance is made clear to those as yet unfamiliar with the results of recent Pauline scholarship. This missionary of the first century pressed into the

service of the gospel the conceptions of the Jews and Gentiles whom he addressed, and these conceptions have to be studied before his teaching can be understood. Modern translations like that of Dr. Moffatt's can do much to enable those who know no Greek to understand Paul's words, whilst commentaries like Dr. Dodd's *Romans*, 1932, have shown that by interpreting Paul as a man of the first century his teaching becomes all the more relevant for our age.

The study of St. Paul in the last fifty years has been marked by many aberrations. But from the controversies to which these have led has emerged a new understanding of the significance of the Apostle who not only laboured more than all the rest in extending the knowledge of his Saviour, but more adequately explored the content of the Christian gospel. That is the significance of St. Paul, and it is a significance that can be more clearly seen than was possible fifty years ago.

St. Paul's Conception of Christ.

By the Reverend G. J. Inglis, M.A., Warden of Stephenson Hall, University of Sheffield.

The Christian conception of Christ is a great theological structure, to which Christians of all generations have contributed. The faithful in every age are called to formulate their own distinctive convictions about their Lord, within the framework of the Christian tradition, in order that they may present Him effectively to the world in which they live. This task is especially urgent at the present time, when the moral and spiritual supremacy of Jesus is being flatly rejected in favour of some form of racial or humanitarian materialism; and there is no better preparation for it than a careful study of those Christian thinkers, such as Paul, who speak to us from the past in language which is strictly relevant to the living issues of to-day.

Paul worked out his conception of Christ against a background of Jewish thought, and he takes for granted the existence and the nature of God as they were apprehended by the Judaism of his time. For him there is only one God, supreme and transcendent; but this God is also the Creator of the world and of mankind, and His power is active in human life. This power, however, is always exercised in accordance with His character, and His character is one of perfect goodness. His distinctive attribute is His complete and absolute holiness or righteousness, and He expects a similar righteousness from His worshippers. If they serve Him by doing His will, they may hope that their faith will be vindicated in the future, when the kingdom or rule of God will become effective in the hearts and minds of all mankind throughout the world. These principles were the basis of Paul's theology, and he adhered to them both before and after his conversion to the service of Christ.

This conversion was the decisive event in Paul's religious experience, and it exercised a profound influence on every aspect of his thought. The story is told at length in Acts, and its significance for Paul himself is elucidated by a number of allusions in his Epistles. On his journey to Damascus to spur on the persecution of the 'Nazarenes,' he beheld the risen Jesus, who spoke to him and called him to His service.[1] As a result of this experience, Paul accepted Jesus as the Messiah, and responded to the call to serve Him by becoming an ardent apostle of the faith which he had formerly persecuted. Paul had no doubt at all that this change was planned and carried out by God, in accordance with His purpose of redemption for mankind as a whole. He tells the Galatians that 'It was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles.'[2] To Paul himself his conversion was primarily an act of power wrought by God. It was not something which he did, but something which was done to him, and done by God. He was converted to the service of Christ, not only without his own co-operation, but in direct contravention of his own will and desires at the time. Yet it was not an application of irresistible force, but a strong appeal which, in the circum-

[1] Ac 9^{1-18} 22^{3-21} 26^{2-23}. [2] Gal 1^{15-16}.

stances, elicited the appropriate response from himself. The divine agent in this appeal was Jesus Christ; it was the risen and glorified Jesus who spoke to his mind and conscience in a way which won his love for ever. Paul is henceforth the devoted servant of Jesus, whom he worships as his exalted Lord. It is probable that this experience established the conception of Jesus which lies at the back of all his thought. This conception differs from that of the first disciples, who had been personal friends of Jesus during the days of His flesh. To them Jesus must have been primarily the remembered friend, whom they came to know later as the risen Master. To Paul, on the other hand, Jesus is fundamentally a divine and spiritual being, who lives and acts in the lives of His followers. In his case, the eye of faith remains fixed upon the risen and glorified Lord, whom he saw for the first time on the road to Damascus.

This contact was the beginning of his personal relation with Christ, and of his active life as a member and a missionary of the Christian Church. We have no accurate record of the first part of that life, and the earliest of his surviving Epistles must have been written after he had been a Christian for at least fifteen years.[1] During these years he thought out the implications of his conversion, and formulated his conception of Christ in accordance with his personal experience. In that experience there were three main elements: ethical, mystical, and institutional. The ethical element was the assurance of forgiveness gained through Christ; the mystical element was the consciousness of personal communion with Christ; and the institutional element may be found in his pastoral and missionary work as a responsible officer of the Christian society. Each of these elements is closely related to a corresponding aspect of his conception of Christ.

The ethical element in Paul's experience was the assurance of forgiveness, with the consequent consciousness of new moral power. Before his conversion Paul had been troubled and disheartened by moral conflict in the depths of his own personality. He knew what was right, but he had been unable to do it; he had held the highest ideal of goodness, but he had constantly failed to realize it in his own life. He has painted for us a tragic picture of his divided self: the picture of the law of the mind apprehending what is good, but yielding constantly to the pressure of the lower elements, the law of the members.[2] From this miserable state he had been delivered by the intervention of Christ. By accepting Christ as his Saviour, he had obtained the assurance of God's forgiveness for his sins, and with this assurance the power of sin in his own life was finally broken. Strong in the strength which comes through Christ, he is able to sing a song of triumph over his fallen enemy: 'O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.'[3]

On the basis of this experience of forgiveness, Paul develops his conception of Christ as the Saviour from sin. He had found that when he accepted Christ, he obtained release from the power of sin in his own life, and he argues that what Christ has done for him, He is able to do for all who accept Him as their Saviour. Salvation from sin was brought within man's reach by the death of Jesus, for this death was an act of self-sacrifice carried out by Jesus, in order that the power of sin might be broken once and for all. Jesus Christ, the sinless Messiah or Son of God, offered Himself willingly to death, in order to take upon Himself the penalty which must necessarily be incurred by sinners; and His death was a sacrifice which broke the power of sin in the lives of men, because it enabled God, without compromising His own righteousness, to grant to men forgiveness for their sins.[4] For all men, therefore, Jesus Christ is the Saviour from sin, who 'died for our sins according to the scriptures'; who 'gave himself up for us, an offering and a sacrifice to God'; so that in Him 'we have our redemption, the forgiveness of our sins.'[5] The act of salvation which He wrought by His death is available for all who accept Him; but yet for every believer it is invested with an intimate and personal significance, because it was done out of love for every single individual. Paul is never tired of speaking in wonder and gratitude of his Saviour, Jesus Christ, 'who loved me, and gave himself up for me.'[6]

The mystical element in Paul's experience is his consciousness of personal communion or fellowship with the risen Jesus. This communion began with his conversion, when Jesus spoke with him face to face, and it continued throughout the whole course of his life as a Christian. It was not an

[1] Whatever view we take of the details of the chronology, some such period is implied by the references in Gal 1^{18} and 2^{1}.

[2] Ro 7^{7-23}. [3] 1 Co 15^{55-57}.

[4] Paul expounds his theology of the death of Jesus in such passages as: Gal 3^{1-14}, Ro 3^{21-26} and 5^{1-11} Eph 2^{11-22}.

[5] 1 Co 15^{3}, Eph 5^{2}, Col 1^{14}. [6] Gal 2^{20}.

ecstasy which he enjoyed from time to time,[1] but a permanent relation with an unseen friend who was also his Master and Lord. This relation is so close and so continuous that he speaks of it as nothing less than a personal union of himself with Christ. He dwells in Christ, and Christ dwells in him: 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.'[2] In this fundamental passage, Paul affirms the fact of this union, and indicates its nature. It is not an absorption of himself into the divine, but rather the closest possible fellowship between two persons who remain distinct individuals. As such it is a mystical union, but none the less it is morally conditioned: it is attained by Paul only because he has been 'crucified with Christ.' He has accepted Christ as his Saviour, he has died a death unto sin, and he has risen again to a new moral life.[3] Hence his union with Christ imposes upon him a moral imperative to serve Christ, and to suffer on His behalf. And yet at the same time it is an unfailing source of inward happiness, a happiness which the world could neither give nor ever take away. In this union with Christ Paul found 'the peace of God, which passeth all understanding.'[4]

This union, however, is not a privilege reserved for Paul alone; it is open to every believer, and to the Church as a whole. The new life is a life 'in Christ' both for the individual and for the community. 'If any man is in Christ, there is a new creation'[5]; and the whole body of believers are all 'one in Christ Jesus.'[6] But Christ is not only the immediate environment of Christians; He is also a personal power who lives and acts within them. Paul is able to declare directly that 'Christ liveth in me,'[7] and he prays for his converts that 'Christ may dwell in your hearts through faith.'[8] Such language implies a conception of Christ as something far more than an object of adoration external to His worshippers. Christ is an indwelling presence, living and active in the life both of every individual believer, and of the Church as a whole. Christ is therefore a divine and spiritual being, free from all the limitations of finitude, and yet capable of entering into the closest personal union with every one of those who accept Him. Paul expresses the true nature of the risen and glorified Redeemer when he describes Him as 'a life-giving Spirit.'[9]

The institutional element in Paul's experience is his life in the Christian church. He was from the first a member of the Christian society, and an active worker in the common cause. The society which he joined was the fellowship of believers in the Lord Jesus. This fellowship was open to men and women of every race and class,[10] and it offered them the free gift of salvation by bringing them into direct contact with God through Jesus Christ.[11] Paul took a leading part in its regular life, the life of worship, moral effort, theological formulation, and missionary enterprise. This participation in the life of the Christian community led him to formulate a philosophy of the Church. The Church was under the direct control of Christ. Christ had founded it in accordance with the purpose of God, by His own self-sacrifice, Christ inspired its members by His Spirit active in their lives as individuals and as a community, and Christ would reign over it in glory when it had completed its task of reconciling all men to their heavenly Father. In virtue of this relation to Christ, the Church, although composed of many members in different lands, was one and indivisible. It was not merely an aggregate of individuals, or a federation of local associations; it was the instrument through which Christ lived and worked among men, and as such it was an organic unity. Paul expresses this unity when he describes the Church as the body of which Christ is the Head. All Christians are members or limbs of this body, and in its activity each has his appointed part to play; but the whole body is sustained and directed by its divine Head, from whom it receives its life.[12] This life is imparted to the individual member at his baptism, and is nourished by his participation in the Lord's Supper. Christ will continue to work through the Church until His coming again, when the Church has accomplished its task, and the returning Lord can reign over a redeemed race.[13]

In the Church, therefore, Christ was supreme. But such a conception was bound to lead to further developments in thought, because it raised the whole question of the ultimate status of Christ. If Christ was supreme in the Church, what was His relation to God and to the world? This problem

[1] Paul had been granted such ecstatic moments, but he is aware of the moral and spiritual danger which they involve (2 Co 12^{1-10}).

[2] Gal 2^{20}. [3] Compare Ro 6^{1-11}.

[4] Ph 4^{7}. [5] 2 Co 5^{17}. [6] Gal 3^{28}.

[7] Gal 2^{20}. [8] Eph 3^{17}.

[9] 1 Co 15^{45}. [10] Gal 3^{28}, Col 3^{9-11}.

[11] 2 Co 5^{18-19}, Ro 5^{1-2}, Eph 2^{18}.

[12] 1 Co 12^{12-27}, Eph 1^{22-23} 2^{19-22} 4^{11-16}.

[13] 1 Co 15^{20-28}.

was not seriously faced by the first generation of Christians; they thought of Jesus as the Servant or Son of God, and they worshipped Him as their glorified Lord. Paul, however, could not be content to leave it at that: he was obliged to define the truth on many points in order to exclude error from the Church; and he was always driven, by the demands of his own intellect, to work out a theological justification of his personal belief and practice. But the questions did not admit of any easy solution. We have seen that Paul retained, as the basis of his thought, the main principles of Jewish theology; and in that theology the fundamental principle was the conviction that there was only one God, the God of Israel, who was the Creator of mankind and of the world as a whole. Paul could never accept any doctrine of a second deity, because that would involve a plurality in the Godhead; and he could never assent to any form of belief which would sever the connexion between God and the world. But yet, if Christ was supreme in the Church, and if the Church was God's agent in the work of redeeming the world, then Christ must surely stand in a special relation both to God and to the world. Paul does not solve the problem of defining this relation, but he takes a long step towards its solution by making a daring advance in thought.

He made this advance on the basis of his Jewish theology and his Christian experience. Jewish thought after the Exile, in its conviction that God was one and almighty, tended to stress the remoteness of God from the world. God was 'the high and lofty One that inhabiteth eternity, whose name is Holy.'[1] But, at the same time, the connexion between God and the world had to be maintained, and therefore God came to be thought of as working in the world through His Wisdom or Word. This Wisdom was regarded almost as a personal power, though the personification is probably poetical rather than theological. In the Book of Proverbs, Wisdom appears as 'a master workman,' who was with God 'when he marked out the foundations of the earth.'[2] In the later book known as the 'Wisdom of Solomon,' Wisdom is described as 'the artificer of all things,' and is depicted as standing in organic relation both to God and to the world:

'For she is a breath of the power of God,
And a clear effluence of the glory of the Almighty;
Therefore can nothing defiled find entrance into her.
For she is an effulgence from everlasting light,
And an unspotted mirror of the working of God,
And an image of his goodness.
And she, being one, hath power to do all things;
And remaining in herself, reneweth all things . . .
But she reacheth from one end of the world to the other with full strength,
And ordereth all things graciously.'[3]

In this passage, Wisdom is described, in the language of poetry, as the handmaid of God, to whom she owes her existence, and as the agent of God in the work of creating the universe.

It is no matter for surprise that this language, in its mystery and its memorable beauty, should have laid its spell upon Paul, and that the conception which it embodies should spring to his mind when he was searching for forms of thought in which to express the ultimate significance of Christ. Pau takes the momentous step of ascribing to Jesus Christ the functions and attributes which were associated in Jewish theology with the Wisdom or Word of God. He does not describe Christ as 'the Word of God,' but he writes in such a way as to leave no doubt about the identification in his own thought. In the Epistle to the Colossians, where he is concerned to assert the supremacy of Christ, he refers to Him as the beloved Son 'in whom we have our redemption, the forgiveness of our sins'; and he continues, in language which combines poetry and theology:

'Who is the image of the invisible God,
The firstborn of all creation;
For in him were all things created,
In the heavens and upon the earth,
Things visible and invisible,
Whether thrones or dominions or principalities or powers;
All things have been created through him, and unto him;
And he is before all things,
And in him all things hold together.'[4]

Here he describes Christ as deriving His being from God, as reflecting His glory, and as dwelling with Him before the world was brought into existence. In the work of creation, Christ is the agent or instrument of God through whom the initial task was accomplished, and He is also the sustainer of the universe as it now is, the divine principle of life which constitutes it as a cosmos. Paul adds that all things have been created not only through Christ, but also 'unto him,' and thus implies that Christ is not only the divine agent in creation, but also the divine consummation towards

[1] Is 57^{15}. [2] Pr 8^{29-30}. [3] Wis $7^{25.\ 26.\ 27a.}$ 8^{1}. [4] Col 1^{15-17}.

whom the world is moving on its appointed course.[1]

In this way Paul seeks to solve the problem with which he was presented: the problem of formulating the relation of Jesus to God and to the world in a way which would preserve the supremacy of the one God, explain the relation between God and the world, and do justice to the Christian estimate of Jesus as Saviour, Spirit, and Head of the Church. Paul does not merely assert the pre-existence of Christ before His life on earth; he asserts this pre-existence in a way which makes Christ integral to the cosmic structure and process as a whole. In his thinking, the work of human redemption appears as a necessary corollary to that of cosmic creation. Both creation and redemption are aspects of the divine economy which is moving towards its destined end, and at both stages of the process Christ is active as the agent or instrument of God, first in creation and then in redemption.

The effect of Paul's identification of Jesus Christ with the Wisdom of God is to elevate the status and to enlarge the functions of Christ to a degree which cannot be measured. Christ is conceived not only as the Saviour from sin, and not only as the life-giving Spirit active in the members of His Church. He stands in an organic relation both to the supreme God and to the universe as a whole. He is the Wisdom or Word of God: He is to God as speech is to speaker; the connexion between them is as close as it can be without involving absolute equality or personal identity. He is also, as the agent of God, the creator and sustainer of the universe, and as such He occupies a position which is subordinate only to that of God Himself. The status and functions of Christ, in relation both to God and to the world, are part of the structure of ultimate reality.

Such believing thoughts as these, which penetrate far into 'the deep things of God,'[2] are not the least valuable part of Paul's legacy to the Church. We do well to lay them to heart, and to ponder the lessons which they convey. But Paul would not have us content to be passive recipients of something which comes down to us from the past. The example which he set is a call to us to work out our own conception of Christ, so that we may present Him, in the fullness of His redeeming love, to the men and women of our time. In so doing we shall be carrying on the work in which Paul himself played so noble a part: the work of drawing all mankind to the knowledge and the service of one who is to us, as He was to Paul, 'Christ the power of God, and the wisdom of God.'[3]

[1] Compare Ro 8^{20-22} and Eph 1^{9-10}.

[2] 1 Co 2^{10}. [3] 1 Co 1^{24}.

In the Study.

Virginibus Puerisque.

His Faith and Ours.

By the Reverend Sidney Gray, B.A.,
Saffron Walden, Essex.

'I have prayed that your own faith may not fail.'—Lk 22^{32} (Moffatt).

How many of you remember anything of the series of cricket matches which were played this spring in South Africa? If you remember anything, I expect it is about the last match, the Fifth Test Match. For one thing, it lasted for ten days and then didn't quite get finished. England and South Africa between them scored 1981 runs, which was a record for any first-class match. I expect among your memories of the match you will find the name Edrich.

I saw Billy Edrich play for Norfolk when he was only a schoolboy, and I'm pretty sure he was something of a hero at Bracondale School, Norwich, and is more than ever a hero now. I think it was in the year that he left school that he first played against the Australians, while still playing for Norfolk, and in the first innings he got a century. It sounds like a good school yarn doesn't it, but it's true, unless I was dreaming that afternoon on the Lakenham Ground at Norwich. Then he was advised to play for a more prominent team, and went to Middlesex, and the first year he was qualified he had such a brilliant season that people began to talk

about what he, and other young players, would do to the Australians when they came to England. They came, and Edrich was chosen for the Test Matches, but what disappointment was in store. He sometimes bowled and took a wicket, and his fielding was usually splendid, but his batting, for which he was chosen, was a failure. Sometimes he would manage to stay for a while and score just a few runs, and sometimes he was out more quickly. Before the Test Matches were over people were saying in the newspapers that he ought to be left out because he had failed so often. But he was chosen again. When, at the end of the season, a team was chosen to go to South Africa, he was still chosen; but again, in the Test Matches there, he had little success. He was put lower in the batting order, and when the Fifth Test came he was placed fourth wicket down in the first innings and then scored—one run. The second innings came and England had to get the impossible total of nearly 700 runs. No team had ever got so many in the fourth innings. They made a fair start, but the first wicket fell at 78. I wonder if we shall be allowed to imagine what was happening in the English dressing-room. I think that fine captain, W. R. Hammond, said something like this: 'Bill, I'm sending you in next. We're in a tight corner and you've got to "do your stuff." You've got it in you. Good luck!'

It's a matter of cricket history that Billy Edrich didn't let the side down this time. Not till he had scored 219 was he out; and among other things he had set his side on the way to accomplishing the impossible task. The game was never finished for the train was waiting to bring the English side home, but, of course, really, we won.

It was a great thing for the captain to do, but a good captain never loses faith in his men, and isn't it true that the captain's faith helps his men to have faith in themselves. I'm sure that Edrich would tell us, if he could, that it was true. The captain's faith gave him faith, and courage too, so that he could face the impossible task without fear.

All this makes us think of a greater Captain, the Lord Jesus, who never loses faith in His men, though they fail so often. In the New Testament we read how the greatest Captain had a man in His team who was often failing and making mistakes. He was a man who sometimes thought he could do nearly everything; he was splendid in his boldness; on one occasion he said: 'Though I should die with Thee yet will I not betray Thee.' But the Captain knew in His heart that Simon Peter would fail again, and yet He did not give up faith in him, and He did not want Simon Peter to give up faith in himself, because a day was coming when Peter would forget his failures, and when his side was facing something bigger than any team had faced before he would be the Captain's right-hand man to lead the side to victory. We know the Captain was not mistaken.

Sir Henry Newbolt has lines about cricket in a school:

There's a breathless hush in the Close to-night—
  Ten to make and the match to win—
A bumping pitch and a blinding light,
  An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
  Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
  'Play up! Play up! and play the game!'

We have a great Captain in life, and He comes to us when we are young and when we are old, and He wants us to play a good innings for Him. Perhaps we may fail more than once, but He sends us out again; and He can do for us what no cricket captain can do, for He says, 'Remember I am with you, and I will help you, if you will let Me.'

Spare the Wasps.

By the Reverend Sidney H. Price,
Great Shelford, Cambridge.

'Destroy it not; for a blessing is in it.'—Is 65^{8}.

Have you ever known anybody say a good word for wasps? They are really very interesting creatures if only they would keep their tempers.

I want to put in a good word for them, and ask you to spare them, especially as the early spring was very cold and many wasps may have died on that account, and there may even be a shortage of them. Perhaps you think such a shortage would be good. You will remind me of the damage they do in the orchard, spoiling all the nicest plums and pears and apples.

Why, then, do I ask you to spare the wasps? Well, it has been noticed that, when there are few wasps, some other destructive insects are there in abundance. In 1936, for instance, when there was a shortage of wasps, there was a plague of leather-jackets, and they did far more damage in the gardens and fields than the wasps ever do. The famous cricket ground at Lords was almost ruined by the leather-jackets that year. That would not

have happened if there had been more wasps, because they feed on the leather-jackets. Caterpillars and spiders and blow-flies all find their way into the wasp's pantry, so, you see, we ought to be very grateful to the wasps. Other points in their favour could be mentioned too. Like bees, they work among the blossoms and so help to fertilize the fruit trees. All the same, I suppose most of you will feel that the wasp's presence about the house is undesirable, and I hope that during the coming weeks you will not have the misfortune to be stung.

What this good word for wasps amounts to, then, is this: the wasp is a good fellow on the whole, and very useful, but . . . well, it is his sting we dislike. I have heard people talk like that about boys and girls. They say, 'So and so is good at heart. He does not intend to be unkind or spiteful. That temper is just his weak point.' It is generous of our friends to excuse us like that, but how much better it would be if we controlled our tempers and always behaved kindly.

There is a story in the Old Testament of a man named Nabal who was rather wasp-like.

David and his men had protected Nabal's property against an enemy, but Nabal showed no gratitude. When David's men needed food, he sent messengers to Nabal and asked for his help, but Nabal answered in a very surly manner. 'Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they be?' And he refused to give them anything. The messengers returned and told David. He was so angry that he set out at once to punish him. Fortunately, however, Nabal had a wise and good wife, Abigail. When she heard of what had happened, she prepared a generous present for David and his men, and went herself to meet him. She told him she was sorry her husband was so surly and ungrateful, and asked David to accept her present. From that day onwards, Abigail and David became good friends.

Nabal may have been a good fellow on the whole. We do not know. This is the only story we have about him, and it certainly leaves us with a bad impression of him. That is what usually happens when people have ugly tempers, and say things that sting. It is no use dressing up smartly like the wasps if we are always ready to sting people by saying unkind things. How much better it is to be like Abigail, wise and good and thoughtful for other people.

We know One who can help us to be like that, and we come here to worship Him and ask Him to take control of our lives.

The Christian Year.

Sixth Sunday after Trinity.

The Silences of Revelation.

By the Reverend J. Ireland Hasler, B.A., Orpington.

'If it were not so, I would have told you.'—Jn 14^2.

Our minds are usually so obsessed with the mention of the 'many mansions' that we miss the significance of this parenthetical remark which follows. Upon the disciples was falling the shadow of a dread eclipse. Their Master was leaving them, and without Him life appeared an utter blank. All that He had told them was that He was returning to the Father. If the other world were not equally part of the Father's House as well as this one, if there were not room in it for them as well as for Him, if His approaching departure meant an eternal severance instead of a temporary separation —He would have told them. It was true He had not told them much about the Unseen World, but He had told them much about the Unseen Father. Could they not trust *Him*? Would it not be inconsistent with God's character to suppose that He would leave the followers of His Christ out in the cold? 'Believe in God,' He said, and 'believe in Me.'

Note the principle underlying these words. Because God as revealed in Christ is loving and faithful, He cannot ultimately disappoint His children. We can depend upon the divine silence in some things as confidently as upon the divine promise in others, because in both the basis of our trust is the nature and character of the Eternal. The silence of Eternity can be interpreted by love. Christ wanted His followers to centre their thoughts not so much upon what had been said, or not said, as upon what they had learned God to be—on the vision of the Father. Christendom has not yet learned that lesson. Much of the controversy amongst Christians has been due to the fact that they have wrangled over words—over what has been written or what they thought had been written. The printed word has obscured the Personality. Christianity is not centred in a book but in a Person.

1. *Jesus Christ has not told us all that is.* He Himself referred to future knowledge yet to be

disclosed—'I have yet many things to say, but ye cannot bear them now.' He spoke too of fuller truth into which His followers would be led by the Spirit. He did not answer every question that was asked Him, for example, 'Are there few that be saved?'—'What shall this man do?' He wanted His own to differentiate between essentials and what was secondary, between the important and the trivial.

It is the same with regard to the whole of the Biblical revelation. There are gaps and deficiencies in it from a human point of view. May not these be a mark of its divine origin? At any rate, it differs in this respect from the revelations claimed by some of the ethnic faiths. A Hindu once asked a missionary for the Christian answer to various questionings, mostly of a metaphysical nature, and then claimed that Christianity could not be the ultimate and universal religion if it failed to answer everything. Hinduism claims that the Vedas are a repertory of all knowledge. Islam asserts that the Qur'ān is final and summary. Even with the New Testament in his hand the Christian has to confess 'We know in part.' 'God has yet more light to break forth from His Word.' It has been said that there is no heresy but finality. 'Many other things did Jesus do which are not written.' It is the finite which is voluble of speech: the infinite is largely silent. There is an agnosticism that is Christian. It does not merely say, 'We do not know, but 'We do not know *yet*.' 'We do not know *all*, but we know him.'

2. *Jesus Christ has told us all that is necessary.* We need not bewail our limited knowledge of the Life of Lives. Enough has been written for our attainment of eternal life though not for perfect knowledge. Even though Christ did not answer every question, He answered every important question, for example, 'What shall I do to inherit eternal life?'—'Who is my neighbour?' True wisdom lies in recognizing the sufficiency of the knowledge which we have and acting upon that. The written revelation is like the revelation in Nature. The most needful things—air, light, water, food—are the most easily accessible. We know all that we need to know about the duties, sins, and sorrows of the present: it is when we come to the problems of the present or speculations concerning the future that we find the limitations of our knowledge. Specially is this the case with regard to the unseen world. Christ has told us much about God, but little about Heaven, and His reticence on this matter is a great contrast to the volubility of others. Just as in regard to truth generally Christ sought to concentrate thought on a Person rather than on an utterance or book, so also in regard to the life beyond, on a Person rather than on a place. As Baxter wrote:

> My knowledge of that life is small,
> The eye of faith is dim;
> But 'tis enough that Christ knows all,
> And I shall be with Him.

3. *His silence is not denial; it may be a form of speech.* To the Syro-Phœnician woman Christ answered not a word. Yet eventually He fulfilled her longings, and His silence served but to exhibit her faith. There are yearnings and aspirations which arise in our hearts after reading His words or pondering life's problems. If they are never to be realized, would He not have told us? There are the myriads who pass away from earth without ever having heard or fully understood the gospel, and there have been some who with the little measuring-line of a text have limited the justice and the love of God. And with them must be conjoined the children of want and woe and sin in Christian lands, who have been handicapped by heredity and environment. If such are to suffer hopelessly there as well as here, would He not have told us? I like the words written by Dr. David Smith some years ago: 'If we were more truly Christian we would be less concerned about the hereafter. For we would have a braver trust in God. . . . He is the Father of us all and in view of the revelation of His heart in His Eternal Son. . . . I am well content to leave the worst of His children in His hands. It fortifies the soul in face of human wrong to recognize that the God and Father of our Saviour Christ is Lord of all, and here and hereafter He will do for every child of His undying affection the best that love can devise.' There are those, too, who cannot repeat our creed, yet they have sought to champion righteousness, manifested self-sacrifice and toiled to brighten and better the earth. He has not told us that such will find *no* place prepared for them there.

The absence of a denial on His part has a meaning. The absence of a positive denial gives room for a positive hope *so far as that hope is in harmony with the general trend of revelation and with what we know of the character of God.* 'Those who have known the word of God,' said Ignatius, 'can bear His silence.' So Christ would say to us when we are troubled by dogmatic assertions or when we are heart-heavy, because we cannot understand all His dealings or comprehend all that lies before or beyond—'Don't you know *Me* better than to suppose that your

forebodings have any basis? Have faith in God; have faith in Me.'

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

If we know not all yet, we know Him, and for the rest we can wait. Time—Death—God—these are the best interpreters.

SEVENTH SUNDAY AFTER TRINITY.

Songs in a Prison.

'And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.'—Ac 16^{25}.

St. Paul's later feeling about Philippi was curiously unlike his actual experience there. Read through his letter to the Philippian Church, and you find that it breathes the very spirit of joy. It is the one Epistle in which there is no rebuke. The lonely, homeless man had made friends in that Roman colony whose trusty love formed the sunniest spot in all his life. But, if we had only this narrative of Acts to go by, we might well suppose he would never more care to mention its name. Nowhere had the mob been more cruel; nowhere had the Roman magistrates been so insulting. If all that is forgotten later, lost in satisfaction at the progress of the gospel, that is just another example, is it not?—that the eye sees what it brings with it the power to see. Where to ordinary sight there lies nothing but the gloom of wrong and insult, faith can throw round it the halo of the Cross.

There was gladness in Paul's recollection, but we must not think that the discovery only broke upon him later. Our text shows that he and his like-minded comrade sang when things were at their worst and it seemed midnight within as really as without. And it is from this angle that we look at the incident.

1. *What it may cost to be faithful to Jesus Christ.* Not much is said about the apostles' situation, but that it must have been sufficiently painful and loathsome is clear if we recollect that the inner prison, opening only from the outer, was dark, cold, unventilated, and probably anything but clean or dry. Condemnation to the stocks, too, meant that their limbs were fastened for hours so awkwardly as almost to induce dislocation. Besides, when they were flung in after scourging it must have been more dead than alive. Paul had never been robust, yet he had undergone treatment which, if it were dealt out to a British missionary to-day, would make the blood of a nation run cold, and would lead to great activity, it is more than probable, in the Foreign Office.

What had been the occasion of it all? A Latin writer speaks of these early Christians as enemies of the human race; had these men done anything during their stay to earn that reproach? Why their one offence lay in having brought the influence of Christ to bear upon a poor afflicted girl, and by His power restored her to sanity and freedom. Hence the fury of the syndicate which had been fattening on the proceeds of her supposed powers of fortune-telling, and whose pocket has been touched too sorely for pardon. Men will listen readily enough to the gospel so long as it keeps what they call its proper place, but bring it into collision with dubious modes of making money, whether on the Congo or in Great Britain, and you let loose the beast in man. People tell us that Christianity has nothing to do with social reform; why, here is a trade, a hurtful pestilential trade, stopped by an apostle. But, of course, there was a price to pay.

What we have before us, then, is pain endured gladly for Christ's sake, and the proof of sincerity and keenness, past all dispute, which goes along with that. Don't these sufferers seem to have the advantage of us? Don't they make us feel rather poor creatures? After reading a story like this, or a parallel from modern missions, one has an uncomfortable feeling, occasionally, that our discipleship is hardly of the same type as theirs. If people never suspect we *are* Christians until, as in the case of a well-known literary man some years ago, they read it in our will after we are dead, our testimony for God will not count for much.

We may be sure, anyhow, that fidelity to Christ involves hardship even now. People can make it very unpleasant for the man who will not share their dishonest practices, or who takes a hand in opposing the drinking or betting customs of the set in which he moves. Apart from all that, whatever outward endurance may be laid on us, there is stern conflict for every good soldier of Christ in the inner life and in the hand-to-hand struggle with forbidden thought or evil temper. In the discipline of his own life every man will find enough alike of suffering and of strain to brace his will and test his loyalty to the great Leader.

2. *Faith rises victorious over circumstance.* In the earlier part of the night Paul and Silas, in their black, stifling dungeon, would comfort each other with good talk; but by midnight, it appears, their spirits rose to such a pitch that some outlet had to

be found for exultation. So they began to sing, chanting the psalms we ourselves use, praying too at intervals. It was a spontaneous burst of honest gladness, not like whistling to keep up their courage, but the simple overflow of trust and praise. Had such a scene ever happened in the world before? Well, if not, there have been many like it since.

Observe the conjunction of these two things—prayer and song. It was prayer that gave them heart to sing; without it the song would have tailed off in weariness. There is this too—they went far beyond merely accepting their lot, and bowing in resignation to a mysterious higher will; they *sang* over it. Now, only faith in Jesus fed by prayer can show this. Elsewhere you will seek it in vain. Stoicism, ancient or modern, never *sings*. It may knit its brow, it may set its teeth, but it cannot sing, it has no great redeeming Friend to sing to. But faith can strike the chords even in the black midnight hour, because it knows that the ear of the Father is listening and taking pleasure in the sound. Like some castle with its unfailing well in the courtyard, it has a fount of gladness within itself which nothing that touches the outside can cut off.

We need scarcely ask how the behaviour of these men is to be explained. Only, be very sure, it was not because they knew an earthquake was coming to bring immediate release. Apostles were not always delivered, as we say familiarly, 'in the nick of time.' There is plenty of evidence of that even in this Book, as when 'Herod stretched forth his hands, and killed James the brother of John with the sword.' If our faith is only a lively sense of outward favours to come, and not confidence in *God Himself*, its sustaining power will be very superficial and very evanescent. No; it all came from their firm hold on Jesus Christ. Is it not the fact that faith's assurance has often a new security imparted to it, and therefore a profounder gladness, by the onset of trouble and sorrow? There are unrevealed treasures for the expectant heart in Christ's faithful love which come to light only when our weakness has grown most defenceless.

3. *Glad faith signifies much for other people.* Our text is translated thus by Sir William Ramsay: 'Paul and Silas were praying and singing hymns to God, *and the prisoners were listening.*' The whole house was awake. The air, it may be, was filled with the strange heat and hush that precede an earthquake; at any rate, the poor wretches who stood or lay round about in the pitchy night, their chains stapled to the wall, were listening with all their ears to the unaccustomed sound. Not to his latest day would Paul pray or sing with such a company, or one that so much needed his prayers and psalms. Who can tell but that, like evangelists of a later day, Paul and Silas *sang* the gospel into the heart of some poor vagrant fettered in the outer court?

Now that was Paul and Silas' *family worship*, and their neighbours were listening. How many of us light that altar day by day? Dr. John Brown—the author of *Rab*—tells of his father's beadle, in Edinburgh, who lived in one of these great swarming tenements in the High Street, and whose faithful evening psalm was well-nigh the only note of gospel hope ever heard amongst them. And many a prisoner of sin, pausing on the stairs, would catch the song—would listen and sigh, and remember, and whisper an old forgotten prayer.

Had Paul and Silas only prayed quietly, no one would have wondered; but no! they sang like men devoid of fear. Many of us have a curious pride in concealing what is best in us. We dread the charge of ostentation, and, in the only too natural effort to practise a modest silence, the voice of testimony falls dumb. We need not say how serious the injury is to our own lives, and Christ laid amazing emphasis on open confession; but are we to think of no one but ourselves? May it not be that some other, with tried and shadowed faith, would hail with delight and reassurance the voice of another's trust, and drink in from it power and comfort?

These are the tones to brace and cheer
The lonely watcher of the fold,
When nights are dark, and foemen near,
When visions fade, and hearts are cold.
How timely then a comrade's song
Comes floating on the mountain air,
And bids thee yet be brave and strong—
Fancy may die, but Faith is there.[1]

EIGHTH SUNDAY AFTER TRINITY.

Christ in Morality.

'Let this mind be in you, which was also in Christ Jesus.'—Ph. 2^5.

In the last century, and mainly in the Reformed churches, Lives of Christ became popular, as they still are. It was assumed that the Gospels furnish us with a complete pattern of how the Christian ought to behave in all the relations of life. Some of these Lives were written by scholars of great eminence, but we can now see that the figure of

[1] H. R. Mackintosh, *Sermons*, 151.

Christ was taken out of its historical setting, and that the portrait was coloured too deeply with the ethical ideals of modern times. It would be grotesque, if it were not touching and pathetic, to see how each nation, and each biographer, dresses up that figure in the draperies, the uniform, which they themselves most admire.

Are we then to infer, with some critics who are predisposed to general scepticism, that the character of the historical Jesus is lost to us, and that His moral teaching was deeply infected by the expectation that a miraculous 'end of the age' was near at hand? We are very far from thinking so. It is true that the Incarnation was not at an end when our Lord's bodily presence was withdrawn from the earth. It is true that in the abiding presence of the Holy Spirit in the Church and in the hearts of individuals we have a permanent Advocate, Guide, and Comforter, who may have much to say to us which the first disciples 'could not bear' to hear. All this is true; but we maintain that in the Gospels we have a test and standard to which we may and ought to bring all that we think, hear, or read about the whole duty of man and his relation to God. Otherwise, we should be left to the unassisted guidance of our own best thoughts, with the name of Christ as a peg to hang them on. Other foundation can no man lay save that which is laid, even Christ. This subject of Christian Ethics is a very large one, and all we can do is to give a few thoughts which bear upon it.

First, what were the moral faults which aroused the displeasure, even the hot indignation, of our Saviour? Who were the persons who had less chance even than 'publicans and harlots' of entering into the Kingdom of Heaven? They were the men with tight-shut minds; self-satisfied, unteachable, impenetrable. They knew they were right; the tradition of the Elders was enough for them; they did not want to learn. To them Christ said, and still says, 'Except ye turn, and become as little children'—trustful, receptive, and humble —'ye shall not enter into the kingdom of heaven.'

Our Lord gave a bad name to 'hypocrisy,' which only means 'acting,' not the base duplicity of a Tartuffe or a Pecksniff. He laid the greatest stress on the single eye, the pure heart: 'Ye cannot serve two masters,' He said. The good Christian hides nothing because he has nothing to hide; his outward conduct, simple and unstudied, is the reflection of the inner man of the heart. A seventeenth-century writer says: 'The double heart makes the double head'—he who will not act straight loses the power of seeing straight. A man is not a *great* hypocrite until he has left off knowing that he is one; and what chance of recovery is there then for him?

Hard-heartedness, absence of real affection for others—is for Christ another cardinal sin. He is original in declaring that love admits us further into the deeper secrets of life than intellectual subtlety or extensive knowledge. 'We know,' says the First Epistle of St. John, 'that we have passed from death unto life, because we love the brethren.' Pagan and Neopagan philosophy is reluctant to acknowledge this, because the loving heart has once for all surrendered the privilege of being invulnerable, the very thing which all the philosophers promised to themselves and their disciples. This is one of the most distinctive and characteristic parts of Christianity. Christianity does not promise to make you independent of others. They can help you and they can hurt you, and you can help and hurt them.

The third cardinal sin is worldliness, of which the service of Mammon is only one form. The worldling has no eyes except for the things which help or thwart him in his career. He has got his values utterly wrong, and he misses all that makes life worth living. 'I seek not mine own will, but the will of him that sent me.' The surrender of the will is itself the strongest assertion of the will, its steady direction to one end. Our Lord hardly ever talked about sin in the abstract, but much about the sins that come from a wrong direction of the will and heart. 'For their sakes I consecrate myself'—for the sake of our brethren, since what we do or leave undone for them, we do or leave undone for Christ.

Think of the Beatitudes. Consider the promises of *blessedness*—that is to say, the kind of happiness which we should desire if we knew wherein the *summum bonum* for man consists, and how they are attached to all those conditions which the natural man regards as most undesirable. This is not asceticism; it is heroism. 'Rejoice and be exceeding glad,' when men shall revile you and persecute you. It is one of the chief Christian virtues, and it belongs to those who do not shirk pain and suffering, but who accept and transmute them. The old quarrel between world-acceptance and world-renunciation finds its solution here. It reaches its climax in the famous words: 'He that wishes to save his soul shall lose it, and he that is willing to lose his soul shall save it unto life eternal.'

Two other words may be considered—Peace and Power. There is only one way of peace for us in this life, and it is the way through civil war. Our natures are not harmonious to start with. There is

in each of us an 'old man,' who must be severely dealt with. Do not listen to Freudian nonsense about 'repression.' There is a part of us which needs to be repressed if our higher nature is to gain freedom. Peace is the result of inner victory over the rebels. It is an armed peace to the end; but those who have gained it, value it above gold and precious stones. 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

The other word is Power. 'His word was with power.' 'As many as received him, to them gave he power to become children of God.' There is always power in disinterestedness. It has to be reckoned with; it cannot be bought; and it attracts the allegiance of honest seekers. It is power also in the inner life. It assures us, as we are sometimes inclined to doubt, that we are good for something; it puts new spirit into us when we are faint-hearted; it assures us that those for whom Christ died cannot be insignificant.

'I want to be myself,' we hear sometimes. Our personality is something precious, which must be allowed to grow to its full capacity in its own way. There is a sense in which this is true. But we venture to think that the idea of self-expression gives us very little practical help, and may be a snare. For after all, what is this precious thing, the self, which is somehow both *we* and our property? William James says there is a physical Me, a social Me, and a spiritual Me. Three different *Me's*, and none of them the same for two weeks together. All three are growing or changing or decaying. The question therefore presses, Which self am I to realize, to develop, to cultivate? It may be only the animal self; or the average man which St. Paul and the Platonists call the *psychic* man; or it may be the hidden man of the heart, the spiritual man who at best is still being painfully formed within us. The whole process of spiritual growth consists in rising on stepping-stones of our dead selves to higher things. And in this process the personality expands; it is no longer merely individual. It is linked with the lives of others; it is drawn upward by the indwelling and sanctifying Spirit of God. If we must put it into philosophical language, the secret of the gospel is self-realization through self-surrender.

But Christ does not give us 'mere morality.' Life for Him is theocentric; ethics pass into religion. As compared with Pharisaism, the gospel may almost be called antinomian; 'Love, and do what you like.' 'If the Son shall make you free, ye shall be free indeed.' But this freedom is won by 'bringing into captivity every thought to the obedience of Christ.' 'My yoke is easy, and my burden is light'; but yet that burden is the Cross.[1]

Ninth Sunday after Trinity.

How to meet Temptation.

By the Reverend J. D. Jones, M.A., Dulwich.

'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things.'—Ph 4^8.

Temptation is a universal fact, but temptation is not sin. As human beings we cannot help experiencing desires which are out of harmony with the will of God, but sin is committed only when we yield to them. If we flee from these evil desires or control them, then we remain sinless even though the sinful suggestion has appeared in our consciousness. Tennant has rightly insisted that we must distinguish between the thought of evil and an 'evil thought.' We cannot prevent the thought of evil arising any more than we can prevent the craving for meat and drink when these things have long been withheld. That thought of evil does not pollute the mind until it is retained and cherished for the sake of lawless enjoyment. 'Nothing from without,' says Tennant, '—that is, nothing apart from the moral intention of the will—pollutes a man: only that which comes from within, bearing the will's impress and so evincing the real desire and aim of the man, his personal attitude towards the good and towards God.' That point must be emphasized. Many people are made miserable because of the thought of evil in their minds. They would blush to speak of the forms in which evil at times suggests itself to them. But that is not sin; the temptation is common to all men by reason of their human nature. The sin arises when you give lodgment to the thought of evil, when you cherish it, and finally respond to its suggestion.

Milton in 'Paradise Lost,' says that:

> Evil into the mind of God or Man
> May come and go, so unapproved, and leave
> No spot or blame behind.

If our Lord was tempted, and we are assured that He was, then temptation in itself cannot be sin. Many of our temptations spring from our natural impulses which belong to the animal. These in themselves are neither good nor evil. But by the

[1] W. R. Inge, in *Christ in University Life*, 86.

grace of God they may become the foundation of a pure and virile character.

Now, temptation takes different forms with all of us. The commonest temptation is just to be selfish; to be so wrapped up in our own concerns and affairs that we haven't a thought for others; to be so complacent when things are going well with us that we become callously indifferent to the troubles and sufferings of others. Or we are tempted to the sin of depression and sullenness, to be irritated over trifles. Or we are tempted to be proud and overbearing; to be slack while all around the world is crying out for workers. Or we are tempted to intemperance in food and drink, to be obsessed with concern for physical comfort.

To this catalogue of temptations one must add thoughts of resentment, or anger, or envy. Dr. Inge has said that what is called the nursing of grievances is specially mischievous. He points out that if we brood over an injury until it becomes an obsession we come to imagine that we have been wronged twenty times instead of once, and accordingly we are twenty times more angry than we ought to have been. And it is all very tiring and exhausting.

We all have a weak spot somewhere and danger arises when we are blind to it. 'Let him that standeth take heed lest he fall.'

How are we to meet those temptations that assail our human nature? There is a right way and a wrong way. Many people concentrate on their particular temptations. They pray about them; their minds get fixed on them, until finally they are obsessed by them. It is true that in the first instance we have to face our temptations, and be genuinely desirous of overcoming them. That is the starting point of every true life. But that does not mean we are to be constantly thinking about and brooding over them. The psychologists tell us that if we think much of wrong things the firmer their grip upon us will become. Jesus knew this long, long ago. If you turn to the New Testament, you will find that its essential message may be expressed in a few words. It is this: when temptation assails you, don't get into a panic, trying to make a desperate and wild resistance. Think about something else. Jesus was rarely negative in His teaching. Dr. Herbert Gray has pointed out that He talked very little about sins, but He talked a great deal about the positive direction of thought and energy. Go! Do! Be! Give! Love! Serve! Seek the lost! Fight the world's evil! But supremely must our minds be filled with good, positive thoughts. 'Whatsoever things are true—honest—just—pure—lovely—of good report—think on these things.' Fill your mind with good positive thoughts, and the thought of evil will be crowded out. Paul here puts his finger on the positive way of defending character. To have the mind full of good things is its best defence against evil things.

The principle we are considering is true not only in the matter of temptation. If we could fill our minds with the thought of God and His power, His joy and His peace, our lives would cease to be weak, vacillating, ineffective. They would become strong, purposeful, free. Here is a man, restless, feverish, anxious. What he needs above all is a quiet mind. How shall he attain it? Let him relax his body. Let his mind dwell on that attribute of God which is the opposite of his restlessness and feverishness, in this case the peace of God. Let him repeat quietly to himself, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' Let his mind accept the thought that God's peace is replacing his feverishness, his anxiety, his restlessness, and the peace of God which passeth all understanding will become a garrison to guard his heart and thoughts. This is the spirit of Mk 11^{24}: 'Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them.' Some call this auto-suggestion. But the label matters little. To call it such is only to name the door through which God comes.

Let us take one more case in illustration of the principle we are considering. Here is a man whose personality is divided. The elements of his nature are at war with each other. There is conflict in his soul. His life has ceased to be harmonious. He is scarred and wounded by the fight. What he needs above all is the healing touch of God's Spirit. How shall he receive it? Let his mind dwell on the thought of God as the Great Healer. Let him repeat quietly and restfully to himself, 'There is a Divine Power within me that makes and keeps me perfectly whole.' Let his mind just rest in that truth, and in the silence healing will come. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' Fill your mind with the thought of God and His attributes—His power, His joy, His peace—and you will find that your old conflicts, your depression, your restlessness will shrink away like mists before the rising sun. It is not, as some one said, that you have found God. It is that at last, in your feverish, hurried life, you have given Him a chance to do

what He has been trying all along to do—to find you.

Thomas Chalmers used to speak of the expulsive power of a new affection. New thoughts have the same expulsive power. Fill the mind with noble and beautiful interests and the ugly will be crowded out. There will be no room for them.

Weatherhead, in one of his volumes, relates the story of a man who visited a friend of his and found the walls of his room decorated with unclean and ugly pictures. He said nothing about it, but a few days later he sent his friend a most beautiful picture of Christ. The man was faced with a problem. Either he must refuse to hang the picture of Christ, or he must take the others down. He took the others down. So when the picture of Christ hangs in the mind, all our ugly, sordid, thought-pictures will come down by themselves.

'Make me beautiful within,' prayed Augustine, long, long ago. That beauty of the inner shrine of our hearts is the only real beauty, and it is fashioned by the thoughts we think.

Jesus, the Syro-Phoenician Woman—and the Disciples.

By the Reverend James D. Smart, M.A., Ph.D., Galt, Ontario, Canada.

The story of Jesus' dealing with the Syro-Phœnician woman has long been a source of perplexity to Christians. The attitude of Jesus throughout the incident is so different from all that we would expect of Him. Not just once, but three times does this strange attitude show itself—first, when He remained silent and unresponsive to the woman's outcry; second, when He asserted that His ministry was to Jews alone; and third, when He spoke the seemingly harsh and cruel words about casting the children's bread to dogs. This does not seem to be the same Jesus who appears elsewhere in the Gospels, who responded instantly to the cry of need, who was gentleness personified to every one in any trouble. Moreover, the Jesus, who in the Parable of the Good Samaritan made it clear that a true neighbourliness overleaps all national barriers when confronted by human need, cannot be conceived as withholding His compassion and help from this woman merely because she happened to be a foreigner.

Attempts have been made, on the one hand, to soften the harshness of Jesus' words, and, on the other hand, to justify Him in His behaviour toward the woman, but they have the unfortunate effect of demeaning Jesus and they quite fail to overcome the offence of the passage. It has been pointed out that the word which Jesus uses for 'dogs' is a diminutive and therefore denotes household pets. A. B. Bruce (*Expositor's Greek Testament*, 217) thinks Jesus' words were 'playful, humorous, bantering in tone.' A. H. M'Neile (*Gospel according to St. Matthew*, 231) is 'sure that a tenderness of manner would deprive them of all their sting.' But it remains that in the East, and particularly for Jews, the epithet 'dog' was a severe term of reproach. Even the use of the diminutive does not clear away the offence of the seemingly negative attitude which Jesus took toward the woman. The silence and the assertion of an exclusive mission are not explained away.

The commonest justification of Jesus' behaviour is to say that He was making trial of the woman's faith. He was forcing her to be like the importunate widow who, by persisting in her plea to the unjust judge, ultimately received satisfaction. But it was not like Jesus to play with a woman of faith in her time of need, testing out the strength of her faith. There is something revolting in the thought that He did it here. Surely He would recognize at once the quality of the woman's faith. He did not have to put pressure upon it to find its strength. And there is no evidence elsewhere of His testing any one's faith in such a manner as this.

Another suggestion has been that Jesus' initial silence was due to uncertainty in His own mind what He should do in this situation. Johannes Weiss seems to have originated this line of interpretation, saying that Jesus was engaged in internal debate whether to allow His compassion to override the limits of His mission. A. B. Bruce (*Expositor's Greek Testament*, 216) says: 'There was probably a mixture of feelings in Christ's mind at this time; an aversion to recommence just then a healing

ministry at all—a craving for rest and retirement; a disinclination to be drawn into a ministry among a heathen people, which would mar the unity of His career as a prophet of God to Israel.' Can Jesus be conceived as harbouring such considerations and weighing them in His mind, saying to Himself, 'Shall I grant this woman's request, or shall I preserve the unity of my career as a prophet of God to Israel?'

A. H. M'Neile (*ib.* 231) thinks that v.[26] may represent a continuation of Jesus' mental struggle, that He was saying to Himself: 'Dare I take the children's bread and cast it unto dogs?' Bruce carries this a step further: 'Probably the mother read conflict and irresolution in Christ's face, and thence drew encouragement.' This, then, was a Christ who was unsure whether to heal or not to heal and had to be won over by the woman's entreaties. To such embarrassing conclusions do almost all the explanations of this difficult passage lead us. It is also a problem to explain how such an incident happened to be preserved in the teaching of the Church when it was plainly open to very serious understanding.

The last question suggests a new mode of approach. Why was this incident cherished by the Church? Form-criticism has made us familiar with the principle that records owed their preservation not to any purely historical interest but to their value in teaching, and therefore there are likely to be indications in them of the tendency of the particular teacher. The issues of the Early Church are mirrored in the literature of the New Testament. The pertinent question, therefore, is whether there was an issue which would cause the story of the Syro-Phœnician woman to be of significance. One does not read far in the history of the Apostolic Church to find exactly what is required, the controversy between the Judaizing party and the Pauline churches. Paul taught the abolition of all national distinctions in Christ and stood out for the universality of the gospel. The non-Jew had, according to his mind, as much claim to the benefits of Christ as had the Jews. The middle wall of partition was broken down. But many of the Jewish Christians regarded this view as unwarrantedly broad, and opposed it bitterly. To them the Christian gospel, preached by a Jew to Jews, was the peculiar property of the Jewish race. Foreigners who would participate in its benefits must first cease to be foreigners by accepting the formal observances which denoted Jewish nationality. This latter viewpoint, which now appears to us so narrow and incomprehensible, had for many years the greater prestige and endorsation within the Church. Most of the original disciples of Jesus adhered to it. But as the work of Paul progressed, the Church became divided on the issue. Peter was won over to the broader viewpoint, although once he turned back from it under pressure from the Judaizing party. In a Church distressed by such a question we can well imagine the significance of a story in which Jesus dealt with the need of a Gentile woman.

It has often been assumed that the narrow attitude of the apostles, in contrast to Paul, was due entirely to their blindness and their deep national prejudice. That is decidedly unfair to them. The responsibility must be carried further back. We dare not assume an unconditional contrast between an universal-minded Jesus and Jewish-minded disciples. When Jesus was sending the disciples out to preach and to heal, He set a definite limit to their ministry. 'Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.' The disciples were commanded to pass by the Gentiles in their ministry. Shall we blame them when later they tried, in opposition to Paul, to preserve this as a rule for the Church? There is also indisputable evidence in the Gospels that Jesus considered His mission to be a mission to the lost sheep of His own race. There were many Gentiles in Palestine among whom He might have taught; there was no external hindrance to prevent Him undertaking a mission to Gentiles, but He did not do it. The fact that any dealings He had with Gentiles are recorded as unusual instances indicates the general rule which prevailed in His ministry. Why He set this limitation upon His own work is too broad a question to be entered upon here. It was certainly not due to any narrowness nor was it a concession to the national prejudices of His countrymen, as some have suggested. It was a temporary limitation, most likely with the purpose of concentrating His efforts upon a people prepared by the prophets to respond to the fullness of God's revelation. The time was short and there could be no diffusion of energies over a wide surface if the foundations of the Kingdom were to be well and truly laid. That Jesus intended the limitation to be temporary is certain, for His compassion went out to the 'other sheep which are not of this fold.' He called Himself not the light of the Jews but the light of the world. His gospel is in every segment a universal gospel and shows at no point any trace of Jewish particularism. One can see then with plainness what happened. The disciples erected

the temporary limitation into an absolute limitation, being helped into their mistake by Jewish national feeling and inbred exclusiveness which still were strong in them. This accounts reasonably for the narrow attitude they maintained in the Apostolic Church. But is it not also reasonable to suppose that already in Jesus' lifetime they were making the same mistake? And if Jesus saw that they misunderstood Him on so vital a point, would He not undertake to set them right? And what better occasion could He find to do it than when a Gentile woman in great need and with passionate faith in Him appealed for His help? Finally, what sharper instrument could He use to get His instruction home than a sly, half-humorous ridicule? Let us read the story with this background to help us.

The silence of Jesus when the woman first made her appeal heard is the initial problem. It has not been understood because it has been considered only in relationship to the woman. When Jesus was finally to grant the request and laud the faith demonstrated, why did He at first remain silent? It has always been noted as a most unusual behaviour for Jesus in the face of need. But when we understand that Jesus purposed to use this interview for the exposure of a deeply-fixed narrowness in the viewpoint of His disciples, Jesus' behaviour is seen in a very different light. He remained silent because He knew that in a moment the disciples would begin telling Him what He should do. He knew only too well their unfriendly attitude toward non-Jews. His purpose was to draw them out and let them express themselves. This masterly conduct of a situation by Jesus is seen elsewhere in the Gospels. His handling of the religious legalist in the incident which led up to the Parable of the Good Samaritan illustrates the same power. He had a way of leading a man on to expose himself and show himself in his true colours. Jesus' silence was part of that serpentine wisdom with which He sought to entrap men and set them in a position where they could no longer escape the point of the sword of truth.

The disciples did as Jesus expected. They besought Him, 'Send her away; for she crieth after us.' Most of the old and new commentators tell us that the disciples meant, 'Send her away with her request granted.' The Greek word used does not necessarily require that meaning, but it can bear it legitimately. One wonders why, if the disciples really wished Jesus to grant the request, they did not say so more definitely. The truth is that this meaning has been chosen because it was assumed that both Jesus' silence and His statement of an exclusive mission in v.[24] expressed at least a seeming unwillingness on the part of Jesus to act, and that the disciples in speaking must have been advising a different course from what Jesus seemed inclined to take. Jesus' words in v.[24] are understood as addressed to the disciples and as objecting to what they proposed. The whole interpretation rests upon a false assumption. The disciples' words may be taken at their face value; they express only a desire to be rid of the woman. It was not her importunity which annoyed them. In a Jewish woman they would rather have been touched by that. Her need and her evident faith would have won them to her side and made them suppliants for her. It was her foreign nationality that set them against her and hardened them against the appeal of her need. So far as they were concerned, she was outside the range of their compassion. A similar limit upon the scope of compassion can be seen in modern days by any observant person. People who would weep for the distresses of a fellow-countryman and do all in their power to help will remain cruelly and heartlessly unmoved when the person in distress belongs to an alien race. This is particularly true when there has recently been conflict between the countries of the two persons involved. The emotion of nationality enters in to counteract the impulse of compassion. What Jesus would think of a limitation of sympathy after this order in His disciples, we can have no doubt. His teaching elsewhere makes it perfectly plain.

Jesus' first words were spoken to the woman, apparently in compliance with the instructions of the disciples. He is playing a part. He bows to their will.—Yes! He will send her away.—It can hardly be doubted that the woman at once detected Jesus' intention, not understanding exactly what He was about, but certain at least that He did not intend her to take His words as an expression of His mind toward her. Jesus said what the disciples wanted Him to say. It is significant that He used words which the disciples had heard from Him before and upon the basis of which they had given free reign to their nationalism in determining their attitude to non-Jews. The result was to make them all the more assured in their denial of the foreigner's plea. The fact that v.[24], following directly the speech of the disciples, is introduced by 'But he answered,' may seem to indicate that He must have been addressing not the woman but the disciples. That, however, is not necessary. The conjunctive particle may be used without opposing or adversative force, serving merely to

accomplish the transition from one speech to another. Jesus is answering the woman, but His words are at the same time His response to what the disciples said. And the words which said one thing to the disciples said something very different to the woman. He let her read something in His face, in His tone, in His manner, of which the others were not aware. He made use of a secondary means of communication that the woman might know that He had no desire for her to go away. That she persisted in her appeal was due to the fact that behind the words of refusal she was able to read a concern for her need and her sorrow. The simple and yet wonderfully powerful three words which she now spoke to Jesus: 'Lord, help me,' reflect not despair but confidence. Despair would not have said so little.

We are prepared now to hear from Jesus' lips the pronouncement which has embarrassed Christians for generations by its seeming cruelty. 'It is not fair to take the children's bread and cast it to dogs.' Jesus is expressing not His own mind but what He knows is in the minds of His disciples. He brings out the full crudity and harshness of their attitude. Such a statement spoken with sincerity by Jesus would have crushed the woman before Him. But she was not crushed. Not at all! She knew well by this time what Jesus was doing. He was with her completely, and it was as though He and she were playing a game to make fools of the disciples. A deathly earnest game it was, by means of which He intended to humble these followers of His and shame them for their narrowness. At the same time Jesus with that masterly power of His was causing her so to reveal the faith that was in her, the deep devotion and trust toward Him that possessed her soul, that one would have to be positively blind not to see the genuineness of her faith.

It is plain that the woman entered into the spirit of Jesus' game. She answered Him in kind. There is the same touch of banter in her words as in His. He used a diminutive for 'dogs' and she echoed it with a diminutive for 'crumbs.' She and Jesus had a perfect understanding of each other in that moment. It rejoiced the heart of Jesus to find here beyond the borders of His own land some one who so quickly responded to the outreaching of His spirit and became one of His fellowship in the truest and deepest sense. He had no need to ply His game any longer. It had gone far enough. It was time to let the disciples see that He had fooled them with a divinely wise kind of fooling. All He needed to do was to let loose the abundance of His compassion upon the woman: 'O woman, great is thy faith; be it unto thee even as thou wilt.' That was enough for her. And it was enough for the disciples to show them that the compassion of their Master could never be held bound by any such superficial restraint as nationality. Jesus did not turn to the disciples and lecture them. He left them, humiliated and dazed, to think out for themselves the implications of what He had said and done in their presence.

Recent Foreign Theology.

Incarnation as meaning of Christianity.

This is an admirable short treatment of a great theme.[1] Unlike most German theologians the author does not make the doctrine of justification by faith central, but the Incarnation, and thus he gains a wider outlook. He, too, is not so enslaved by Luther as not to be responsive to more recent thinking. He emphasizes the reality of the humanity of Jesus, and does not virtually deify it as does the doctrine, the *communicatio idiomatum*. It may be he too sharply opposes the divinity to the humanity to secure the perfect unity of the person. He is most appreciative of Irenæus among the Fathers (p. 8). He assigns two merits to Schleiermacher—the definition of Christianity as piety and the centrality of Christ in that piety (p. 12 f.). He does justice to Harnack's intention in his popular lectures on *What is Christianity?*, but considers his historical basis as confined to the Synoptics not broad enough. He would include the Johannine and Pauline interpretations (p. 15). Of Troeltsch he is more critical (p. 18). He takes the whole New Testament as his basis. He puts Christianity in contrast to all other religions as the only divine answer to the unanswered questions of all other religions (p. 23). In this judgment he seems to me

[1] *Die Menschwerdung Gottes als Sinn des Christentums*, von Paul Blau (C. Bertelsmann, Gütersloh; M.1.60).

to have been led astray by the Barthian school. My conviction is that man's seeking God is due to God's drawing man, and that there is some contact with the divine reality wherever there is the sincere quest. It is to dishonour God's Fatherhood to suppose that He does not impart Himself in the measure in which men are able and willing to receive Him. This is, however, the only serious dissent I should offer. The Incarnation is divine concealment as well as revelation; and the work of Christ in reconciling God and man must be seen in the light of the Incarnation, God as man and in man (p. 25). His independence is shown in his abandonment of the purely eschatological conception of the Kingdom of God, prevalent in Lutheranism, for the more recent conception of the Kingdom as an already present sovereign activity of God (p. 26) and this he connects with the Spirit's dwelling and working in man (p. 28). The conception of Incarnation, God becoming man, God as and in man, he applies to the Word of God (p. 31 f.), the Sacrament (pp. 33–35), and the Church (p. 35 f.). There is in each the divine content in the imperfect human vessel. Christianity is religion, 'nay, *the* religion, the only one, which deserves this name, because only in it the relation of man to God is given in the Incarnation of the Logos' (p. 36). Christianity, however, is also ethics and world-view. He regards it as an injury that Christianity is to-day regarded as essentially ethics. He contrasts morality as the activity of the free good man; human self-sufficiency with the morals (*das Sittliche*), the working in man of God's grace. Here the criticism made above applies. God is in human goodness, whether His grace is known or not. The Christian world-view, having seen God in Christ, sees Him in all and through all, not as in mysticism, where man seeks to ascend to God, nor as in pantheism, where God is all, and all is God (pp. 45–48). Bravely he opposes the Nazi ideology. Anti-Semitism and Pan-Germanism are rebuked in the sarcasm that it was God's tragedy that He had to speak to men by the people that has become the world's curse, and in another language than the German (p. 31). In morals the swastika displaces the Cross (p. 37). I can warmly commend the book.

Calvin and Justification.

THE author of this book[1] offers in its eighty-four pages a minute exposition of Calvin's teaching of a doctrine which he describes in the sub-title as 'The Heart of Evangelical Doctrine.' Of his work he says: 'Its content is an indication from the sources of the attitude to the problem involved in our theme. The intention can be summarized as follows—to present impressively to the reader the central problem of the Reformational proclamation, namely, the evangelical doctrine of justification not by works of the law, but only by faith. Its final aim, however, is to stir up the reader to his own reflections. . . . If it has only in some measure succeeded in this, and if in some readers it has also awakened the joy of a conscious evangelical attitude of faith, or has strengthened it, then it has perfectly fulfilled its aim' (p. 84). It has certainly stirred up one reader to his own reflections, but these have led not to satisfaction with, but dissent from, the exposition of the doctrine here presented. The treatment is exhaustive; the author follows Calvin through all the turns and twists of his subtle dialectic in meeting the criticism of his opponents, and in trying to reconcile contradictory statements of the Bible. The German exposition in translations or paraphrases is followed by full Latin quotations from the Institute, and supplemented in the notes by French quotations from Sermons. There is very much repetition. The assumptions are two—man=sin; God=grace—but these assumptions, the fall, natural corruption, total depravity in man, grace as the free predetermination by God of each man's destiny, are not discussed, or justified. The two divisions of the book deal with (*a*) Justification as a judicial act of God's grace, and (*b*) Justification in its functioning in man (or justification and good works). The Preface indicates that the writer has the German situation in view; the controversy with Catholicism still goes on, and there are sentiments and themes current there in view of which an exposition of the evangelical faith is called for. It may be questioned whether even the German situation does not call for a much more modern and thus convincing presentation than such a return to Calvin. In the situation in this country that assuredly is the need. Against the self-sufficiency of human civilization and culture to-day it is necessary to assert man's need of salvation from God. *Sola gratia sola fide, soli deo gloria* may still be our watch-word. While for Paul in his controversy with Pharisaic Judaism, and for the Reformers in their conflict with Roman Catholicism the forensic aspect of salvation, justification by faith alone and not by works, was necessarily of primary importance, it is not so for us. God's personal approach and appeal to man as grace in Christ, man's personal response to Christ in

[1] *Calvin und die Rechtfertigung*, von Dr. theol. Wilhelm-Albert Hauck (C. Bertelsmann, Gütersloh; M.2.40).

faith—the fellowship with God restored in forgiveness which means not only cancelled guilt, but renewed freedom—can be much more adequately presented in Paul's 'faith-mysticism,' which I believe was for Paul himself more central than justification by faith. We cannot make the dogmatic use of the Bible Calvin in his exposition made. He presents as permanent in God the contrasts of God as Judge and as Father, which for us are phases of a progressive revelation. As revealed in Christ God is Father; judgeship is included in His Fatherhood, but subordinated to it, and not co-ordinated with it. Many of the difficulties that existed for Calvin do not exist for us, for we do not treat the Old Testament as being as authoritative as is the New, nor an interpretation by an apostle as equal to an utterance of our Lord. With Calvin we may still affirm God's sovereignty, but it is not the same kind, for it is love. Hence a book such as that under review may have some scholarly interest, although it seems to me to do what has often been done before, and offer no fresh light on the subject, but here at least it has no practical value as a commendation of the Gospel of the Reformation.

I cannot close without a protest against what seems to me to be nothing less than a prostitution of Christian scholarship to National-Socialist prejudice, not the first I have come across. On p. 34 stands the heading: 'The "Jews" as terrifying example of legalistic righteousness of works'; and in the note on p. 35 stand the words, 'our politically well-founded aversion and resistance against the "freemasonly" Talmud Judaism of our days.' The description of the Jews as 'the chosen people' is repudiated on the ground that 'for nearly 2000 years already the heavy curse of the Cross of Christ lies upon them.' German theology will forfeit any esteem it has enjoyed if such offences of partisanship become common.

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Contributions and Comments.

The Parable of the Unjust Steward.

Luke xvi. 13: 'Ye cannot serve God and mammon.'

The Parable of the Unjust Steward is one of the difficulties of the New Testament. Expositors have found it hard to understand and show in any convincing way how this most unedifying tale of rascality can be interpreted for edification. Fantastic, unnatural, and absurd interpretations of it abound. The steward has been taken to mean, in turn, the Jewish religious leaders, the tax-collectors, Pilate, Judas, Satan, penitent sinners, Paul, and even Christ Himself. The significance of the other characters has been equally variously understood. It is hardly too much to say that there is scarcely another passage in Scripture that has so baffled its interpreters.

Even where the interpretation escapes the fantastic, it is usually hopelessly inadequate. Recently I heard a fine sermon preached on our Lord's observation, made at the conclusion of the Parable: 'The children of this world are in their generation wiser than the children of light.' But in the introduction the preacher laboured, and laboured is the word, to show how this was the key to all the meaning there was in it. The whole point of this Parable was simply to urge upon Christians the virtue of wholeheartedness in their high calling. It might seem an odd way to teach such a lesson; but, said the preacher, that only went to show how daringly unconventional Jesus was in His teaching methods.

It just won't do. As reasonably might one argue the story of Bill Sykes to be wonderfully apt to teach kindness to animals, because that brutal murderer was, in his own rough way, fond of his dog.

No, this point made in the above quotation, with all its relevance to the Parable, is totally insufficient to support its full weight and must be treated as secondary. Make as much of it as you can, the incongruity still remains. Some other foundation than this must be found for this very queer tale, ere it can stand four-square in Scripture. It can be found, too, though the paragraph division of the Authorized Version somewhat conceals it. The words that do supply the key to what appears at first to be a riddle in the Bible, occur, in fact, in the thirteenth verse of the chapter: 'Ye cannot serve God and mammon.' Read in their light, the Parable of the Unjust Steward proves to be

entirely relevant and at the same time one of the most biting indictments of worldliness ever made.

The vast confusion that surrounds the interpretation of this Parable is due to the fact that commentators have failed to observe that it runs on lines quite different from most of the other Parables of Jesus. Generally speaking, we find in the Parables of our Lord certain scenes and happenings, credible on the plane of our common everyday life, taken to illustrate and explain the facts and truths of the higher life of the spirit, and so taken because it can be said that such and such earthly scenes and events are like the spiritual events and truths to which they are intended to lead the mind. In the Parable of the Sower, for instance, we readily see the likeness between the sower's labour and the labour of the Son of God sowing the good seed of the Kingdom; and there are other resemblances we can appreciate with ease. The Parable of the Unjust Steward, however, is constructed on quite a different plan. It teaches not by resemblance, but by contrast. Many of the other Parables begin, 'The Kingdom of God is like'; this one might well begin with 'The Kingdom of God is unlike.'

Jesus had just finished adding one more immortal word to the people in general about the Kingdom of God, in the Parable of the Prodigal Son. There He had endeavoured to describe, so that all might understand, the spirit that rules where God rules—the atmosphere of happiness, charity, and sanctity which men breathe in God's Kingdom. But in that story He had mentioned also the Far Country where the Prodigal had wasted his substance in riotous living, where men lose their friends when they lose their money, where the portion of the poor is with the swine and their food the husks that the swine would eat—a hard land and a merciless, the Kingdom of Mammon. Then He turned to His disciples. They were those who had forsaken much, some of them all, to follow Him. They had deliberately turned their back upon the Kingdom of Mammon, the great Lord of Gain and the Archduke of Profit, to enter into the Kingdom of God, under the leadership of One who had not where to lay his head. Their Rubicon had been crossed. That they might rightly appreciate the change, that they might properly value their new position under God, by contrast with any that Mammon, the Lord of Materialism, could offer them, Jesus would have them for a moment or two revisit the Far Country, where Mammon ruled, and see for themselves with undimmed eyes just the sort of thing they had left behind.

There is first of all the rich man, the natural aristocrat of the country, living in leisured indolence upon the fruits of other men's labour. An absentee landlord, he lives in the distant capital, troubling himself neither to manage his estates nor to see that they are properly managed. He is content if he can draw a steady and ample income from them. There is the steward, who is only too pleased to manage the rich man's estates for him. Being a true Mammonite, such a position of trust is only a golden opportunity to fill his own pockets and have a good time. But in the Kingdom of Mammon there is not even that dubious kind of honour that is supposed to exist among thieves, and very soon an informer is whispering in the rich man's ear the whole tale of his factor's misdemeanours. The steward is brought to book and given notice of dismissal. He doesn't waste his nervous energy in guilty blushes. He needs it all to face the awkward fact, not uncommon in Mammon's realm, that in a few days he will be out on the street without a job, even as he is now without a character. What's to be done? Soft living has made him too weak to dig, and to beg he is ashamed. In the Kingdom of God it is the sinner who is ashamed, he is the failure; in the Kingdom of Mammon it is the beggar. This precious rascal, who would be ashamed to beg, is not a bit ashamed to use the few days' grace accorded him by his easy-going employer, to cheat his master further in a peculiarly impudent and brazen way. Having nothing more to hope for from the rich man, he bethinks himself of the rich man's debtors. They might be useful friends in the uncertain future. The steward knows the quickest way to a debtor's heart. Cancel his debts. He cannot do that altogether; but he is very generous with them. He can afford to be when the loss is somebody else's. The debtors, on their part, don't ask any questions. They accept the remission granted them with alacrity, and thereby give the steward a certain claim on them for the future. If then he comes to them for support in whatever new business he may be engaged, with the tale of being dismissed by a hard master because he let poor folks off too easily and wouldn't put the screw on to get money out of them for the landlord to splash about up in town, the astute steward reckons to have them in a cleft stick. Some of the more simple may believe him, in which case he will claim their gratitude. Others who won't believe him, since they know too much about him, may nevertheless feel themselves obliged to pretend that they do, as an alternative to confessing themselves parties to his unblushing fraud.

To save their face, they may deem it best to imitate the gratitude of their simpler neighbours and lend a helping hand to the poor martyr.

The rich man, of course, gets to know of this last trick. But it is too late to recover the money he has lost by it. The bills were the only evidence of the debts, and these have been formally receipted and passed out of his hands. He is too much a man of the world to cry over spilt milk, and, moreover, his sense of humour is tickled by the cool impudence and effective simplicity of the steward's move. The man is a caution. He has to admire his nerve. In a final interview he tells the steward he is a clever and audacious fellow; but at the same time he is more convinced than ever that such cleverness and audacity will be much better displayed in somebody else's service. And so they part.

Such are the ethics of rascaldom. These are the sort of people you find and this is the sort of thing that goes on wherever the spirit of materialism is dominant, in that area of life where Mammon is acknowledged to be king. The story is a choice bit of satire revealing our Lord in an unusual rôle, that of the smiler with the knife under his cloak, stabbing evil to the heart by getting us to laugh at it. It is no travesty of fact, but perfectly true to life. Read such modern writers as make a special study of Mammonism, writers like Upton Sinclair, Jack London and Sinclair Lewis, or keep your eye on the columns of the newspapers that deal with cases tried in our courts of law, and you will realize that this Parable is photographic in its veracity. Situations like that described are arising every day. Much of the world's life is shaped and coloured by men like the rich man, who neglect the responsibilities of their advantageous position for the sake of self-indulgence, and allow important affairs that they should control to be mismanaged by others. The steward, who swindled himself into difficulties and tried to swindle himself out of them, is almost a stock character in modern civilization. The debtors who asked no questions and the tale-bearer who gave the game away, we all know these people; perhaps at some time we have been mixed up with them. It is a faithful picture of a certain type of life.

What this Parable is calculated to bring home to us is just what we escape from when we pledge ourselves to Christ as servants of the Kingdom of God. As such we are definitely finished with the slack and devious ways of the Kingdom of Mammon. Sometimes there is a depressing one-sided insistence made on the price a man has to pay for the true Christian life, the sacrifice it entails, the things you have to give up. This story reminds us that many of the things we have to give up are such as to make us unfeignedly thankful that we can give them up. To read of some of the antics in the Kingdom of Mammon may make us smile when we are not affected by them. But to be involved in them, to be a party to them, is anything but a joke. Much of the unhappiness of the world, the restlessness and strain, the discontent that gnaws at the heart of millions, are due to the fact that these same millions feel themselves to be caught in the net of an unworthy kind of life, marked by low and selfish motives, crooked and insincere, and are unwilling or afraid to be quite honest, straightforward, and selfless. They have at least one foot in the Kingdom of Mammon.

But it has been proved before and is being proved to-day, most conspicuously where the Oxford Group Movement is felt, that once a man allows the Spirit of God in Christ to lift him clear of the moral mud of that shady realm, his only wonder and regret is that he did not let God have His way earlier with him. It is of crucial importance for the living of a full, fruitful, and joyful life to realize the gulf that divides God and Mammon and the impossibility of serving both. It is a tremendous relief to the mind and heart just to make up your mind to cut free from Mammon and move to God, to be able to make a clean breast of things and then go forward resolved upon having nothing to hide, as you know you have nothing to fear. To have done with shifts and dodges, to have made amends for wrongs done, to be able to produce your books at any time and look all men in the face, and at the same time to live freely and openly committed to God's service, secretly sustained and guided by God's spirit, that is the experience to which Christ invites you; and it is an experience of life worth any initial cost that may have to be paid for it. The men who have paid it will tell you so, the very look in their eyes will tell you. They will say to you, indeed, that there is nothing for which they thank God more than just this—that you *cannot* serve God and Mammon.

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The Significance of אין in Genesis v. 24 and Psalm xxxix. 13.

THIS simple note had its origin in observation of the simple fact that אין is used in both Gn 5^{24} and Ps 39^{13}: 'Enoch walked with God; and he was not (וְאֵינֶנּוּ); for God took him': 'O spare me, that

I may recover strength, before I go hence, and be no more (אֵינֶנִּי).' From these two verses very contrary inferences have sometimes been drawn as to the Old Testament expectation of a future life. Ps 39^{13} has been adduced as an illustration of the dismal and all but hopeless outlook of even the pious Israelite, while Gn 5^{24} has been cited as one of the strongest 'intimations of immortality' in the Old Testament. The two verses, however, can hardly be so opposed in meaning or effect when the key-word of both is the same.

In Ps 39 the language of the Authorized Version might suggest that the writer expected that after death he would cease to be; but אֵין does not connote non-existence. The Prayer-Book Version runs, 'O spare me that I may recover strength, before I go hence and *be seen* no more.' Driver in his Commentary on *Genesis* says in a note on 5^{24}, that אֵין is used of 'sudden inexplicable disappearances,' though 'sudden inexplicable disappearance' is not a very apt description of death by ordinary process of Nature. The idea that death ends all for the individual does not indeed appear to be primitive. A passage like the Witch of Endor chapter (1 S 28), which presumably embodies a primitive tradition, affords evidence of an early belief in survival, as does also the doctrine of Sheol. Sheol was the abode of the dead, but in Sheol the dead did not cease to be or lose their identity, and the pious Israelite's hope of resurrection was the hope of deliverance out of Sheol and restoration to fullness of life. Heaven was the abode of God alone, or of God and the angels, and presumably not even Enoch and Elijah, the two exceptional men who did not taste of death, were supposed to have their dwelling-place in heaven; but they were doubtless believed to be alive and blessed. The Transfiguration narrative of the Gospels attributes to Moses and Elijah not only continued existence, but also mental activity and interest in the work of Jesus Christ. A late passage like Ec 12^{7} speaks of a return to God at death: 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it'; but the significance of this return of the spirit is uncertain, and to the writer of Ecclesiastes it may have meant absorption in the Divine. Ps 39 then does not exclude the possibility of survival. The writer did not expect that death would bring annihilation upon him. But the state to which he expected to pass was perhaps only just preferable to non-existence. The life which he had known would come to an end. As a spirit, he might retain his identity, but he would no longer be what he had been. All the goodness of this life would cease, and who could tell what of good another life might have in store? Nothing more definite in the way of negation can be read into the use of אֵין.

Gn 5^{24}, upon the other hand, is positive in content and rich in hope. It connotes more than 'sudden inexplicable disappearance.' In point of fact it offers an explanation of Enoch's disappearance: 'He was not, for God took him.' The interpretation adopted by later Judaism can be seen in He 11^{5}: 'By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.' The original may imply something less definite, but the writer of Genesis can hardly have intended to claim for Enoch less than continued existence, a continued existence which was eminently desirable. His words cannot well be interpreted simply as a pious description of death or as a pious mode of attributing all events to the direct act of God. They must always have been intended to signify that what befell Enoch was something quite out of the ordinary. They imply not only survival, but also some measure of fellowship with God in the life to which Enoch passed. Such fellowship he had enjoyed during his life on earth. 'Walking with God,' presumably connotes more than 'walking before God.' It implies not only faith and obedience or righteousness, but also some measure of Divine fellowship. Both Gn 5 and He 11 emphasize the piety of Enoch's earthly life and imply a causal connexion between it and the mode of his disappearance from the sight of men. A. B. Davidson in his *Old Testament Theology* suggests that the pious Israelite's hope of continuing life came to depend more and more upon his experience of fellowship with God in this life: the righteous man who had enjoyed such fellowship here could be confident that he would not be deprived of it hereafter. Gn 5^{24} claims for Enoch that he attained to fellowship with God upon the earth, and that he passed from earth to a life of closer fellowship. Of course one cannot read into an isolated verse of Genesis any such conception of future fellowship with God as is found in Jn 14, but the root idea does seem to be present in it. Now the use of אֵין—and here is the point and conclusion of this note—is not inconsistent with rich hopefulness regarding the future life. Gn 5^{24} is certainly positive and hopeful, though it says of Enoch אֵינֶנּוּ. The significance of אֵינֶנִּי in Ps 39^{13} cannot well be wholly negative.

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The Ascension in the Fourth Gospel.

In his article 'The Ascension in the Fourth Gospel' (The Expository Times, March 1939, p. 285), the Rev. J. S. Billings asks with reference to Jn 20^{17}: 'Can it be that St. John intends us to understand that the Ascension is actually taking place at this time?' and adds that if this view has already appeared in print, he would be glad to know the reference.

In Moffatt's *Introduction to the Literature of the New Testament*[3], p. 536, appears the following: 'In the Fourth Gospel the ascension takes place on the day of the resurrection; Jesus then comes (20^{19}), as he had promised, back to his disciples, and breathes on them (not sends to them) the holy Spirit, which he had also promised (15^{26} 16^{7}). This is the real παρουσία of the Fourth Gospel, and after $20^{25\text{-}29}$ there is no word of any subsequent departure any more than in Mt 28.'

Of the many suggested explanations of the apparent discrepancy between Jn 20^{17} and 20^{27} one of the earliest and most curious is given in Neoplatonic terminology by Marius Victorinus, *Against Arius*, iii. 15 (Migne, *PL*, viii. 1110a–c). According to him, Christ, before He could allow Himself to be touched, had to go to the Father (*corporaliter atque animaliter, id est, in id quod in se pater fuerat penetrandum potentialiter atque exsistentialiter*) with the human life which He had recovered from Hades (as distinct from His divine life as Logos), in order to have it sanctified.

Probably the simplest (though not necessarily the correct) explanation is the suggested emendation μὴ πτόου for μή μου ἅπτου in Jn 20^{17} (see J. H. Bernard *ad loc.* in *I.C.C.*).

F. F. Bruce.

The University, Leeds.

In the March number the Rev. J. S. Billings asks for any comment on the interpretation of Jn 20 according to which the Ascension takes place on Easter Day. He will have seen how in the February number Dr. Macgregor argues that this was the more primitive view-point and quotes, among other passages, from the Gospel of Peter, where the angel says to the women, 'He is risen and gone away thither where He was sent (ἀνέστη . . . καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη)'. This is apparently how the passage stood in the Syriac Diatessaron, for Aphrahat so quotes, 'The angels answered Mary "He has risen and gone to Him who sent Him" (ܩܡ ܘܐܙܠ ܠܘܬ ܗܘ ܕܫܕܪܗ).[2] There is more than one link between the Gospel of Peter and the Diatessaron text, notably the lament of bystanders in Lk 23^{48}, 'Woe unto us for our sins . . .' This view seems also to have lasted on to late times in Egypt; in the Book of the Resurrection (Coptic Apocrypha, ed. E. A. Budge) there is an elaborate vision of the Ascension and Enthronement on the Resurrection Day, and these same words are put on the lips of the Apostles after the first appearance, as they tell the good news to the absent Thomas (p. 212): 'Be not an unbeliever concerning the resurrection of our Saviour, but believe that He hath risen and hath departed to His Father.' And the appearance to Thomas follows.

C. A. Phillips.

Bournemouth.

At the close of his article on 'The Ascension in the Fourth Gospel' on p. 285 of the March issue, your correspondent asks if a similar interpretation has already appeared in print.

E. F. Scott, *The Fourth Gospel*[2], p. 307, presents a similar view. ('Since the meeting with Mary, His Ascension had been accomplished').

G. H. C. Macgregor in his commentary on 'John' in the *Moffatt New Testament Commentary*, expounds it in the same way, saying that the Ascension is apparently assumed to take place between vv. 18 and 19 (pp. 359, 360.) Of the account of the Bestowal of the Spirit he says (p. 365) '. . . this scene is for John almost certainly the counterpart of Pentecost.'

The earliest suggestion of this line of interpretation which I can trace is in Dr. R. H. Strachan's book, *The Fourth Gospel*, published by the S.C.M. in 1917. On p. 226 he says, of the appearances in

[1] The popular Gospel text of the Eastern Church up till the fourth century.

[2] Dem. xx. 11; Wright, 384; Graffin, *Patr. Or.* i. 909.

vv. 19–29, that they are appearances *after* the Ascension; and of *ἀναβαίνω* (='I am ascending'), 'The action is identical with the act of speaking.'

In To 12^{20} *ἀναβαίνω* clearly means 'I am on the point of ascending.'

Raphael is speaking to Tobit and his son, and bids them farewell, bidding them give thanks to God, and proceeds, *διότι ἀναβαίνω πρὸς τὸν ἀποστείλαντά με. . . .* v. 21 continues, *καὶ ἀνέστησαν, καὶ οὐκ ἔτι εἶδον αὐτόν*, implying that the 'ascension' had taken place before they arose.

There was a note on *μή μου ἅπτου* (Jn 20^{17}) in The Expository Times, xl. 527.

W. G. Essame.

Bexhill-on-Sea.

Entre Nous.

People without a Voice.

'In more primitive communities the process of teaching adults to read is being pressed forward in many parts of the world. Dr. Frank Laubach has perhaps done more than any one to serve the Church by inventing methods of teaching adults to read. He himself was a delegate to the Madras Conference, and immediately after it he wrote in passionate advocacy to every other delegate—"Eleven hundred million people, almost two-thirds of the world, had no delegate at the Conference, never had a delegate anywhere, are voiceless, for they cannot read nor write nor vote. In Asia and Africa over a billion people are illiterate, over half the human race, nine persons out of every ten. This cold paper cannot tell you what that means. You think it is a pity they cannot read, but the real tragedy is that they cannot speak. . . . We had no indignation for a billion illiterates. It is a human weakness not to realize suffering unless we hear a cry. The illiterate majority of the human race does not know how to make their cry reach us. . . . I have not only seen these people across Asia and Africa, but have sat beside many of them and taught them one by one, and have seen a new light kindle in their eyes, love and hope dawn as they began to step out of blindness."'

The above is a quotation from Mr. Basil Mathews' *Through Tragedy to Triumph* (Edinburgh House Press; 2s. net). This is the most popular, most easy to read account of the International Missionary Conference at Madras. It is written in Mr. Mathews' easy telling style and contains a wealth of illustration. It is a book to put into the hands of all those who have not read the fuller documented account of the Conference. It is a book also which no one can read without being deeply stirred.

Faith.

In *The Christian World* for 18th May, Mrs. Forsyth Andrews gives a translation of a paragraph which she came across in *Le Lien*, the monthly magazine of the French Protestant Church in Soho. 'In the midst of the sorrows which weigh her down, Frau Niemöller has just had one great joy. Her three oldest sons came to her lately and told her that they wished to become ministers like their father.' And Dr. Niemöller has been Hitler's prisoner, in solitary confinement, for more than a year. May we be strengthened in our understanding of that truer Germany.

Character.

I hope that the reader may constantly feel, across the ephemeral movement of one existence, what in

Marie Curie was even more rare than her work or her life: the immovable structure of a character; the stubborn effort of an intelligence; the free immolation of a being that could give all and take nothing, could even receive nothing; and, above all, the quality of a soul in which neither fame nor adversity could change the exceptional purity.[1]

A Reasonable Faith.

Everything in and about Sir Wilfred Grenfell's *A Labrador Logbook* (Hodder and Stoughton; 5s. net) is attractive. There is first of all Sir Wilfred Grenfell's Preface in which he speaks about the navigation of his own material boat along a coast beset with uncharted rocks and 'shoals and icebergs which cannot be charted anyway. I have seen many larger and better-equipped vessels than mine leave their bones along the shore, and many more succumb to storms and seas, solely because they were not properly prepared to meet them.' Having had to navigate this boat, he noted in his logbook every possible source of help, hastily coloured sketches of cliffs and fjords, and pictures taken from the air, 'by means of which distant parts of the Labrador are made safer for those seafarers coming after us who are willing to make use of them.'

In the same way is *A Labrador Logbook*, a collection of quotations and passages which have helped him 'in that voyage of adventure called human life, which every one must navigate alone.' Along with these are extracts from his own writings 'which friends have been kind enough to insist have helped them in these days of stress and perplexity.'

The variety and catholicity of the quotations are quite unusual and, so it seems to us, they are all good. We choose one piece of prose for quotation—from Grenfell's own writing—and one poem. We must not fail to add that the publishers have done their part and that the whole format of the book is attractive.

'What Christ demands is a reasonable faith, as he demands the service of our reason. It is the men of faith who have saved the world, not men of knowledge. There is no progress possible without faith. All prizes of life that are worth while are won by the faith that makes us act. Without faith we win n real prizes and taste no lasting joys. This is equall true in business, science, politics, citizenship an domestic life. Control and exercise of the who man are essential for the maintenance of a fait that has life. We cannot drift to Heaven like dea fish down a stream. The best definition of faith tha I know is that it is "Reason grown courageous. Courage is the very essence of faith.'

Have you and I to-day
Stood silent, as with Christ, apart from joy, o
fray
Of life, to see His Face;
To look, if but a moment, on its grace,
And grow by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time in thought, our hand to lay
In His and thus compare
His Will with ours, and wear
The impress of His Wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life sin's dross; its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us to see
The footpath meant for you, and me.

Errata.

A printer's error in Dr. Lofthouse's article, 'The Righteousness of Jahveh,' which appeared in the May number (p. 345) is regretted—one letter having been omitted in Kautzsch's name.

We also regret two errors in the Rev. T. Nicklin's article, 'The Chronology of the New Testament,' which appeared in the June number. On page 421 column 2 line 5 for *alter* read *allow*, and line 15 for *involved* read *invoked*.

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[1] Eve Curie, *Madame Curie*.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Mother Church, like the modern parent, has to endure much from her children in the way of criticism. She is continually being shown her faults and instructed what she must do if she is to maintain her influence in this new time. Doubtless she is able to bear these criticisms with the patience of the ages, and to profit by them when they are wise and helpful. She has sufficient humility to say with the Psalmist, 'Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil which shall not break my head.'

There is a plentiful supply of this oil, much of it excellent, in a recent book by the Rev. B. C. Plowright, B.A., B.D., entitled *Our Gospel—or His?* (James Clarke; 3s. 6d. net). It is a book full of suggestions, and, however much it may lie open to criticism at various points, its intention is to be helpful and constructive.

The writer, after describing in general terms the religious situation of to-day, finds that 'at bottom the movement away from the churches is not an intellectual movement at all, rather it is a case of unconscious drift.' There are special groups who know why they have consciously discarded religion, and their significance is that they supply the larger and less thoughtful mass with ready-made if not real reasons for their unbelief.

The vast mass of men are alienated from religion through an emotional bewilderment. Man is bewildered with himself, wondering whether his ancestral heritage from the beasts that perish dooms him to share their fate. He is bewildered with his world, finding it immensely more vast than he had before imagined, and himself a puny creature beset with manifold evils in a universe which seems indifferent to his well-being. He is bewildered concerning his duty, finding, as it seems, the bed-rock of the ancient moral law crumbling beneath his feet and himself driven to and fro upon tides of conflicting opinion. The situation is such as is pictured by our Lord in the three Parables of the Lost Coin, the Lost Sheep, and the Lost Son. 'Men were lost through the carelessness of those who should have cared for them, through their own blind piecemeal wandering, through their own deliberate choice and act. . . . Even better would it be if we could think of them not so much as sinners who by their conscious rebellion against God have put themselves outside the circle of His people, but as men who have lost their direction and way of life, and having lost themselves, are lost for the moment to the power and purpose of God.'

Now, the Church is naturally inclined to read the present situation in terms of an apostasy, of a great falling away from God. But what if that reading is wrong, or at least partially wrong? It may at least be a more wholesome exercise for the Church to criticise herself before she begins to judge the world. 'What if the world is waiting for a larger, truer Christianity? What if, lying unused within

the store house of the treasure of the Christian faith there are conceptions, emphases, and interpretations of life which are precisely those which the world is needing? What if the Church be in truth attempting to handle the modern situation with a conception of Christ and His work, which was gloriously effective in an older day and had amazing redemptive power, but which does not deal with the real need of our own?'

In a word, the question which Church leaders and teachers should ask is the question of the Pharisees, 'Are we blind also?' To that grave question the writer would give an affirmative answer. In two respects he charges the Church with blindness. First, the Church in accordance with a venerable tradition regards the human situation as essentially a guilt-situation. This reading of the situation the modern man regards as incomplete. His contention is that there is more in the human situation than sin and its guilt, that 'he lives in a fear-situation as well as a guilt-situation and that the fear is as radical an element in it as the sin; nay more, that fear is often the deep-seated cause and origin of sin, its tap root and spring.'

The second charge is that the Church devotes its energies too exclusively to the individual. It does not deny that Christianity has a social message, but it tends to see society and social action almost solely as the result of innumerable individual moral decisions. The modern man regards this analysis as incomplete. He urges that the individual is as much a product of the community as the community is the product of the individual. In view of this 'the churches cannot make it too explicit to their own minds that an evangelism, which does not deal radically with the problem of fear as well as with the problems of sin, and with the evil of society as well as with the evil in the individual, is doomed from the start.'

The writer goes on boldly to claim that the modern man's reading of the situation is in full accord with the teaching of Jesus in the Gospel. There is abundant evidence that Jesus was aware of, and dealt with, the fear-situation. He bade men take no anxious thought for the morrow, but cast upon the Heavenly Father all their cares about food and drink and clothing. He reassured them by pointing to the birds of the air how they are fed, and to the flowers of the field how they are clothed in glory. On the basis of this teaching the argument is put forward that it is a primary duty of the Church in giving full expression to its gospel to deal effectively with the fear-situation in the way of removing permanently the causes of fear by the establishing of more secure social and industrial conditions.

Now it would seem that this involves a somewhat glaring *non sequitur*. Jesus teaches His disciples to find deliverance from fear through simple trust in their Heavenly Father. He seems even to go to the extreme in counselling them not to worry about the material conditions of life. It does not seem possible to deduce from that by any direct link of logic that the Church's duty is to deal with housing and unemployment and such things. Without for one moment denying that efforts along that line are excellent and fully in harmony with the mind of Christ, it is not along that line at all that our Lord's mind is moving when He dealt with human cares and fears. This becomes evident from the criticism so widely made to-day that religion is 'dope.' What does that criticism imply? It is an accusation that the Church has dealt with the fear-situation so effectively that it has lulled men to sleep, benumbed their energies so that they have been content to lie down under intolerable social and industrial and political conditions. How then, in face of that criticism, can it be said that the Church has ignored the fear-situation? It may not always have held the balance rightly between the material and the spiritual, the temporal and the eternal, but in every age it has bidden men in God's name 'Fear not.'

In regard to the other criticism that the Church has dealt too exclusively with the individual and given too little heed to social salvation, it is argued that Jesus in harmony with the modern man's view put the emphasis on social salvation. He came preaching the Kingdom of God. 'The idea of the coming of the Messianic kingdom was part and

parcel of current Jewish thought; almost invariably it was thought of as having to do with a community. Anything more unlike our modern Christian attitude that we must get the individual right and then we shall get the community right, it is impossible to conceive. He never thought of the kingdom-community as simply the result of individual conversion, etc. God gave to the community with the same directness and immediacy as that with which He gave Himself to the individual.'

While cordially agreeing with the plea that the social implications of the gospel need to be continually emphasized and kept to the front, one finds it hard to conceive any real sense in which God can give Himself as directly and immediately to a community as to an individual, or how it can be possible to save a society, in the sense of making it Christian, except by saving the individual members of it. Is there any record of Jesus having attempted anything directly in the way of social salvation? Is His message of the Kingdom to be interpreted simply in terms of Messianic prophecy, or is there something original and more profoundly spiritual in it? One might go further and ask, Is there record of Jesus having ever discussed any problem in the abstract and apart from its immediate bearing upon the individual? There were problems in His day of which He must have been fully aware, the problem, for example, of Jewish nationality and political liberty, the problem of slavery, the great and complex problem of the Roman Empire with its immense influence both for good and ill upon the destiny of the human race. Jesus seems to pass all these problems by without formal discussion and without framing any policy or programme of action. When we see the churches so busy with the discussion of problems, the framing of policies and the drawing up of programmes it may be pardonable to wonder at times if this is quite the Master's way, and there rises before the mind a vision of Him sitting by the well side and giving of the water of life to a single thirsty soul.

The long-drawn tragedy of the Jew is at the moment passing through a major crisis. It is little less than a miracle how that people have been able to maintain their existence through so many persecutions and oppressions. It is still more wonderful that they should have maintained their faith. One would have supposed that hope deferred through so many ages, and showing no signs of coming to fulfilment, would long since have died within their breasts.

What has kept the faith of the Jewish people alive? What exactly is their faith, and how does it support them in the overwhelming sorrows of to-day? Some answer to these questions will be found in *Judaism*, by Rabbi I. Epstein, B.A., Ph.D., D.Litt. (Epworth Press; 2s. 6d. net). The writer is a well-known Anglo-Jewish Rabbinic authority, and his book is neither controversial nor apologetic, but calmly expository, and written with a clearness of style which makes it most instructive and interesting.

Rabbi Epstein emphasizes the fact that 'along with the pronounced nationalism, which enabled the Jewish people to construct out of their religion a way of life sufficient for their needs, there was ever in Israel a deep-seated universalism that made Judaism a missionary religion, and which runs like a golden thread throughout the variegated pattern of its history.' Its ethic was essentially religious. God rules the world, and in pursuit of His purpose for the world He has given a law to Israel and through them to all mankind. 'To become a co-partner with God in the development of the human race towards righteousness is the immediate task which Judaism sets before every individual of whatever race or creed.'

Judaism, while based on certain great doctrines which give it significance and value, attaches no importance to beliefs as beliefs. 'Faith was never regarded by it as a consecrated act on which salvation depends.' It is held to be of value only in so far as it leads to rightful action. To Judaism all beliefs are submitted to the practical test: Do they serve as a means for fostering righteous conduct and moral life? This accounts for the comparative absence in Judaism of a systematic

theology. 'While insisting on the definitive establishment of doctrines, it refuses to be bound by any particular form in which these doctrines are to be understood.' It is claimed that this absence of dogmatic formulation, apparently a weakness, has been in reality the strength of Judaism, for it allowed from the earliest times for the adaptation of all kinds of systems of philosophy to the Jewish faith.

The interest of Judaism in affirming its doctrine of God is not speculative but supremely religious, and related to His purpose. 'God is a reality; how exactly He is to be conceived is a philosophic, not a religious problem, which, strictly speaking, does not concern Judaism.' His unity is axiomatic: His eternity is a sure guarantee that His purpose, however delayed, shall in the end prevail; His omnipotence carries the assurance that none can circumvent the ultimate realization of His will. Together with His holiness Judaism affirms the divine attributes of Mercy, Justice, and Love without attempting to explain the mutual relations of these attributes. 'God's love is all-abundant and all-embracing, embracing the whole of Creation, Israel as well as the rest of mankind, the righteous as well as the wicked, extending even to brute creation. Side by side with divine love is divine justice, distributing to each man according to his works. These two attributes are by no means regarded as conflicting, but complementary aspects of the divine character dealing with men.'

Judaism teaches that the knowledge of God's will is derived from personal revelations, especially by the giving of the Law through the mediation of Moses whom 'the Lord knew face to face.' This Law is the supreme guide for the individual and collective life of the people, interpreted doubtless by a long line of prophets and teachers but retaining supreme authority. It lays on man a tremendous responsibility, demanding of him conformity to the holy will of God. All wrong-doing, therefore, is sin against God and causes alienation from Him.

Yet the relationship between God and man is indestructible. 'It can be strained and marred, but cannot be severed entirely and broken beyond repair, not even by transgression and sin.' Penitence and well-doing can repair the ravages of sin and restore perfect harmony between the sinner and God. 'The repentance and consequent rejuvenation of the sinner is thus primarily made dependent on himself. He himself must will to cast off his evil deed. He himself must will to be delivered from sin; he must feel he has sinned; he must hate sin and repent and resolve not to repeat his offence. Through his penitence and confession he makes for himself a new heart and new spirit, and then he is reconciled with God, who in His loving kindness vouchsafes unto him His forgiveness and pardon and recreates him in spirit and life.'

It is thus evident that 'for the restoration of harmony between man and God Judaism denies the need of a mediator.' This unqualified assertion appears surprising in view of the statement made elsewhere that the Torah was given through the mediation of Moses. Why should the possibility of a greater mediator be dogmatically excluded? Here is the point at which the Christian will feel that Judaism fails. To the burdened soul that cries out with St. Paul, 'O wretched man that I am, who shall deliver me?' it has no sufficient answer. Vain to say he must himself cast off his evil deeds, must himself will to be delivered from sin! It is precisely this power and this will which he finds himself unable to exercise. Yet without doubt there are even in Judaism such intimations of the goodness and mercy of God as have sustained many souls in faith and hope.

The Messianic hope still plays a great part in the religion of the Jew. It is very variously conceived. To the liberal Jew it does no more than give a religious colouring to the idea of the inevitability of human progress. To the orthodox Jew the Messianic Age will be ushered in by a descendant of the Davidic dynasty, although to some this personage is not deemed essential to the Messianic hope. Judaism regards the salvation of the individual as indissolubly linked with the salvation of his people, and through his people with the salvation of the

world. 'To have a share in the future golden age of the nation as the prophets depicted it, "the days of the Messiah," and the universal reign of God, was ever what the Jew craved for.'

To this hope Judaism clings with deathless tenacity. The cruel sufferings endured are regarded as the 'birthpangs' of Messianism. 'Anti-Semitism from which Judaism derives its most acute agony is but symptomatic of the low ethical and moral level of the nations and peoples from which spring all the social evil, economic wrongs, international hatred, rancours and wars.' So long as that is the spirit of the world the Jew must continue to bear the heavy burden of his sufferings and sorrows. It would appear as if in his highest moments he feels that the Lord hath laid on him the iniquity of us all, and doubtless in such moments he is sustained by the dim thought that in some way it is God's burden he is bearing. Would that he might also have the assurance that in heaven he has a High Priest who can be touched with the feeling of his infirmities seeing that He was in all points likewise tempted!

In the Messianic hope Jew and Christian are at one. It is only through a moral and spiritual regeneration that man can rid himself of his present sins and miseries, and such a regeneration demands the recognition of the supreme rule of righteousness and justice which is the kernel of the Messianic ideal. 'Thus it is that in Messianism, and in Messianism alone, will the world find salvation and the people of Israel redemption and rest. The Messianic goal may yet be distant and far off. Humanity still has to traverse many devious and winding paths ere it will be able to detect the flaming ramparts of the City of God. Nevertheless, come what may, Israel will not despair of the ultimate triumph of Messianic righteousness. It is this conviction which helps the Jew in averting the danger which threatens to-day more than ever to undermine completely the morale of the Jewish people. . . . Whatever setbacks and depressions civilization may experience these are but passing phases in man's steady and upward advance under divine providence towards the Messianic goal. And with this conviction the Jewish people faces the new dispersion and the unknown future with confidence, with spirit unbroken and eye undimmed, never surrendering its hope in the fulfilment of the Messianic vision, of the "last days" when

> The mountain of the Lord's house shall be established
> In the top of the mountains,
> And shall be exalted above the hills;
> And all nations shall flow into it.'

The prayer for peace is on many lips to-day. Not so much for that inward peace which Christ bestows upon His disciples as for outward peace, freedom from war and strife. But there is a searching saying attributed to Thomas à Kempis which we might well bear in mind in these days: 'All men desire peace, but very few desire those things that make for peace.'

What, let us ask, are the things that make for outward peace? The fundamental Christian answer surely is, They are the things to which neighbourly love is fundamental.

The meaning of the great Christian principle of neighbourly love, brotherly love, charity—as it was called in Western Christendom—should not be misunderstood. Charity does not demand of us a lively personal affection towards all with whom we have relations. That would be, psychologically speaking, an impossible demand; and the attempt to fulfil it would be attended with not a few embarrassments. A lively personal affection towards some, sympathy and goodwill towards all, such is —as Christian moralists agree—the demand of the Christian principle.

It does not detract from the value of the principle of neighbourly love that it may have found clear

expression in ancient times, in philosophers such as Seneca or Marcus Aurelius. Nor need it detract from its value that it has been sharply challenged in our modern times.

There are moralities current among us which would have us revert to pagan ideals: sometimes exalting æsthetic culture above humanity and charity, sometimes (and this is the sharper challenge of our day) glorifying selfishness and self-assertion and minimizing, even laughing to scorn, love and self-sacrifice. To-day, as in Nietzsche's day, the doctrine of the rightful dominance of the strong is loudly proclaimed.

Those who acknowledge Christ as Master are bound to maintain, as against all neo-paganisms, the supremacy of neighbourly love as the basic principle of all true morality. And it should encourage them to do so to recognize that it is more than a merely ethical principle.

The source of neighbourly love, as embodied in Christian teaching, lies beyond the plane of merely human relationships. It possesses, as some say, the dimension of depth, or, as others say, the dimension of height. Like the City of God which John the Seer beheld, it comes down from on high. As Luther expresses it in his own homely way, the Christian is merely the tube down which God's own love flows.

Undoubtedly, if all men were to become what they are meant to be, tubes and channels of the Divine love, then the things that make for dispeace would disappear, and justice and goodwill prevail on the earth.

Bergson has declared that there is no natural way from the closed society of race or nation to the open society of all men of goodwill. That may be so. But there appears to be a spiritual way. Here is how a contemporary Indian thinker, Radhakrishnan, has recently put it: 'The world commonwealth has been on the agenda of mankind, but the soul that can shape the body is not there. Religion itself must be reborn.'

But those who believe in the future of the Christian religion would say, Religion must be—not reborn—but renewed and revived among us. It must catch again the freshness of its morning, the energy of its spring-time. With a mighty insurging of the Holy Spirit into the stagnant channels of our world, Christian love would once again become a real force within human society, breaking down the barriers of race and nation, and opening up that spiritual day which alone makes for peace on earth.

Problems of To-day.

XI. Recent Developments in the Theological Attitude to Missions.

By Principal W. S. Urquhart, D.Litt., D.D., D.L., LL.D., Calcutta.

While other religions have been confessedly and deliberately regional, Christianity, still holding fast to the historical and the particular, has never lost its sense of the universal, and in this has found the basis of the missionary motive. Dr. Denney has a striking passage (*Jesus and the Gospel*, 34) in which he speaks of missionary activity as a practical exposition and 'progressive verification' of the verses in Romans where the idea of the kinship of Christ with all humanity is set forth. 'The progress of Christian missions,' he says, 'is the demonstration in point of fact that Christ is the second Adam'; and Dr. Emil Brunner in *The Mediator* reminds us that 'God always deals with humanity as a whole' (p. 241).

But *how* Christ should be preached to the whole world is the question of questions, examined over and over again in the depth of the individual consciousness, and discussed repeatedly at conference after conference, both local and world-wide; and the missionary motive, while maintaining its essential unity of character, has changed its form of expression times without number, the variety being due not to hesitation as to the nature of the Christian message, but to differing opinions as to the relation of this message to the peoples amongst whom it is proclaimed and the faiths which they more or less earnestly hold.

If we think of the changes in terms of space we might point to the fact that the world has grown so much smaller in recent years. In reference to the cosmos as a whole we are reminded in almost every book on philosophy or apologetics that the progress of science has meant the enlargement of our conceptions of the size of the universe almost to infinity, and a corresponding devaluation of man over against the immensities of the world as we are now taught to imagine it. But in regard to the part of the universe actually inhabited by us human beings, thought has moved in an opposite direction. The world in which we live—and even the most magnificently conceived world-conference cannot include more than this in its terms of reference—has become smaller and possesses a much more closely unified character because of the ease and rapidity of communications and the widening of the range of our knowledge. Tragically has this come home to us in connexion with recent events and repeated crises. Peace in any part of Europe has been seen to be impossible unless there is peace throughout the whole of Europe, and the peace of Europe is equally impossible unless there is peace throughout the world. It is becoming equally clear that world peace is impossible without the religious spirit, without the belief that in regard to the whole of humanity we are our brothers' keepers. The effect of this shrinkage of the world upon the form of our missionary attitude is curiously varied. The collective need of humanity is more vividly realized than ever before; it is no longer possible to shut our eyes to what is happening at the other side of the world. But as far-away human beings become our next-door neighbours, their needs are apt to appear more ordinary, such as may be attended to at any time, just as we postpone the writing of a letter to the next town until our correspondence has been got ready for despatch to the other side of the world. As the romance of distance disappears, its challenge also goes. In this small and mechanically-ordered world the call of the unknown does not come to us with the same impressiveness as it did to the earlier missionaries. The older challenge worked out after the manner of natural selection, eliminating the unfit and allowing only the most vigorous souls to survive. Now, in our greater physical safety, we have become more ordinary, and ordinariness may lower the level towards mediocrity. The more particular considerations which determine location as distinct from vocation, lose, in modern days, something of the piquancy of their appeal, especially at the impressionable stages of life when, if at all, they should be operative. The thrill of being a geographical pioneer has disappeared, and with it the collateral, though wholly subordinate stimulus, of being, like the earlier missionaries, a possible rival to Captain Cook in providing material for boys' books of adventure and travel. If a man decides to go abroad, he is now simply doing what hundreds of other people are doing, sailors, merchants, prospectors, and civil servants, pursuing ordinary avocations in regard to which they have not to make any choice which is specially momentous. If he decides to stay at home, he is after all, in this closely unified world of ours, doing the same work as the man who

goes abroad, so why should he trouble himself overmuch about a discriminating decision?

This changing point of view sometimes bears hardly upon the availability of candidates for missionary service. Whether distance be formally discounted or not, it is still distance, and the work which is even a little farther away is apt to suffer unless the motive in regard to it is steadily scrutinized and possibly elevated into a duty. It must always be kept in mind that the distinction between lower and higher forms of life is the greater mobility of the higher, and that it is comparatively easy to become vegetable-minded and root oneself in the immediately adjacent soil. On the other hand, the call of an integrated world is for greater mobility of thought and service, not for less.

We may speak of the changes in the form of the missionary attitude also in terms of time, and consider especially that note of urgency to which reference has already been made. Do we conceive of the urgency in the same way as our forefathers did, feeling that the time of judgment is at hand, that there is not a moment to be lost, that we must warn and save others, under the pressure of 'a very madness of necessity, an agony of salvation'? The souls of those who know not Christ must be plucked as brands from the burning before it is too late. Our modern attitude is not so receptive of the catastrophic and the apocalyptic; we do not think so readily of a final assize or fix a time for God's dealing with the world or with the individual soul. Geology, and the evolution theory generally, have accustomed us to immeasurable periods of slow-moving time, and we eagerly work, perhaps over-work, the idea of development. We extend, subconsciously if not explicitly, the time in which the offer of salvation may reach the human soul, and think more in terms of completion of salvation than of deliverance and acquittal. We are also less compartmental in our thinking than we were; our general sense of fairness has crept into our theology. We cannot conceive it possible that a just God should condemn to everlasting punishment for their rejection of Him those who lived before Jesus Christ came to earth, or those who have never heard of Him, or to whom He has not been effectively preached. Nor are we satisfied with the attitude of certain modern theologians who prefer to leave the fate of unenlightened non-Christians to the mercy of God, while indicating that as far as their opinion goes it is open to dubiety whether God will show mercy or not. We hold that justice demands more in this matter than an 'even chance,' and that we should not in our theology indicate any uncertainty as to the just dealing of the God of all the earth. If this seems inconsistent with the theology that has been worked out, the theology should be revised, instead of our sense of fairness being allowed to remain unsatisfied. In any case the absence of a solution of our difficulty makes us averse from the idea of a swiftly falling irrevocable judgment, and so the urgency of the necessity of reaching the non-Christian *before* the judgment falls does not seem so great. But, notwithstanding this consideration, we hold most emphatically that whereas when we were speaking in spatial terms there might have been conceivably a slight weakening of the missionary motive, there is in this temporal connexion no diminution of urgency whatsoever. We have, indeed, in our thinking become more collective than individual, more positive than negative. We think more readily of the long future, of building up the Christian Church which shall endure through the centuries; we are remembering always that 'though God's Kingdom is not of this world, it does not follow that the world is not part of His Kingdom,' and we are labouring to Christianize the whole of society, national and international. But the sense of urgency is greater than ever before. Over and over again we make use of the phrase, 'Christ or chaos,' and we are acutely conscious of the realistic character of the alternative—that humanity is at the parting of the ways, and that Christ alone can save the world. Just as emphatically as our forefathers said it of the individual, so we say of the world of humanity as a whole that there is no time to be lost.

Passing to changes in what might be called the constituents of the theological attitude to missions, we may notice first of all that we are not so much inclined as we were formerly to regard the missionary obligation as simply obedience to a command, such as the 'great commission' in Mt 28^{19}. There are indeed minds for whom the idea of an injunction or arbitrary enactment is supremely convincing, men who are willing to say that we have got our 'marching orders' and nothing more need be said; but these are not the deepest souls, and implicit reliance upon an injunction is a pagan rather than a Christian virtue. In the political sphere dependence upon ordinances is the opposite of good government, and in the sphere of religion men of deeper penetration and of more continuous and faithful performance will go beyond the enactment to the principle which is involved in it. We do not preach the gospel simply because Christ told us to preach it, but because the gospel is supremely worth preaching, because the preaching

of it is the desire of Christ's heart, because Christ Himself meets the need of the nations, because He is indispensable to us and to the world.

In modern times, also, we have learnt to distinguish more clearly between Christianity and the appurtenances of a so-called Christian civilization and a Western ecclesiasticism. The necessity of this distinction was strongly emphasized at the Jerusalem Conference, and it has been well brought out in Dr. Kraemer's able, but not altogether coherent, book, written in preparation for the Madras Conference. For the first time in history Christianity has to confront a world with the stark simplicity of the gospel, relying on its own internal resources without any extraneous aids. In the early Christian centuries the Christians, although a scattered folk without social leverage, could make use of the fact that they belonged to the same thought-tradition or cultural inheritance as those to whom they preached, but in the impact of West upon East, which is the direction in which modern missionary effort has moved, there is dissimilarity rather than similarity of traditional culture. In mediæval times, also, owing partly to the equivocal alliance between Church and Empire, it was possible in Europe to speak of a Christian society and a Christian civilization, but in the modern age there is not this indissoluble mediæval unity between Church and State, and the secularization of life has broken up the *corpus Christianum*. Especially since the War, Western civilization has been discredited in the regard of the East, and any explicit association between the missionary and the civilization from which he has come out is often a hindrance rather than a help. The growing self-consciousness, also, of the younger churches makes them resentful of any attempt to impose upon them the forms of Western ecclesiasticism. Thus any imperialistic attitude in missionary work has become utterly untenable, and must be rooted out from the thought of the Church, not merely formally but essentially.

We have not completely eradicated even at the present day a certain spiritual arrogance, an imperialistic tinge of thought, which makes itself evident in a scarcely conscious but innately patronizing attitude, a feeling that we have many more benefits to confer than the gift of the gospel. We have not altogether got rid of what might be described as a 'colonizing' spirit in the older churches which makes them regard their work in foreign lands as comparable to the planting of colonies, and allows mission boards to speak (and think), as Principal Dewick recently pointed out, of Oriental converts as '*our* native Christians, and regard any recognition of indigenous leadership within the Church as a matter at best of surprised gratification and, at worst, for grave misgivings.' Such an attitude must undoubtedly be abandoned if the missionary is to fulfil his rapidly changing task. He can no longer think of himself as representing a higher civilization in the same way as an official of a colonizing nation might consider himself as representing his government. Even though he may bear with him, offering but not forcing acceptance, certain fruits of Christian culture which would be of value to younger communities, the missionary must go amongst his people not as an envoy of an older Church, but ultimately as a Christian relying on his message alone.

This consideration of the necessity of proclaiming the message of the gospel in its simplicity and without reliance upon adventitious aids brings us to the heart of the matter, and is really the main point for consideration in connexion with the changing theological attitude to missions. What should be the relation of Christianity to the existing religions and civilization of the people amongst whom the gospel is preached?

The earlier attitude was rigid and uncompromising; Christianity is true, it was said, all other religions are false; Christianity is right, all other religions are wrong; Christianity is of God, all other religions are of man's invention. Some of the pioneer missionaries inherited the attitude of Calvin, who could speak of the non-Christian world as sunk 'in an immense welter of errors'; or they might have quoted with zest from the first book of *Paradise Lost*, where Milton refers to pagan religions as

> Perverse, all monstrous, all prodigious things,
> Abominable, inutterable, and worse
> Than fables yet have feigned or fear conceived,
> Gorgons, and Hydras, and Chimæras dire.

Under the influence of this spirit there was a disposition to see only the evil and overlook any good there might be in other religions, and the purpose and effect of this attitude was, of course, to emphasize the urgency of the need and to get rid of any suspicion that mission work might be superfluous and unnecessary. Condemnation and destruction were the only possible methods of treatment. Such an effect was certainly produced amongst those who were already orthodox in their Christian belief and already interested in missions, but it was at the cost of alienating many others of deeper penetration and wider sympathy who could not

forget that, according to the Scriptures Christ had come in the fullness of time, and was the Light that lighteth every man, even of the peoples who knew Him not, but amongst whom God had not left Himself without a witness. There was bound to be a reaction against the more rigid point of view, and in the end of the nineteenth century and the beginning of the twentieth this was felt in full force. Under the influence of the study of comparative religion, in obedience to the humanistic tendencies of the age, but also from motives of pure missionary zeal, a band of missionary scholars, exchanging the categories of 'bad' and 'good' for those of 'good,' 'better,' and 'best,' set themselves to discover the valuable elements in other religions and to show that in many of them there was undoubted preparation for Christianity, along with, in however faint a form, anticipation of some of the fundamental doctrines of the Christian faith. So strong had this tendency become that forty years ago Illingworth could say: 'The old form of apology, which endeavoured to establish the truth of Christianity by contrasting it with the falsehood of all previous creeds, has for us become a thing of the past. It lingers indeed still in certain quarters, but is no longer really tenable; as being not only contradicted by the obvious facts of history, but also in its very nature suicidal, since it seeks to enhance the importance of a special revelation by discrediting the natural religion, to which such a revelation must appeal; to elevate the superstructure by destroying its foundation' (*Personality Human and Divine*, 161).

But Illingworth goes on to say, all such 'reactions may be carried too far'; and representatives of some of the more recent phases of theology would say that he never spoke a truer word, and that the very language in which he states his own principle is evidence of the pernicious character of the tendency he is describing. A group of theologians has recently come into prominence to whom the whole idea of revelation as a superstructure based on the foundation of natural religion is abhorrent. Accompanying this attitude was much mistaken judgment of the Liberal school. Because a spirit of humility had led some missionaries to say that they went to non-Christian lands not as teachers only but also as learners, this was taken to mean that they were willing to put Christianity in a position of subservience; and because they tried to preach Christ from a new point of view, the cry was raised that they were preaching a new Christ. The synthesizing tendency which Illingworth commends was regarded by the rigorists as entirely humanistic in character, as destroying the uniqueness of Christianity by placing Christ in a line of development as the greatest, hitherto, of the world's teachers, as failing utterly to recognize that Christianity is by no means a fulfilment, but rather a corrective of the world-religions, which are largely, if not entirely, exemplifications of human pride and self-sufficiency.

This counter-reaction in respect of the theological attitude to other religions is manifest in the work of Professors Barth and Brunner, and still more recently in Dr. Kraemer's book upon *The Christian Message in a Non-Christian World*, which was designed as a preparation for the Madras Conference. Although the rigidity of this book does not seem, fortunately, to have dominated the Conference, there is discernible a certain hardening of attitude in the years which have lapsed since the Jerusalem Conference of 1928.

It has been sometimes said that Barth's theology contains no missionary appeal, but this would be incorrect; it would be fair, however, to say that his thought concentrates on the proclamation of the gospel in the presence of the adherents of other faiths rather than upon any approach to their point of view. He quite rightly repudiates the position that it is possible for Christianity to be friendly with all faiths while master of none; but this repudiation seems to go too far in the direction of exclusiveness.

Both Barth and Brunner (although the latter much less than the former) appear to exhibit an unnecessarily rigid attitude to other faiths. Barth takes the saying of Christ, 'I am not come to destroy but to fulfil,' to refer only to the fulfilment of Old Testament preparation, and in regard to the New Testament principle that God has not left Himself without a witness amongst any people, he would say that we cannot deny the truth of this, but that it is no part of our business, as primarily concerned with the proclamation of the Word of God, to discuss *how* this could have happened. Brunner, indeed, regards this *non possumus* attitude as quite indefensible, and urges that we must give adequate consideration to such natural theology as we may find in non-Christian religions. According to him it is this underlying tendency of the soul which 'connects the Christian with religion and speculative philosophy of every kind'; and he adds, 'Wherever we hear this cry for the eternal, if it be a real cry, there we hear accents which are akin to the gospel' (*The Mediator*, 402). But both Barth and Brunner, notwithstanding the freer tendency of the latter, are, when they come to deal directly

with the relation of the Christian revelation to non-Christian religion, constrained to rigorism by their doctrine that there is little or no capacity in the human heart for the reception of the Christian revelation. Thus outside of Christianity there can be no revelation in any worthy sense of the term; outside of the Christian religion, no 'religion,' only 'religions.'

Further, both Barth and Brunner adopt an almost mechanical doctrine of the presence of the Holy Spirit in the world as a whole, which, while it is metaphysically and religiously comforting in that it delivers us from self-reliant moralism and reminds us that within Christianity 'the Christian religious task consists not in Christians becoming what they should be but in becoming effectively what they really are in Christ,' is, in its cumulative effect, slightly depressing. In discussing the relation of the Word of God to the cosmos in general, Barth tells us that the Church has not to deal with a world untouched by God in such a way that the Church 'would have to start from without, so to speak from a God who remained alien to the cosmos' (*The Doctrine of the Word of God*, 176). We are assured that in attempting to reach non-Christian peoples, we have not to begin, as it were, afresh or go a warfare at our own charges. He warns us that Christian missionary work must not be propaganda, but must be the proclamation of 'something already valid.' He goes on: 'This specifically holds of preaching among coloured and among white heathen. If it did not proceed upon the more than axiomatic presupposition that its hearers are already dealt with as heathen [*sic*], already drawn into Christ's sphere of power by the Word of God being proclaimed to them, in what way would it be the "mission," *i.e.* the sending, how would it be the proclamation of the Word of God taking place in faith?' (p. 174).

Now, when we add to this the quotation (from the next page) that, 'only through the power of the Word of God, and through it for the first time are found the two categories—those that are saved and those that are lost,' we see the full seriousness of the position. With this theological background the missionary may very well fear that, unless he can believe that a simple proclamation of the Word, (perhaps only once and in passing to a mind steeped in centuries of the traditions of another faith), will be immediately effective, it may be that the state of the non-Christian hearer, *after* the missionary preaching, will be worse in relation to God than it was before. We are quite willing to accept the doctrine that the proclamation of the Word of God introduces a crisis or a judgment, that it cannot be lightly dismissed because of the fear of the necessity of 'dangerous living' to which it may summon us, but we suggest that there are gradations following upon the mere hearing of the proclamation, that the Word of God must be not only known, but also be acceptable and recognized as inescapable, before the judgment can fall, and the division be made into the classes of the lost and the saved. Least of all could we accept the doctrine that the human cosmos is subjected to a 'decisive change' by the mere presence within it of the Word of God, unless the individual, upon whom the judgment falls, has had it raised very definitely and very compellingly to the level of his individual consciousness.

In his treatment of the doctrine of the Trinity, Barth is slightly, but very slightly, more appreciative of values which might lie within non-Christian religions. When discussing analogies to the Trinity, (*vestigia Trinitatis*) which might be found in other religions, he suggests that such ideas might constitute a language which the Church could use in its endeavours to explain its doctrines. He admits that the Church must use the language of the world, *i.e.* of other faiths, and this concession would go a considerable way towards satisfying those who wish to arrive at a justifiable valuation of the contribution of other faiths while agreeing with Barth's contention that revelation must be dominant, and that the language of other beliefs 'should not grasp the revelation, but that the revelation should grasp the language' (p. 391). But, even in making this concession Barth seems unnecessarily apprehensive for the safety of the ark of God, lest in coming into any relationship whatsoever with other faiths the Christian faith should be contaminated, lest the language used should be regarded as 'a self-begotten proof,' lest the 'conqueror' be 'conquered.'

This same attitude of apprehensiveness is largely characteristic of Dr. Kraemer's position in his recent book. He deprecates the search for points of contact between Christianity and other religions on various grounds. One is that this indicates a certain patronizing attitude on the part of Christians, who always follow up the finding of parallels by pointing out that the similar truths are always presented far more effectively in Christianity. Kraemer justifies this accusation of patronizing on the ground that if we are dealing with detached truths we have almost inevitably reached the prideful position of regarding them as attainments of our own instead of as 'obtainments' from an objective source. This reasoning may be questioned, but Kraemer's central objection is far more important.

This is that all attempts to show similarities or multiply 'points of contact' assume that Christianity is simply a natural development out of, or a fulfilment of, the religious aspirations of other faiths, and therefore invalidates the 'uniqueness' or 'once-for-all-ness' of Christianity. He classifies all other faiths as vitiated by the sin of pride or self-confidence. In their self-confidence they are not searching after Christ, not following the star as the Magi did, but turning away from God altogether.

Further, Kraemer contends, with justification, that we must regard other faiths not as compendia of truths from which we may take extracts, but as living integral wholes, in closest possible touch with the total life of the community within which they are held. The Christian faith also must be considered integrally, although not indeed as inclusive of all its ecclesiastical and theological embodiments; we cannot detach truths from its centre, and fuse them easily, as detached truths, with corresponding truths in other religions. He holds that the syncretizing tendency has been proved to be unsuccessful, inasmuch as it has often been accompanied by a certain 'hardening' of attitude on the part of other religions towards Christianity.

But may it not be possible to accept Kraemer's requirement, namely, that a non-Christian religion should be considered as a unitary and unified attitude to life, and yet to go on from this position to try to discover something of the nature of this unity and to appreciate the culmination of all the striving within this unity as a consciousness of the powerlessness of knowledge and action in themselves to bring us to God. It may be that we should find in certain religions, as, for example, some of the Indian religions, that this is not so very different from the 'unmasking' of self-deception upon which so much stress has been laid in the theology we have been considering, and that it may be, in Brunner's words, 'the ante-chamber of faith'? It does not seem to us that the discovery of preparation on the religious faiths outside of Christianity means that we in any way depreciate the uniqueness of the answer which Christianity can bring to the search which is indicated in these faiths, or that we can accept the principle that for what is absolutely unique there can be no preparatory search. Deliverance from above can come only if those who need the deliverance can stretch forth their imploring hands to lay hold upon the deliverance. The unity between God and man which is implied in this is the root meaning of the Incarnation, and is for us men the basis of our confidence that amongst the sincere and the earnest, from whatever creed or race they may come:

> Wise men, all ways of knowledge past
> To the shepherds' wonder come at last.

The true position seems to be excellently put by Dr. Nicol Macnicol, 'The problem before the Christian Church is to show all the peoples of the world that the God of the whole earth—and of the infinite universe—is the God also of each race and each individual, One who cleanses and consecrates their human and national heritages and aspirations, and then gives these back to them infinitely enriched. The Incarnation was indeed the demonstration that this is true and in it what men desire from God in their agelong human longings can be discovered, as it were, "stored for them at home" and can be then revealed, purged of all its sin and dross and folly' (*International Review of Missions*, July 1938).

Literature.

THE STUDY OF THEOLOGY.

The Study of Theology (Hodder & Stoughton; 15s. net) is a substantial, composite volume, prepared under the direction of the Bishop of Oxford (Dr. Kenneth E. Kirk). The aim of this work is 'to sketch the vast landscape which theology presents,' and to indicate 'the main divisions of the subject, the chief problems which present themselves for discussion, and the methods employed by the theologian in dealing with them.' The eleven contributors to this effort provide excellent matter, in distinctive writing, but they recognize the difficulty of the task, and sometimes diverge considerably in their interpretation of their aim.

According to the Preface this work is designed particularly for the 'educated layman.' This layman 'conscious of a depressing and confusing lack of information' is full of inquiry at points like these: What is the underlying scheme of ideas and the essential content in the Christian message? What are the arguments whereby the truth of the Christian religion may be established? How is it related to the surrounding world of science, philosophy, secular thought, and knowledge in general? And it is expected that the needs of such 'laymen or laywomen' will be directly met by this book. It is very doubtful if that will be the case. This 'potential reader' will find this book too severely historical, and not seldom too advanced in its requirements from the reader, to serve him as he is defined by the editor.

In a later section of the Preface we read that the book is 'purely scientific in character, endeavouring to state objectively and dispassionately what has been thought, discovered, and written within the sphere of sacred learning,' and accordingly 'pronouncements' on the merits of any particular theological position are avoided. In the light of this more definitive description we can say that this book is primarily for the student, the serious professional student of theology, and only incidentally for the 'layman.'

The Preface thus indicates a certain confusion of purpose. It was a pity that the contributors 'have held no meetings, nor did any of them see what the others had written until the book was in proof.' For several of the chapters, particularly those on Ecclesiastical History and Worship and Liturgy, are severely specialist in character, while others stumble over the effort to serve two types of reader.

In view of the wide range of topic included, no review in detail can be offered here. It can be readily granted that there is here provided a mine of information; for the student willing to explore and to arrive at judgments through inquiry the volume offers expert help. The opening essay on Theology will prove exceedingly useful, though it compels much repetition in the later essay on Symbolic Theology. The studies on Psychology, Philosophy of Religion, Doctrinal History, Comparative Religion are short, are built on the text-book pattern, and as descriptive accounts are full of matter. The excellent study on 'Moral Theology' is certain to be of real value both for 'layman' and theological student. The rigid historical approach to the Biblical field has proved disappointing in its result. Here the authors have reduced to a minimum any exposition of the significance and 'message' of the literature. The chapter on Liturgy is double the length of any other—a proportion very difficult to justify in any volume of this kind.

Composite volumes are seldom successful. This one also does not escape some of the defects that always attend such efforts. Yet it is a gallant attempt upon an ambitious programme. The contributors are alive to the modern situation, and their book will forward many students with interest upon their way. The reading guidance is excellent, though several lists are too short, and appear hastily compiled. The volume is attractively printed, and we congratulate the publishers upon the result.

CHRISTIAN MODERNISM.

This book ought to meet the modern need which is suggested by its title—*The Necessity of Christian Modernism*, by Mr T. Wigley, M.A. (James Clarke; 5s. net)—and relieve the situation in which, according to the author, many genuinely religious people are to be found outside the churches. But surely the author is putting it too strongly when he says that the churches are in 'glum retreat,' and that 'the large majority of selfless people, devoted to the service of humanity are outside of—even in opposition to—orthodox Christianity.' It all depends upon what you mean by 'orthodox Christianity,' and Mr. Wigley gives us the impression that he has been in contact for the most part with a fairly rigid type of religion; he is too ready to generalize from the excessively cautious attitude of official Anglicanism to the conditions obtaining elsewhere. But the situation is certainly serious enough, and the alienation, in many circles, of intellectual people from the Christianity of the churches is tragic. Mr. Wigley has a good case, but we wish that he had made more of it. He presents ably the argument that theology must pay more attention to truth than to tradition and that religion must not allow itself to be isolated from the main currents of the life and thought of our day. His own position is largely influenced by Eucken and Whitehead; and also by Hartshorne—whom, however, he does not quote.

Any theology which implies a dualism is anathema to the author, and the Barthians are, in his opinion, setting back the hands of the clock, and returning to mediæval obscurantism. One of the best chapters in the book is devoted to an analysis of the idea of authority and a vigorous attack upon the present tendency towards the depreciation of reason. Authority is for him derived from reality,

and cannot stand unless it can show its relation to reality.

Mr. Wigley protests against the accusation that modernism is negative rather than positive, but he himself is excessively fond of negation. Because we should not be bound by tradition, he can see hardly any value in tradition. The creeds, according to him, are mainly negative, and he does not see that it may be exceedingly useful to state what essentials we cannot do without, even though these statements may be in somewhat obsolete language. He is rather fond of exclusive alternatives, and inclined to think that if a person does not agree with him, he must believe the exact opposite. This leads our author to be somewhat unfair to his opponents; for example, he takes Dr. E. F. Scott's plea for a divine initiative in religion to imply a denial of any progressiveness in man's discovery of God—which surely was not the meaning of Dr. Scott. Indeed, the book leaves us with the feeling that—to adapt a story which Mr. Wigley tells with an exactly opposite intention—the author is not altogether certain what anti-modernism means, but he is quite sure that it is 'worse than anything.'

GILDAS SALVIANUS.

The Rev. John T. Wilkinson, M.A., B.D., has produced a convenient edition of that spiritual classic, *The Reformed Pastor* (Epworth Press; 7s. 6d. net), written in 1656 by Richard Baxter. The book was a product of Baxter's concern about the condition of the Ministry. It was his conviction that 'all Churches either rise or fall as the Ministry doth rise or fall—not in riches or worldly grandeur—but in knowledge, zeal, and ability for their work.' During his years at Kidderminster he attempted to draw contending parties together by that experiment in Christian unity which became known as the Worcestershire Association. This Association included fifty-seven ministers, who were mainly 'meer catholic men of no faction, nor siding with any party, but owning that much was good in all,' and who were in sympathy with Baxter in his desire for a sincere and single-minded ministry throughout the land.

The treatise known as *The Reformed Pastor* is an enlargement of the sermon which Baxter had been hindered from preaching to the ministers of Worcester on 4th December 1655. The first part of the title, which is not commonly used in the citation of the treatise, is *Gildas Salvianus*. Baxter chose this title because, as he says, he imitated Gildas (the early British historian) and Salvianus (a zealous ascetic who has left a description of fifth-century Gaul) in his liberty of speech to the Pastors of the Church. In this edition Mr. Wilkinson, following the example of previous editors, has presented the work in abridged form, omitting many lengthy Latin quotations and digressions upon passing controversies. He has also modernized the spelling and punctuation of Baxter's own text.

In an Introductory Essay the editor traces the influence of *The Reformed Pastor*. For example, Thomas Wadsworth testifies in a letter to Baxter that the book had engaged him 'to a dealing with my whole parish, family by family, a worke (through mercy) tho of the greatest difficulty, yet of the greatest comfort I ever undertook.' But the treatise was not only of influence upon Baxter's contemporaries; we find it impressing men like Philip Doddridge and the Wesleys in the eighteenth century, and like Thomas Chalmers, John Angell James, and Charles Haddon Spurgeon in the nineteenth century.

The Bishop of Durham, at the unveiling in 1925 of a tablet to Baxter's memory, said: '*The Reformed Pastor* is the best manual of the clergyman's duty in the language, because it leaves on the reader's mind an ineffaceable impression of the sublimity and awfulness of spiritual ministry.'

CULTURAL ADJUSTMENT IN AFRICA.

The Bantu in the City (Livingstone Press; 10s. net) is described as 'a study of cultural adjustment in the Witwatersrand,' where half a million Africans are employed, mostly in the gold-mines. The author is Dr. Ray E. Phillips, whose earlier book, 'The Bantu are Coming,' awakened much interest in the problem that he here discusses with an intimate knowledge of a situation full of dangers both for the African and the white man. The questions to which Dr. Phillips is seeking an answer are such as the following: To what extent are Africans adapting themselves to modern industrial life? Is the transition from tribalism to a civilised type of life being easily accomplished or are there maladjustments? Along what lines is it probable that satisfactory solutions may be found?

These are tremendously important questions, the answers to which must affect profoundly the destiny of Africa and, indeed, through Africa, of the world. Dr. Phillips has sought to restrain his emotions throughout his investigations and begins with a statement which helps him to do so. It is that 'the African and the white man in South Africa

do not in reality see one another. They are obsessed with fictions.'

Few men can be in a better position to answer these questions than the author of this book. But to equip himself more fully for his task he has supplemented his own intimate acquaintance with the situation with which he deals by means of questionnaires which he has addressed not only to Europeans but also to the Bantus themselves. There are, however, limitations to the usefulness of this method. In the case of the difficult question of tribal initiations, for example, a questionnaire addressed to eighty-seven educated Africans was not helpful. One regarded such tribal schools as valueless and four regarded them as of value, but fifty-eight declined to commit themselves.

One of the most disquieting features of the Church in South Africa is its lack of unity. On the Rand, we are told, 'the Christian Church is divided as nowhere else in the world.' The level of intelligence in some of the sects that have thus come into being is inevitably low. Dr. Phillips mentions that one of these has a native Archbishop 'whose highest qualification is a pass in Standard II.'

The facts amassed in this book and admirably arranged should make it a valuable guide to this whole complex question. The African is shown to us, torn from his proper surroundings and compelled by necessity to find his place in a civilization that is completely strange to him and that he feels to be hostile. Inevitably he becomes a homeless and unhappy pariah. The present state of affairs, Dr. Phillips sees, must result in the increasing degradation of the African. 'It may produce in time a unification of Africans on a common platform of hate.' If this catastrophe is to be avoided it must be through patient and resolute study of such facts as are presented in this book and of the consequences that are to be deduced from them.

HEBREWS A PAULINE EPISTLE.

The Authorship of the Epistle to the Hebrews (Burns, Oates & Washbourne; 12s. 6d. net), by Professor William Leonard, D.D., D.S.Scr., of St. Patrick's Seminary, Sydney, offers a challenge to modern New Testament criticism. Rarely do we meet with a defence nowadays of the traditional superscription: *Epistola beati Pauli Apostoli ad Hebraeos*. But Dr. Leonard is a writer to be reckoned with. He is not only a learned and acute writer, but he is fully acquainted with the literature of his subject, both Catholic and Protestant.

His work is composed of seven essays. The first, on the Problem of the Authorship, admits the singularity of the form of the Epistle, but contends that in spite of the elegance of style the Epistle shows contacts with the thoughts and phrases and literary modes of the Paulines. Accordingly, Dr. Leonard would join hands with the 'quasi-integralists,' who take a more integral view of the Pauline authorship than those who with Origen postulate a redactor.

The second essay, on the Theology, contends that the thoughts of the Epistle are not only genuinely Pauline but must have come from a richly gifted person, who cannot be other than St. Paul, who had developed the thought, especially the Christological thought, of the earlier and later Pauline Epistles.

The third essay, on the Literary Form, claims as the result of a detailed literary and stylistic analysis of the Epistle to neutralize very largely the impression conveyed by its special elegance.

The Pauline authorship is said to be further confirmed by the succeeding essays, which deal with the Scriptural material of Hebrews, the mode of Scriptural citation, the textual form of the citations, and the exegetical processes of Hebrews and the Paulines.

Dr. Leonard is hardly justified in the sweeping assertions in which he tends to indulge. Even from his own standpoint it is surely an exaggeration to say that the historical or literary criticism which in modern times has been levelled against the traditional authorship of the Epistle is 'largely a fusillade of phantom arguments.' Why then such pains (and Dr. Leonard has taken great pains) to maintain the truth of the tradition?

What is the remedy for the present international chaos? This is the question formulated (and answered) in *The Defeat of War: Can Pacifism Achieve it?*, by Mr. Kenneth Ingram (Allen & Unwin; 3s. 6d. net). The writer has two related objects before him in writing this book. One is to discuss what kind of remedy is available and whether it can be formulated in a constructive programme which can be practically and immediately applied. The other is to consider whether Pacifism offers such a programme. The second of these questions is answered in the negative, on the ground that, tested by the actual situation, it fails to provide a practicable solution. Perhaps the author might go as far as the Master of Balliol and say that Pacifism has actually done much to

aggravate the chaos of our time. The first of his two problems Mr. Ingram answers confidently in the affirmative. His solution is an International Conference, in effect a new League of Nations, a real Peace Front. This could be effective only if Britain consents to give up her colonial possessions. Indeed, all members of the Front would have to do likewise. These possessions would be administered under the mandate of the Front. The author sets forth ten propositions which constitute a programme for the Front, and expounds these at length. The book is an earnest contribution to a way of peace and is worthy of serious consideration.

Practically the same issue is raised by the Master of Balliol, Dr. A. D. Lindsay, in his Bruce Memorial Lecture—*Pacifism as a Principle and Pacifism as a Dogma* (S.C.M.; 6d. net). How is it, he asks, that men who start together wishing the same things come to be at such fundamental odds? Well, it is because there is a fundamental difference of principle, and a different interpretation of the demands that Christianity makes upon us. War is such an evil, says the Pacifist, that we will take no part in it. But the case is not so simple as that. Law must be supported by force if there is to be any justice. That is obvious within a State. But the principle holds in the wider region of international affairs. The repudiation of force in the defence of law in international affairs can only have the effect of encouraging the use of lawless force. And Dr. Lindsay believes it has had that effect, and that the greatest danger to the peace of Europe in these last years has been the conviction in the minds of the Dictators that in no circumstances will the Democracies fight to maintain the rule of law. This contention is elaborated with great ability in an argument which is always conducted with courtesy and fairness but with relentless logic.

St. Cyprian's opinion of the official position of the Bishop of Rome has been the subject of age-long controversy. It has led to him being regarded by some as the first Protestant, and by others as a confirmed supporter of the Primacy and Infallibility of the Pope. This is due to the fact that Chapter IV. of his treatise *De Unitate Ecclesia* (written in A.D. 251), which takes the famous verse from St. Matthew (16^{19}) as the keystone of the Church, has been interpreted in the most divergent senses. The Chapter, instead of providing any solution to the question, only presents us with a new crop of difficulties. Before we decide on Cyprian's meaning we must decide as to what he actually wrote, for the Chapter has come down to us in some seven different forms. In a recent book of the Bellarmine Series (edited by the Jesuit Fathers, Heythrop College), entitled *St. Cyprian's De Unitate, Chapter IV. in the Light of the Manuscripts*, by Maurice Bévenot, S.J., Professor of Apologetics, Heythrop (Burns, Oates & Washbourne; 7s. 6d. net), the whole problem is clearly and impartially discussed. The conclusion arrived at is that of Chapman, who held that there were originally two versions, both of them from Cyprian's hand. The 'alternative' or 'interpolated' one, Professor Bévenot holds, was first written, while the received version is the second edition. In other words, the manuscripts, he thinks, support Van den Eynde's theory, so far as order of writing goes. This conclusion may be doubted, for it is difficult to understand why Cyprian should have altered his text, and the author refrains from offering any explanation. But it is well to realize that it makes no difference to our estimate of Cyprian's theory of the Church whether he wrote the alternative version or not, for even though we admit as true the tradition that the Apostle Peter visited the Church at Rome, yet it is most certain that he was not the founder of this Church, and never was at its head as bishop.

It is well known that the excavations in Palestine and neighbouring countries have thrown considerable light on many Old Testament problems. Few people, however, are aware that recent archæological researches have also contributed to a better understanding of the New Testament, and given us an entirely new picture of its background. In *Archæology and the New Testament* (Cassell; 4s. 6d. net), by the Rev. Stephen L. Caiger, B.D., Lecturer at the Training College, Derby, we have an account of some of the actual visible remains of the New Testament period, and are brought into close touch with the customs and everyday life of the people in the time of Christ and His apostles. The volume forms a companion one to the author's 'Bible and Spade,' which was concerned with the Old Testament only. In dealing with the New Testament background, writers may wander far beyond the confines of the first century, especially if they treat of such matters as catacombs, synagogues, and manuscripts. But the author has wisely confined himself as far as possible to material having a direct bearing upon the New Testament itself and upon the environment of the first century. After discussing and answering in the negative the question whether any actual relics of Christ exist, he passes on to a description of Jerusalem in the

time of Christ. He then follows the tracks of St. Paul along the highways of the Roman Empire through Syria, Asia Minor, Greece, and to Rome itself. The remaining chapters deal with the Inscriptions, the Papyri, and the Early Christian Documents. The volume gives an interesting, though brief account of the data, both archæological and historical, necessary for an understanding of the New Testament, and will no doubt have a wide circulation among ministers, Sunday-school teachers, and others interested. It contains a Chronological Table, an excellent Bibliography, and an adequate Index.

From the pen of the Rev. Arthur Allan, M.A., a veteran minister of the Church of Scotland, there comes a wise and helpful little volume, *The Art of Preaching* (James Clarke; 2s. 6d. net). Mr. Allan discusses the preaching art, the preparation for preaching, the aids to preaching, the proper contents of the sermon, the congregation, and the preacher. There is nothing particularly novel or arresting in the volume, but it is the fruit of long experience, and is written in a clear and forcible style. Advocating clearness and forcibleness in the language of the sermon, Mr. Allan remarks: 'A sermon should be dignified, but it may die of dignity. What is wanted is pith and point rather than polish. Some preachers use too much pumicestone and too little whetstone.'

A thorough and suggestive inquiry has been made, under the guidance, and largely through the industry, of Mr. J. Merle Davis, into the social and economic resources of the 'Younger Churches,' that is, the churches in the mission fields. The result is published in an interesting volume, *The Economic and Social Environment of the Younger Churches* (Edinburgh House Press; 2s. 6d. net). The book constitutes the Report of the Department of Social and Economic Research of the International Missionary Council to the Tambaram meeting of December, 1938. Mr. Davis is the Director of the Department. These churches are entering upon a period of their history in which they will have to depend on their own resources far more than in the past. Christianity has itself been a disintegrating influence on the social and economic life of the convert, and has not yet created a new environment to take the place of the old. We are only recognizing that, in addition to the form of evangelism, education and medical work (to which our attention has been exclusively directed), a fourth dimension urgently demands our study, the social and economic environment, which is the foundation and the essential condition of a successful future. It is this matter which is the subject of these informative pages. Every aspect of it is set forth with fullness and vision. The book is the result of extensive inquiries and has enlisted the help of many minds. It should be studied carefully by all interested in the growth of the Kingdom of God in non-Christian lands. It may be hoped that its low price will ensure a wide circulation in the churches of our own land.

A healthy counterblast to the exaggerations and vagaries of the 'New Psychology' is provided in a well-informed booklet, *The Menace of the New Psychology*, by the Rev. J. C. M. Conn, M.A., Ph.D. (Inter-Varsity Fellowship of Evangelical Unions; 1s. net). Dr. Conn does not profess to expound the New Psychology, but in effect he gives a fair account of its general statements under two heads, Behaviourism and Psycho-analysis. But his main purpose is to meet the challenge which some of its exponents make to religion and especially to the Christian religion. The author knows his subject, and, though some of his expressions are a trifle vigorous, he puts his points on the whole with fairness. As a popular answer to the extreme forms of the newest psychology this little book has a real value.

A course of nine studies for Bible Study Circles is published by the Inter-Varsity Fellowship of Evangelical Unions with the title *United Bible Study* (1s. net). It is compiled by the Rev. H. E. Guillebaud, M.A. The courses do not seem to be conceived on any consecutive plan. The first is on 'Two Bible Characters,' the second on 'The Book of Joshua,' the third on 'The Miracles of our Lord,' another on 'John 14–17,' another on 'Evangelical Belief,' and others on 'The History of Israel,' 'The Parables' and 'Daniel,' in that order. Detailed instructions are given on how to use this course in a fellowship, and questions for discussion are supplied.

Christianity, or the New Paganism?, by Mr. Henry Brinton (Frederic Muller; 5s. net), is in the main directed against German Fascism. In comparison Russian anti-religious materialism is very lightly touched upon. The writer's conviction is that democracy needs a spiritual dynamic, and that such a dynamic is ready to hand in the Christian faith. His earnestness is obvious and he preaches a social gospel with great vigour. It may be

doubted, however, whether his understanding of the Christian faith is very profound. He speaks of the development of personality and seems to have no place for redemption as Christians understand it. On some points, also, of Christian morality, particularly in regard to sex, his remarks will seem offensive to many. It is probably the strain of coarseness in his views on sexual intercourse which leads him to speak of St. Paul as 'a hopless sexual neurotic,' and 'a misogynist who had a nervous breakdown on the way to Damascus.' Any one capable of speaking in these terms is not to be taken as an interpreter of the Christian faith.

The Remarkable Jew, by the Rev. L. Sale-Harrison, D.D. (Pickering & Inglis; 2s. 6d. net), has reached its eleventh edition in an enlarged and revised form. It is ardently pro-Zionist and shows immense ingenuity in collating the events of to-day in Palestine with words of ancient prophecy. It will commend itself only to readers of the Bible who regard it as a storehouse of cryptic utterances.

The Teaching of the New Testament, by the Rt. Rev. A. W. F. Blunt, D.D. (S.P.C.K.; 1s. 9d. net), is the fourth of the series of Biblical Handbooks published by the Society for Promoting Christian Knowledge. The book does not strictly answer to its title, for about half of it is devoted to the formation of the New Testament and to its relation to the Old Testament. This leaves only three chapters which deal with the story of Redemption, the Life of Jesus, and the Atonement. It must be said, however, that what is given is expressed with admirable simplicity and clearness, theological terms being avoided and a very persuasive presentation given of Christian truth.

Anything published by the Rev. J. P. Whitney, D.D., D.C.L., is well written and worth reading, and his latest book, *Reformation Essays* (S.P.C.K.; 8s. 6d. net), gives only confirmation. Some of the essays are reprints, and they deserve this more permanent and more easily available form. In the first essay Dr. Whitney deals with 'Continuity throughout the Reformation,' and in a very instructive way shows how, for example, Luther's great central ideas were by no means without their adumbrations in the Middle Ages. Then in the second we have a penetrating study of Erasmus, who belonged to both the mediæval and the modern world, and who had to face the problem of 'combining the claim of authority with the rights of the individual.' 'No man ever paid greater respect to the many-sided authority of the rich religious past, and yet at the same time was ever more truly himself.' 'He was the richest product of the older world.'

There follows an illuminating essay on 'Luther Literature'; then a most fascinating discussion of 'Lutheran Germany and the Episcopate,' and a lucid account of 'The Growth of Papal Jurisdiction before Nicholas I.' brings a most helpful and valuable collection of essays to an end.

If it is true, as Mr. Carr-Saunders, the Director of the London School of Economics, writes, that 'it is as certain as anything can be, that, where families are voluntary, a community, in which marriage is regarded as it is to-day in Western Civilization, will die out,' then such a book as *Education for Christian Marriage*, edited by the Rev. A. S. Nash, M.Sc., M.A. (S.C.M.; 7s. 6d. net), should be very timely. The book contains, first of all, studies of marriage from the standpoints of theology, psychology, law, and sociology. These are written by technical experts in their various spheres, and form the foundation for the practical part of the volume which follows. This deals with the methods by which all this knowledge can be used by those responsible for guiding others in the actual preparation for Christian marriage. This practical part is concerned with three duties—preaching about marriage, definite training, and pastoral care. In one chapter the methods by which they instruct couples who are about to be married are detailed by several clergymen. This is followed by an extraordinarily frank chapter, written partly by Canon T. W. Pym, in which the Canon handles the most intimate sex problems with a knowledge of the facts, an insight into human nature, and a common sense that make this contribution one of extreme value. Incidentally, he says that, unless the same quality of preparation is given to preparation for marriage as is given to Confirmation, Christian marriage will go. We are impressed by the intense earnestness and the sense of extreme urgency which appear in nearly all the competent essays in this volume. It is the common conviction of all the writers that adequate preparation for married life is one of the most important conditions of happiness for the individual and welfare for the community. Responsibility for such preparation lies largely on the Church, and it is to secure that ministers of the Church are adequately instructed in all aspects of this duty that the present book has been written.

After Fifty Years.

IX. The Real Unity of the New Testament.

By the Reverend Canon J. K. Mozley, D.D., London.

The New Testament represents and is a small library of books written by various authors in different places and covering, roughly, a period of rather more than half a century. The collection of the books as a library was completed, as far as the bulk of the literature was concerned, in about another half century. The decisive allocation to the library of a few more books took considerably longer; from the appearance of the first writing that we possess, whatever that may be, up to the time when the question of the sum total of volumes rightly belonging to the library was finally answered, three hundred years may be said to have elapsed.

It is obvious, therefore, that if we have the right to speak of a (or the) unity of the New Testament, we are not referring to something humanly contrived beforehand and carried out according to organized plans and with mechanical accuracy. The writers, as writers, were not concerned with one another; some of them made use of the same literary materials, and were aware of the work that others had accomplished. But they were not thinking of their books as forming a library, which would be added to, or be the second series of, that which already existed, composed of the books which the Jewish Church held as sacred. They were not in any way intent on the production of a literature that should take its place as the completion and interpretation of those books. They were, in fact, except possibly in one or two instances, intent only on the particular situation and need which had caused them to take up the pen. That what they had to say was relevant to the whole Church of God, in its various local manifestations, they would not have doubted; but they did not write with the purpose of expounding for the benefit of the Christian people the principles of the Christian creed, worship, and life. And they did not write as a group or team conscious of its mutual obligations and of the need for the expression of a unity which should impress readers by its revelation of so many writers agreed in saying the same all-important thing. They do say very different things in very different ways. Yet it would be true to say that those who have read and studied them most closely, scientifically, and sympathetically, have received the profound impression, not of difference, still less of discrepancy or antagonism, but of unity. And as to the character and explanation both of the unity which exists in the writings and of the consciousness thereof which the reader possesses, these are to be found not in the writers as persons who are trying to say such and such things, nor in the power of appreciation, interpretation, and synthesis, which the reader brings to his reading, but in the theme of the writings and in Him who is the Author of the theme. The unity is first of all the unity of Revealer and revelation. That precedes the writings which bear witness to it; it is possible to think of such written witness as never having been given; but since that witness has been given, the unity which is first of all that of Revealer and revelation appears, secondly, as that of Inspirer and inspired. To the original divine theme answers the divine setting forth of the theme. The unity of the writings of the New Testament exists as a result of the illumination and guidance given by the Holy Spirit: it is not man-made.

Thus in closest relation to one another stand the truths of the unity of the New Testament and the unity of God. At every point of the writings we are in the presence of the revelation of God in His Son Jesus Christ and of the witness borne to that revelation. The uniqueness of that revelation, with all that follows from it for the deeper knowledge of God, is the final overthrow of polytheism, since polytheism and any real revelation of God are contradictory one to the other. Of that real revelation the New Testament is the depository and guardian. The coming of the true and only Son of the one God means the twilight of all the false gods. It is not a matter of theological formulas, though already in the New Testament such formulas are above the horizon, but of a theme which never varies.

The unity of God, just as it is, in its full revelation, the destruction of all false gods and religions, is also the foundation of true and universal religion, from which no one need be excluded by any accident of earthly life and circumstance. St. Paul develops the essential character of this truth in the first three

chapters of the Epistle to the Romans, in which he shows first the guilt in which the whole world without distinction stands before the one God, and then the offer of forgiveness and justification to all, equally without difference, if they have faith in God who has revealed Himself in the redemptive work of Christ—the work that is God's work and God's gift. And this is no particular theologoumenon of St. Paul's. The emphasis that he lays on that which Professor Dodd in his commentary on Romans has described as 'the pure objectivity of that which God has done for men,' is the same as that which we find in the teaching of Christ, even to the final proof of God's graciousness in the sending of the Son and His sacrificial death—for it cannot be supposed that the references that Jesus makes to His death present a distinction between what Jesus does and what the Father sent Him to do.

The New Testament is at one in the witness that it bears to the one God; it is also at one in the witness that it bears to the one gospel of God. That gospel is centred, as any one who reads with his eyes open can see, in the Cross and Resurrection of Jesus Christ. But whoever has gone so far as to find that centre, to confess with St. Paul that Christ died for our sins and rose again, will find much more. There is no gospel of Christ's work which is not also a gospel of Christ's Person, and, behind and with that Person, of God in His redeeming love; and, forwards, from and still with that Person, a gospel of the Holy Spirit and of the Church. The unity of the New Testament, which is the unity of the primitive Christian faith, is not truly discerned unless we note the recurring unities —one God, one Lord Jesus Christ, one sacrifice for all, one Spirit, one body.

Thus what appears in the New Testament, as the fruit of God's activity manwards, is the one, true, universal religion. All half-way houses are for ever set aside; the equal rights of all men in the presence of God result from the universal range of God's work. A new human unity is made possible through those redemptive acts which reveal the one God in a relation to His world which is far closer than could be conceived, even when the most is made of those great conceptions of His Fatherhood and providence which, in the Old Testament, enrich the doctrine of God the Creator. The unity of response from men to the gospel, which is the other side of the truth that there is one gospel for all men, involves the exclusiveness of the true religion. It is exclusive just because it is comprehensive; and this, its essential nature, is in the most direct way of God.

From the New Testament standpoint there is no possibility of doing anything with modern notions of so many religions and creeds, which nevertheless, are fundamentally at one, since in all of them there is witness borne to the desire of man to enter into fellowship with God, and some illumination of the soul, with some consequent increase in the knowledge of God, can be gained through each one of them. When this position is adopted, it means that all religions are regarded as relatively true (and it must be added relatively false), that all differences between them are viewed as differences of degree, and that it is one of the chiefest offences against true religion to claim that there is a true religion. All such ideas are natural enough if the whole problem of religion is considered simply as an investigation of the various human approaches; and the belief that God has done something which makes all the difference to the whole situation, human ideas about true religion included, is ruled out in advance by no reference being made to it. The unity of religions as thus understood has nothing in common with the teaching and implication of the New Testament as to religious unity. Questions as to the relation of man's ideas about God, or about the divine unity, to the actual fact which is in no way dependent upon those ideas, belong to the field of the philosophy of religion, and need not be discussed here. The contrast between the New Testament and the kind of modern thought that I have had in mind would be more familiar than it is, if it were not that so much thought and talk about religion by-passes the New Testament. As a contrast it should be firmly maintained; but it does not carry with it the conclusion that all that is to be found outside the true religion, of which the New Testament is the final literary record and the Church the witness and guardian, is false and valueless because merely human. We have no right to say, 'Here and here there has been no revelation of God, and therefore no true religious knowledge and no true religious obedience.'

Again, the unity of response from the human side which the New Testament picture of the one body and of the fellowship of believers involves is not to be interpreted as though at every point a primitive model of Christian thought and practice existed and possessed binding authority upon all later ways of thinking and acting. Here, once more problems appear which are real problems both for the historian and for the theologian. That there has been growth and development in the history of the Christian Church beyond anything that the New Testament would immediately suggest is obvious;

and as to the view to be taken thereof there is no single undisputed Christian verdict. And just because all Christian communions claim to base themselves and their teaching upon the New Testament, it might appear as though stress upon the New Testament as providing anything of the nature of a sanction and norm must make for continued division and work against mutual understanding. I do not believe this to be the case. That scholars will reach agreement on disputed interpretations of New Testament passages which have a bearing upon Christian unity is certainly not to be easily prophesied. But in the fuller realization that all questions about anything distinctively Christian must be taken back to the New Testament and reviewed in the light that it has to give, there is the presupposition of all rightly directed inquiry into problems of reunion.

In relation to the human response to the revelation and grace of God, of special importance is the book in which, more than in any other, the unity of the New Testament is clearly manifested—the Acts of the Apostles. Acts is, indeed, the bridge-book of the volume; if we did not possess this book, we should find it a task of the greatest difficulty to reconstruct the process whereby the situations and problems which meet us in the Epistles had arisen.

The significance of Acts is threefold in this respect. First, it shows how the latent universal element in the Synoptic Gospels breaks through all Jewish limitations and is revealed as the true nature of the religion which Jesus proclaimed through His teaching and through His death. There is very little in those Gospels which involves the conscious intention of a religion in which Gentiles may share alike with Jews. In the Epistles, on the other hand, while the question is handled in a necessarily controversial manner by St. Paul in writing to the Galatians, it ceases rapidly to be a living issue to which attention needs to be given. In Romans St. Paul thinks it incumbent on him to show that the religious equality of Jews and Gentiles as sinners and as the objects of God's grace in Christ does not simply sweep away the whole notion of Jewish 'advantages.' But in most of the Epistles, whatever argument there may be, relevant to the nature of Christianity, it is directed to other dangers. A misconstruction of Christian universalism, leading to a theosophic syncretism, in which the importance of the actual earthly history of Jesus might be undervalued, is a more real peril than any simple relapse into a partially Christianized Judaism. The Epistle to the Hebrews cannot rightly be quoted in criticism of this statement, since the community there addressed needed to be warned, not against the kind of attempt to combine the Jewish law with Christianity which St. Paul denounced in his letter to the Galatians, but against an apostasy which would have meant a definite repudiation of Christ as the Son of God.

I have written of the latent universalism which is to be discerned in the Gospels. There are, of course, passages which make that universalism explicit; the East and the West are to take part in the Feast of the Kingdom, the vineyard is to be given to another nation than that of the Jews, the gospel is to be preached among all nations, and from all nations disciples are to be made. But even apart from such particular sayings, neither the character of the religion to which the Gospels point, nor the central Figure of the Gospels, naturally suggest an interpretation which would confine it and Him within the limits of one exclusive, because nationalistic, tradition. Seeley's *Ecce Homo* would need to be rewritten to-day in the light of modern research into the Gospels, but his conception of a universal Christian commonwealth as involved in the teaching and in the 'laws' which Christ gives, in which every 'partition-wall' is broken down, is not out of date as an interpretation of Christ and the Gospels.

It is this Christian commonwealth which the Epistles bring before us. It is the Book of Acts which shows how that which the Gospels more often imply than definitely announce became an established reality. It gives us the background of St. Paul's conviction that all divisions are done away in Christ, and is a corrective of any tendency to ascribe the idea of a Church in which Gentiles should be on a level with Jews to St. Paul alone. The preaching of Jesus as Lord, of which we hear from the beginning of Acts onwards, could begin within the framework of Jewish religion, with its restrictions and its oppositions to any truly universal religion, but it could not long continue to abide by Jewish limitations. It is clear in the Acts that the old wine skins are not adequate to the new wine. The implications of the Synoptic Gospels are being worked out in the rise of a Catholic society open to all on the basis of repentance and faith.

And what kind of a faith was it to which converts pledged themselves, and which was linked with the act of baptism? This is the second point at which the unifying character of Acts is to be discerned. It was a faith directed to Jesus as the crucified and risen and exalted Christ and Lord. However the terminology of the Lordship of Jesus grew up

(and students of New Testament criticism and theology are aware of the controversy that has developed around this question), it is in line both with the evidence that we possess in Acts and with natural probability that with the breaking away from the religious observances and restrictions of Judaism, emphasis upon the Messiahship of Jesus, as affording the finally satisfactory account of His Person, should decline. Moreover, the Cross was a most formidable obstacle to any narrowly Jewish interpretation of the Person of Jesus. Christian apologists did indeed contend that the idea and expectation of a crucified Messiah were present in the Scriptures of the Old Testament; but without doubt, this was not what anyone had looked for in connexion with the coming of the Messiah, while there was nothing from the Christian standpoint to be said in favour of the view that the death of Jesus, as something that was neither accidental to His mission nor simply the manifestation of the wickedness of the Jews, was of benefit to the Jews alone.

In the Epistles the Cross of Jesus is viewed as having a universal significance. All the writers who speak about it, whatever differences they may show, are therein agreed. And that is true also of the Person. Jesus is the Son of God, and the gospel about Him is a gospel for all men. Once again, we may see the unfolding of the deeper meaning of His earthly life and teaching. The Jesus of the Synoptist is not a Person of partial significance; He is to God and to man what no other is; and one does not press the case too far, if one adds or can be. In Acts we are conscious, not of a developed theology but of a preaching of Jesus, and of the place of Jesus in the religion which is being built up, which calls for a theology. With the movement towards that theological interpretation of Jesus and His Cross we associate St. Paul, during the middle years of the first century, with a sureness that is not possible for us in connexion with any other name. But that does not involve the conclusion that St. Paul stood alone or that he forced a theology of his own upon a reluctant Church. He never writes as though that were the case, and there is no good reason for supposing that he did anything of the kind. It was not due to St. Paul in any isolation from the rest of the Church that the religion which followed upon the Crucifixion and Resurrection was centred in Jesus Christ.

Finally, the unity of the response of faith was a unity created by the Holy Spirit. The response was not regarded as an unassisted human response. Christians are the people who have received the Spirit, and whose lives are in the Spirit. Pentecost is the event without which a new and living way would not have resulted even from those great preceding events, the Cross and Resurrection of Jesus Christ. No theology developed in closer contact with a living religion than that of the Holy Spirit. Yet if we were to come straight from the first three Gospels to all the literature that in our Bibles comes after Acts we might be surprised at this fact and find it hard to understand. Acts is the book across which, as a bridge, we pass, and as we do so we understand how it is that Christian self-consciousness became the consciousness of the Church and the individual believer as sustained and empowered by the Holy Spirit.

If we want to sum up the whole truth of the unity of the New Testament in a phrase, we may say that the unity lies in the uniqueness, in the difference which, both in its totality and in its parts, separates the New Testament from all other religious literature. Even if we think of the Old Testament that is true; for while the Christian conviction that the Old Testament is patent in the New and that the New is the fulfilment and completion of the Old, is fully justified, yet in the fulfilment the New goes far beyond the Old into regions where the presence of God with man and the communion of man with God are of an unprecedented and unimaginable character. It is this which distinguishes the religion of the New Testament; and of that religion the theology of the New Testament is the continual exposition and interpretation.

The Eisodus and the Exodus.[1]

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The present paper is an abridgment of a short monograph which I recently published, under the title *Israel's Sojourn in Egypt*,[2] to which I must refer for a fuller discussion of the questions involved than limitations of space would here permit. My study is one of chronology, though it involves much more than chronology. But since it includes chronology, it must start from the vexed question of the date of the Exodus.

Recent British work has been much dominated by the results of Garstang's excavations at Jericho, culminating in the professedly definitive pronouncement of Garstang and Rowe,[3] which locates the fall of Jericho *circa* 1400 B.C., and the tendency has been to fall back for the date of the Exodus from the thirteenth century date that had become common to a date in the middle of the fifteenth century B.C. Against this it must be recognized, however, that since other archæologists of eminence are unconvinced by Garstang's pronouncement, it cannot be supposed to settle the issue finally.[4] Nor could the establishment of the date of the fall of Jericho by itself settle the whole question of the Exodus. For while in the Biblical account the fall of Jericho is represented as the beginning of the campaign in western Palestine, it cannot be accepted without question that this is historically accurate. Albright, indeed, in his reconstruction of the history, places the fall of Jericho after the settlement of the Joseph tribes in the central highlands.[5] Moreover, the evidence offered by archæology from other sites must also be taken into account,[6] as also must a great deal of evidence, both Biblical and extra-Biblical, beyond that provided by Palestinian archæology.

Without professing here to examine and weigh all the evidence, since time would fail, I may say that I still adhere substantially to the view of the Exodus and Settlement expressed by Burney.[7] On this view, the Amarna letters tell of the pressure from the south[8] and from the north of the Leah

[1] Paper read to the Twentieth International Congress of Orientalists at Brussels, September 1938.

[2] *Bulletin of the John Rylands Library*, xxii. (1938), 243–290; also published separately.

[3] *PEFQS*, 1936, 170.

[4] Petrie (*Palestine and Israel* [1934], 55) thinks that Jericho fell *circa* 1370 B.C., and again *circa* 1187 B.C., and connects the latter fall with the Israelite incursion; Albright (*BASOR*, No. 58, April 1935, 13) dates the fall of Jericho between 1360 and 1320 B.C.; while Vincent (*Revue Biblique*, xliv. [1935], 584) places it between 1250 and 1200 B.C.

[5] *BASOR*, No. 58, April 1935, 10–18.

[6] Glueck (*BASOR*, No. 55, September 1934, 3–21) maintains that there were no Edomites and Moabites in southern Transjordan before the thirteenth century B.C., and de Vaux (*Revue Biblique*, xlvi. [1937], 450) adds the observation that Edom and Seir are unmentioned in Egyptian texts before Rameses II. There is a reference to the land of Seir in the Amarna letters, however (Knudtzon, *El-Amarna Tafeln*, No. 288, l. 26; cf. p. 1340). Phythian-Adams (*PEFQS*, 1934, 181–8) endeavours to turn this evidence by discounting the historical value of the Israelite traditions relating to the passage through Edom, and returns to Garstang's date for the fall of Jericho as the supreme regulating factor for all discussion of the problem. He similarly (*PEFQS*, 1936, 141–9) discards the Biblical traditions concerning Ai, since the archæological evidence establishes that it was already a ruin long before the earliest date for the Exodus (cf. *Syria*, xvi. [1935], 325–45; *BASOR*, No. 56, December 1934, 2–15).

[7] *Israel's Settlement in Canaan* (Schweich Lectures for 1917).

[8] T. J. Meek identifies the incursion of the Ḥabiru with the invasion of the Israelites under Joshua, but places in a later age the invasion of Judah by the tribes Moses led from Egypt. From the absence of letters in the Amarna age from Jericho, Shechem, Gibeon, Mizpah, and Shiloh, he infers that these places were already occupied by the invaders by that time (*Hebrew Origins* [1936], 20). He finds it necessary to ignore the evidence of the Amarna letters themselves, however, for while the absence of letters from the Central Highlands can scarcely be turned into positive evidence that they were already conquered, the positive statements of the letters of Abdi-ḫiba show that the invaders were attacking from the south, and not from the north of Jerusalem, though there is evidence that they penetrated as far north as Shechem. For he mentions amongst the places that supported or went over to the invaders Gezer and Ashkelon (Knudtzon, 287), Seir and Lachish (288), Gath and Keilah (290). Jack, who distinguishes sharply between the Ḥabiru and the SA-GAZ, rightly recognizes that there were two movements of the invaders, the one from the south to which Abdi-ḫiba refers, and the other from the north (*The Date of the Exodus* [1925], 144 f.). He is, however, more catholic than Meek in his inter-

tribes and the Concubine tribes, but these tribes, with exceptions to which I shall return, did not go down into Egypt. The tribes that went into Egypt were led out by Moses in the reign of Merenptah, and pressed into Central Palestine from the east towards the end of the thirteenth or early in the twelfth century B.C. This view is consistent with the evidence of the Amarna letters, with the evidence of Ex 1^{11}, that the Hebrews in Egypt built the cities of Pithom and Raamses,[1] with Egyptian evidence that Rameses II., who is then the Pharaoh of the Oppression, established for himself a residence in the Delta region, whereas Thutmose III., who would be the Pharaoh of the Oppression on the view of an earlier Exodus, undertook no known building operations in the Delta region, and with the absence of mention of Egyptian activity in Palestine from the Settlement to the time of Solomon. It is consistent with most of the archæological evidence, but is inconsistent with Garstang's dating of the fall of Jericho, unless that fall be wholly disconnected from the campaign of Joshua. But since it is consistent with Vincent's dating of the fall of Jericho, it is not necessary to resort to that alternative.

It is often noted with satisfaction that the fifteenth century dating of the Exodus accords excellently with the chronological data of 1 K 6^1, which places the Exodus four hundred and eighty years before the foundation of Solomon's Temple. In view of the fondness for multiples of forty in Hebrew chronology, this number would immediately arouse the suspicion of artificiality, did it not happen to suit a theory. Nor is attention drawn to the surprising nature of the exact computation of so long a period in the absence of a fixed era, or even of the reigns of kings, by which it could be calculated. The inconsistency of this view with Biblical data, which place the Settlement in the Iron Age,[2] and later than the Philistine incursion,[3] may perhaps be discounted, though it may properly be noted, as also may the full accordance of these data with the alternative view.[4] More serious, however, is the genealogical evidence, which places Solomon in the twelfth generation from Jacob,[5] who, according to 1 K 6^1 and Ex 12^{40}, went down into Egypt nine hundred and ten years before the founding of the Temple, while Nahshon, who stands midway between Jacob and Solomon, is placed in the period of the Exodus.[6] On every ground genealogical evidence would be likely to afford a more reliable indication of time than such statements as those of 1 K 6^1 and Ex 12^{40}.

The latter passage assigns to the Sojourn in Egypt a period of four hundred and thirty years, which the Samaritan and Septuagint texts reduce to two hundred and fifteen years. It is usual to suppose that the Eisodus or Descent into Egypt fell in the period of the Hyksos,[7] and to note the probability that Semitic settlers would be acceptable to these Asiatic conquerors of Egypt. The Biblical statement that the Hebrews were settled in the land of Goshen, because shepherds were an abomination to the Egyptians,[8] does not suggest the Hyksos period, however. For the Hyksos do not seem to have been especially considerate of the feelings of the Egyptians. Moreover, the statement that Joseph was given to wife the daughter of the priest of Heliopolis, and the name of his father-in-law, Potiphera,[9] would appear to be against the view that the Descent took place in the Hyksos period.[10]

More serious considerations are here again

pretation of silence, and supposes that the absence of letters indicates that Hebron and Beersheba, no less than Bethel and Gibeon, were in the hands of the invaders (p. 157).

[1] It is common for those who place the Exodus in the fifteenth century B.C. to throw doubt on these names, and to treat them as later intrusions into the text. So T. H. Robinson, *History of Israel*, i. (1932), 73; Yahuda, *The Accuracy of the Bible* (1934), 126 f.; Caiger, *Bible and Spade* (1936), 66; Kalt, *Biblisches Reallexikon*,[2] (1937), col. 344.

[2] Jos 6^{24}, $17^{16.\ 18}$.

[3] Ex 13^{17} 23^{31}.

[4] That the mention of iron and of the Philistines in the period of the Wandering and Settlement *may* be anachronisms is readily granted, but it is none the less true that the Biblical evidence here, in its present form, is on the side of the later dating of the Exodus.

[5] Cf. Ru 4^{18-22}.

[6] Nu 1^7, Ex 6^{23}.

[7] Dussaud (*Revue de l'histoire des Religions*, cix. [1934] 123; ct. Weill, *Journal asiatique*, ccxxix. [1937], 52 f.) follows this view, and argues that the Hyksos took groups of Israelites into Egypt with them. He then strangely finds Ex 1^8 to refer to an Egyptian king of a later dynasty (p. 127: 'Cela—*i.e.* the Exodus—se passe sous un pharaon qui n'avait pas connu Joseph (Ex 1^8), autrement dit sous un roi de race égyptienne et non plus hyksos'); while identifying the Pharaoh of the Oppression of Ex 1^{11} with a Hyksos ruler (p. 126: 'les grands travaux des rois hyksos, notamment à Tanis, obligeaient à lever des corvées parmi eux. Le souvenir en est conservé *Exode*, i. 11 et 14, et surtout *Exode*, v.').

[8] Gn 46^{34}.

[9] Gn 41^{45}.

[10] Cf. Griffith (in Hastings' *DB*, iii. [1900], 622a): 'It is difficult to say to what period the priest Potiphera, the father-in-law of Joseph, belonged. His name being compounded with that of Ra, shows that it does not date from Hyksos times.'

involved in the genealogical lists, which normally assign about four generations from the Descent into Egypt to the Exodus. The minimum number of generations is three,[1] and the maximum is seven,[2] and there are found in the Pentateuch and Joshua at least ten genealogies, spanning the period in question. While I freely recognize that these genealogies cannot be uncritically accepted as unexceptionable, neither can the statement of Ex 12^{40}, and it is fair to set so persistent a tradition that the Sojourn in Egypt lasted for about four generations against that statement. Nor can the evidence of the genealogies be lightly discounted by the supposition that some links may be unexpressed, for we are told that the mother of Moses was the sister of Kohath,[3] who is said to have been amongst those who went down into Egypt.[4]

Again, no natural reading of Ex 1 would suggest that a period of nearly three hundred years lay between vv.$^{6, 8}$, while v.^{8} clearly suggests that the rise of the Pharaoh of the Oppression was not long after the death of Joseph. The Exodus is said to have taken place under a successor of the Pharaoh of the Oppression, and it would seem to be implied, though it is not explicitly stated, that it was under his immediate successor. The birth of Moses would therefore require to be placed fairly early in the reign of the oppressing Pharaoh, and the period from the Descent to the Exodus appears to have been largely spanned by the lives of Joseph and Moses. To Joseph is assigned a period of about seventy years after the Descent into Egypt, and while this may be slightly exaggerated, we should need to allow about seventy years in all from the Descent to the rise of the oppressing Pharaoh, if we are correctly told that Joseph lived to see his great-grandchildren,[5] and a short interval followed his death before the accession of the Pharaoh of the Oppression. On the other hand, while the eighty years given as the age of Moses at the time of the Exodus is doubtless artificial, and may be exaggerated, embedded in the tradition itself is the clear indication that he had attained manhood before he fled from Egypt, and was in the wilderness in exile for a number of years. He clearly did not return during the reign of the Pharaoh from whom he had fled, and the traditions would suggest that he was probably upwards of fifty years of age at the time of the Exodus. When to this is added a moderate period of oppression before the birth of Moses, and a short portion of the reign of the oppressing Pharaoh before he embarked on this oppression, we reach a total of approximately seventy years from the accession of the oppressor to the Exodus, or about one hundred and forty years from the Descent to the Exodus.

This would well accord with the traditions of about four generations for the Sojourn in Egypt, and if the Exodus is correctly located *circa* 1225 B.C., the accession of Rameses II. would fall about seventy years earlier, and the Descent into Egypt would fall in the Amarna age.

The reign of Ikhnaton would seem to provide the most suitable background for the Joseph story. For the Pharaoh who broke with the Theban priesthood, which had hitherto provided many officers of State, would be precisely the Pharaoh who would be willing to use men of ability of whatever origin, and there is evidence that Ikhnaton was such a man.[6] Moreover, the policy attributed to Joseph in the Biblical narrative may be a partially disguised account of economic changes introduced in the reign of Ikhnaton.[7] The Joseph story records that under Joseph's administration there was carried through a general transfer of all estates to the crown, with the exception of the priestly holdings, and adds that the priests had a portion which Pharaoh gave them. This clearly suggests that the estates which were left in hands other than the king's were not inherited estates, but estates directly conferred by the king. While there was no general appropriation of estates in the reign of Ikhnaton, so far as I know, there was a considerable dispossession of the wealthy and powerful priesthood of Amen, who were opposed to the king's policy, and whose cult forfeited recognition, while the Aton worship, to which the king so wholeheartedly devoted himself, received the royal endowment.

Again, the state of affairs revealed in the Amarna letters is easily understandable on this view. If the administration of the Egyptian State was in the hands of a man akin to the invaders of Palestine, it would not be surprising that the prayed-for help was not forthcoming. There is evidence in the Amarna letters themselves that the Egyptian Commissioner for Palestine was actively helping the invaders,[8] and it is far more likely that he was aware that he was furthering the policy of his superior than that he was betraying the interests of the State, and justifying the charges of treachery that the local chiefs levelled against him.

[1] Ex 6^{20}, Nu 26^{59}. [2] Nu 27^{1}.
[3] Ex 6^{20}. [4] Gn 46^{11}. [5] Gn 50^{23}.

[6] Cf. Weigall, *Life and Times of Akhnaton* (1922), 189 f.

[7] Cf. Schäfer, *Zeitschrift für ägyptische Sprache und Altertumskunde*, lv. (1918), 31 n.

[8] Cf. Knudtzon, No. 286.

Moreover, in the statement that Ikhnaton gave to Joseph the daughter of the priest of Heliopolis to wife,[1] there would seem to be a further hint of this age. For while the cult of Heliopolis was of importance in other ages, in none was it of greater importance than in the reign of Ikhnaton, whose god Aton was identified with the god of the Heliopolitan cult.[2] It is clearly implied in the Joseph story that Pharaoh wished to confer on Joseph the highest honour he could, and the significance of this marriage in Ikhnaton's age is fully consistent with that implication.

It has more than once been suggested that there is some connexion between Joseph and Dudu,[3] who was a high officer of Ikhnaton, and who bears a Semitic name. While there is more appropriateness in this suggestion than in the identification of Joseph with Yanḥamu,[4] who was Pharaoh's Commissioner in Palestine, I would not commit myself to its adoption.[5] All I desire to emphasize is that there are many elements of the Joseph saga which can be more readily understood in the background of the Amarna age than in that of any other age, and that this period also fits the genealogical and other material of the Old Testament better than any other view, and on the theory of a double entry into the land of Canaan, permits the largest synthesis of archæological and extra-Biblical evidence.

This view places the descent of some of the Israelite groups into Egypt in the same age as the attack of other kindred groups, under the same pressure of hunger, into Canaan from the south,[6] and the pressure of more distantly related groups from the north. Moreover, it is probable that the groups that went into Egypt, and those that pressed into Canaan from the south in the Amarna age, had formerly been associated together, but had separated prior to this movement in different directions. Nor are the consequences of this view unimportant.

It has been already noted that there is some evidence that the invaders of Canaan from the south penetrated as far north as Shechem,[7] while we have in Gn 34 a tradition of some treachery on the part of Simeon and Levi in this district, which aroused great hostility against them. The curse of Gn 49[5-7] is commonly associated with this story, and it is probable that Simeon and Levi, in the attack of the Amarna age, secured some foothold in this district, but failed to maintain it, and were thrown back.[8] Simeon fell back on Judah,

[1] Gn 41[45].

[2] Cf. Breasted, *History of Egypt* (1906), 360: 'Amenhotep IV. . . . made no attempt to conceal the identity of his new deity with the old sun-god, Re. . . . He immediately assumed the office of High Priest of his new god with the same title . . . as that of the High Priest of Re at Heliopolis.'

[3] Cf. Cheyne, *Encyclopædia Biblica*, ii. (1901), col. 2591; Procksch, *Genesis* (1924), 406 f.; Barton, *Archæology and the Bible*,[6] (1933), 366–8.

[4] So Marquart, *Philologus*, vii. (1899), 680; Winckler, *Abraham als Babylonier, Joseph als Ägypter* (1903), 31.

[5] The case for locating the historical background of the Joseph story in the age of Ikhnaton would probably have received greater attention, if its advocates had not sought to strengthen it by improbable emendations of the Hebrew text of Genesis. For the only effect of emendation which depends on a theory is to discredit the theory. Thus Cheyne proposed (*OLZ*, iii. (1900), col. 151 f.) to read נואתן אביר=*mighty one of Ikhnaton*, or נואתן חבר=*friend of Ikhnaton* in Gn 41[43] (cf. Müller, *ib.*, col. 325 f. and Cheyne's reply, *Enc. Bib.*, ii. col. 2594); Marquart (*loc. cit.* 677) reads Joseph's Egyptian name in Gn 41[45] as ופתן, and finds in the last syllable the divine name Aton; similarly Marquart (*ib.*) connects the name of Joseph's wife with the name borne by Ikhnaton's second daughter, who married Tutankhamen, and reads ענרסאתן.

[6] Cf. Wood, *Journal of Biblical Literature*, xxxv. (1916), 166 f.

[7] Knudtzon, No. 289, l. 23.

[8] Meek (*Hebrew Origins* [1936], 122 f.) thinks the story of Gn 34 either had nothing to do with Shechem, or nothing with Simeon and Levi. For he thinks it probably rests on either a Kadesh incident, and records how Simeon and Levi conspired against Judah within the southern confederacy, or on an Amarna age incident, when Shechem concluded an alliance with the Ḥabiru. Since on Meek's view the incursion of Simeon and Levi is later than the Amarna age, in the latter event the incident could have had no relation to these tribes, and could therefore offer no explanation of their being scattered. On the other hand, a revolt of Simeon and Levi against Judah at Kadesh involves so radical a transformation of every feature of the story that nothing at all is left. Shechem is now an irrelevance; the Canaanites are an irrelevance; the circumcision incident is an irrelevance; the whole motive and character of the story are changed; and the sequel is said to be the substitution of absorption into Judah for the close alliance that had preceded. It therefore again yields no basis for the curse of Gn 49, with which, however, Meek would still connect it, for absorption into a quondam ally could hardly be described as dispersion. I find it easier to believe that the incident had relation to Simeon and Levi, and also to Shechem; that it preserves the memory of an act of treachery towards the Canaanites in the Amarna age; and that it accounts for the disappearance of Simeon as an entity, and of Levi as a secular tribe.

which belonged to the same wave of immigration, but Levi seems to have been more widely scattered. Instead of being absorbed in another tribe, however, Levi gradually secured a functional unity, instead of a territorial position. But some of the scattered groups may well have joined those who had gone down into Egypt, from whom they had but recently separated, and this would account for the birth of the Levite Moses in Egypt, and for the strength of the tradition which associates Levites with the Exodus, and at the same time preserves strong evidences of the connexion of Levi with Judah and the south.[1]

While I hold that there is some sub-stratum of history lying beneath the Joseph story, it is quite impossible to recover the details of that history, and any reconstruction is bound to ignore a great deal in the saga. It may be observed, however, that my suggestion that the group that went into Egypt first was later joined by another kindred group, bears some relation to the story of Genesis, though there the account has been largely transformed, and the first group is reduced to its outstanding personality, Joseph, while the second group is unhistorically expanded to include all the Israelite tribes. That it was really a very small group appears in the statement that it consisted of but seventy souls, apart from wives.[2]

This reconstruction of history would, indeed, account for much more than I have yet indicated. For, in common with many scholars, I hold the view that Yahwism was the Kenite religion, and that it came from the Kenites into Israel. That the tribe of Judah contained Kenite and other elements is clearly recognized in the Old Testament, and from these elements Judah may have learned her Yahwism by gradual permeation. And just because Judah's Yahwism was acquired in this gradual way, she had no memory of a dramatic moment when Yahwism was adopted in a covenant, until her traditions were merged with those of the northern tribes. Hence in her own traditions Yahwism begins with the beginning of time. It is, moreover, a very primitive Yahwism, and her decalogue is the primitive ritual decalogue of Ex 34.[3]

The flight of Moses to a Kenite, when he was unable to remain in Egypt, is now sufficiently explained, since Kenite groups belonged to the wave of immigration in the Amarna age, to which the tribe of Moses had also belonged. And when Moses felt the call of the God, whose priest his father-in-law was, to go into Egypt and lead out the brethren whose cause had long since entered so deeply into his soul that his exile was its consequence, he boldly went in the name of this Kenite God, and successfully led them out, and Israel in gratitude entered into the covenant of Sinai, and pledged herself to this God. Hence, in the traditions of the group that Moses led, which later settled in the central district of the land, Yahwism had a dramatic moment of beginning in Israel, and from the start it was based in a Covenant, and in the ethical emotion of gratitude. It is not surprising, therefore, that the religion of this group showed a definite advance on that of the Judah group, especially as it was mediated through the powerful personality of Moses. Its ethically grounded faith expressed itself in a worthier decalogue than the ritual decalogue of Judah. For when it is recognized that Yahwism came into Israel in two different ways, and that its development for long went in two separate streams, the decalogue of the one is freed from any time relation to the decalogue of the other, and the primitive decalogue of J, itself reflecting the conditions of an agricultural community, ceases to be evidence against the Mosaic origin of the ethical decalogue, in its original form.

Opponents of the Kenite view of the origin of Yahwism deny that there is anything unusual in Yahweh's adoption of Israel at Sinai, or in their adoption of Yahweh as their God.[4] But they fail to adduce any appropriate parallel of a god delivering a people, weak and oppressed, who did not worship him, such as is set forth in the story of Yahweh's deliverance of Israel in the Exodus. The gratitude on which the Covenant of Sinai was based was not a people's gratitude to its own god, but gratitude to a God they had not hitherto worshipped. It is true that when Moses went to Israel in the name of Yahweh, he identified Yahweh

[1] Cf. S. A. Cook, 'Simeon and Levi,' in *American Journal of Theology*, xiii. (1909), 370–88, and *Enc. Bib.* ii. (1901), col. 1665 f.

[2] Gn 46^{27}.

[3] J. Morgenstern ('The Oldest Document of the Hexateuch,' *Hebrew Union College Annual*, iv. [1927], 1–138) ascribes the Decalogue of Ex 34 to the document which he designates the 'Kenite document,' which he dates *circa* 900 B.C., while R. H. Pfeiffer ('The Oldest Decalogue,' *Journal of Biblical Literature*, xliii. [1924], 294–310) would date the ritual decalogue in the time of Joshua. Its exact dating is not of material importance to my view, for whenever it is dated, its primitive character is unmistakable, as is also the fact that it comes from an agricultural community, and is therefore, in its present form, the decalogue of a post-settlement community.

[4] Cf. Meek, *Hebrew Origins* (1936), 86–92.

with the god of their fathers.[1] But it is clear that this is a piece of conscious syncretism, as conscious, though different in its nature, as the syncretism of missionaries in China, who chose for the name of the god of their faith the name of the Chinese god Shang Ti. The name Yahweh was clearly new to the Israelites to whom Moses went, and if they had really believed that Yahweh was the god they had always worshipped, there would have been no need for the solemn covenant of Sinai.

Another objection which is commonly urged against the Kenite view of Yahwism would seem to find a simple solution in the view which I have presented. For it is often noted that the name of Moses' mother Jochebed is probably compounded with Yahweh, and it is sometimes supposed that this is quite fatal to the view. The name Jochebed is preserved only in P, and Gray argues[2] that the author of P did not connect it with Yahweh. But allowing that the late tradition of the name is correct, and allowing that it is a genuine compound of Yahweh, it still provides no embarrassment to the view I have presented. For on my view a confederacy of tribes, which included Judah, Simeon, Levi, and some Yahweh-worshipping Kenites and others, moved northward into Canaan in the Amarna age. It is not improbable that there was intermarriage between these associated tribes, so that a woman from the Kenites, bearing a theophorous name compounded with Yahweh, might well have married a Levite, long before the worship of Yahweh became general throughout the whole group. As I suggest that after the failure of Simeon and Levi to maintain themselves in the neighbourhood of Shechem, some of the Levite elements went into Egypt to join the kindred group that had already gone thither, the presence of a Kenite name amongst the Levites in Egypt provides no difficulty at all. For the mother's name might well be handed on to daughter or granddaughter without involving the worship of Yahweh, just as in the Elephantine Jewish colony the names are in some cases Egyptian, as the result of intermarriage, without involving the colony in the worship of Egyptian gods. The fact that Moses is said to have fled from Egypt to a Kenite would gain new significance and appropriateness if his mother had Kenite connexions.

[1] Ex $3^{6.13.15}$ $6^{2f.}$

[2] *Studies in Hebrew Proper Names* (1896), 156.

In the Study.

Virginibus Puerisque.

God's Secrets.

By the Reverend R. W. Thomson, Heanor, Derbyshire.

'There is nothing hid, which shall not be manifested' —Mk 4^{22}.

We owe very many of the wonderful things we enjoy in the world to-day to the chemists, some of whom have toiled for many years with little or no reward, except the joy of finding out God's secrets. All sorts of wonderful things have been discovered by them. But you really would not think that there was much that was wonderful to be found in the coal cellar, would you? A piece of coal does not look very exciting, does it? And yet a whole library would be filled if you wrote down the story of all the marvellous things the chemists have done with it.

Out of coal the scientist gets a black, horrible, sticky substance he calls coal tar. And with that he really has worked miracles. For God has hidden many of His most glorious secrets inside coal. One of the things the chemist has done has been to distil motor spirit, and the oil you burn in your cycle lamp, and the oil you lubricate the wheels with, out of coal. Now that is surprising. Fancy finding oil and even vaseline in a lump of coal.

The chemist searched again amongst the coal and the coal tar, and what do you think he found next? Not useful oils this time, but powerful medicines. Anæsthetics—drugs which send you to sleep when you have to have a tooth out, and antiseptics—the medicines that kill germs, were all found in coal. Some of us use coal tar soap, a very useful soap that kills any germs we may have got on our hands. And some of the wonderful chemicals that the photographer uses to develop our holiday snaps come out of coal. Then the third great discovery was of brilliant dyes. All sorts of beautiful colours, washable and unfadeable, have been made out of coal tar. And last of all the chemist discovered in the coal cellar some of the lovely scents we like so much. The scent of musk, of hawthorn

blossom, of the rose—all of these can be manufactured out of a piece of coal.

Those sound almost like miracles, don't they? The patient, tireless search of men discovered those secrets—all those possibilities which God had hidden in the hard, black thing we call coal.

When I read of these great discoveries I think of certain stories I have read. I think of the story of a little boy who was born in a mud hut in a West African village—a little black boy, black as coal. He became a great missionary, and when he died, services were held in big cathedrals all over the world to thank God for the wonderful things that little black boy, whose name was Aggrey, had done.

I think, too, of a little boy who grew up in a tiny log cabin in the back woods of America. If you had seen him as a small boy you would not have thought there was anything wonderful about him, or that from that backward little place he would be able to do anything great; but he became the President of America. His name was Abraham Lincoln. God had hidden great possibilities in that little boy.

And you remember that the people said of Jesus, 'Can any good thing come out of Nazareth?' But in the carpenter's cottage of that little village the Son of God walked and talked.

You and I are sometimes tempted to think that God has denied us great gifts, and that He has set us in places of little opportunity. And we are tempted to slack and to give up. We must never do that. Just as the scientist has brought to light the latent powers and possibilities hidden away in the heart of coal, so God has hidden in every one of us possibilities and talents, and if only we will allow Him to direct our life we shall discover great things.

Wells.

By the Reverend Roderick Bethune, M.A., Aberdeen.

'Therefore with joy shall ye draw water out of the wells of salvation.'—Is 12^3.

We who live among the recent improvements of civilization know little about wells. Water is led into our houses by pipes, and when we are desirous of having water for some purpose we need but turn a tap and out it comes. Long ago, however, water was not to be had so conveniently. Men and women had to walk with their pails to wells which sometimes were a considerable distance from their homes.

Now wells are very interesting things. In some remote country districts, where few people live, they are still in use; and often, in such districts, one comes upon wells which, though no longer used, have a long story behind them. Some were known as holy wells and were said to give comfort and sympathy in addition to water. But how could a well provide comfort and sympathy? The story goes that, in many of the holy wells, there lived a trout which was supposed to be as pious as a monk and as wise as a druid. People who were in any difficulty or who had suffered some disappointment came to these wells and, by an accepted call, tried to encourage the trout to the surface. Once they got it there, they poured out their sorrowful tale to it and, as a result, were said to feel as we have felt having told our story to some understanding friend, comforted. The trout, so it is said, listened in silent sympathy and sometimes gave a message of encouragement.

Now in this verse we read of wells which give encouragement. I wonder what God meant when He said that He would give His people wells out of which they should draw encouragement? Surely this, that just as folk went long ago to a trout and told it their story so they should come to Him and tell Him their difficulties. Prayer is one of God's 'wells of salvation' to which He invites all His children to come that they may be comforted and strengthened. How many of you have heard the story about the little girl who was to undergo a very serious operation? The surgeon had difficulty in deciding how best to explain that she must have chloroform before he could make her better. Finally, he said, 'My little girl, before we can make you well we must put you to sleep.' 'Then,' said the little girl, 'I must first say my prayers, for I never go to sleep without first speaking to God.' Getting down on her knees, she repeated the prayer taught her by her mother: 'Now I lay me down to sleep: I pray Thee, Lord, my soul to keep: If I should die before I wake, I pray Thee, Lord, my soul to take to Heaven for Jesus' sake.' There were moist eyes when she finished, and the surgeon, so it is said, prayed that night for the first time in twenty years. An operation is always trying, but not nearly so trying if the patient has first spoken to God in prayer, one of His 'wells of salvation.'

All of us have difficulties. What are we doing about them? It is not my purpose to advise you to seek one of the holy wells in the hope that the trout which comforted others may comfort you. No, no. My purpose is that we should go to God as people once went to holy wells. To every one God listens patiently and to each, according to his need, He gives sympathy and encouragement.

The Christian Year.

TENTH SUNDAY AFTER TRINITY.

Thou Conqueror Renowned.

'I have power to lay down my life and I have power to take it again.'—Jn 10[18].

Every Evangelist is himself in the narrating, individually real, because what is before him is commandingly so. But every narrative is controlled by the unity and the massiveness of the life portrayed. The story tellers show particular interests. For Matthew, Jesus the man of wisdom; for Luke, Jesus of the catholic generous heart; for Mark, this Jesus in lordly deeds; for John, Jesus in the mystery of His unbroken communion with the Father—so we may draw distinctions in what they present, in their approach. But in their communications there is one impression of their Master to which they are continually returning, before which they stand with profound emotion and tense speech. It is less a region they comprehend than a region which lets loose forces, operations within their own world. In this word which St. John records as part of the self-witness of Jesus, this joint awareness of the Evangelists comes memorably to light. We may surely say that in this Johannine passage on Jesus the Good Shepherd, giving His life for the sheep, the writer is very vividly apprehending the gospel fact, and when he concludes the passage with this word, 'I have power to lay down my life'—he has an actuality of vision about Jesus in which all his fellow witnesses deeply share. The controlling reminiscence they share is this—Christ's capacity for tragedy.

1. There are many people who know of, or know about, tragedy. But experience of tragedy is one thing, capacity for tragedy is another. 'What life in the long run does to us,' says Dr. Fosdick, 'depends on what life finds in us; what happens to us pulls our triggers and explodes us, the consequence depends on what was in us to explode.' This is the arresting thing in the New Testament sight of Christ—'what was in Him to explode.' To Him, very early, comes the sense of life as a call. As He realizes the providential order of His life He sees it rising before Him arduously; it begins to thrust out towards Him with tension and strain; it is intending to have in it the inscrutable and the expensive. But what the Gospels underline in all this is how there stays with Christ the sense that for all this He is empowered. All that it costs to get the new truth planted in the old earth; all that is called for to remove the barriers that keep life away from its true rest in God—for that Christ is ready; ready not in the sense that He knows the occasions before they come, or the solutions of duty in advance, but ready in the sense that what is in His heart secures Him within the compulsions of the way.

2. This is a revelation of Jesus in the Gospels to which we should be ever returning. Jesus laying hold upon His task in a sense of adequacy for it. For too often our Christianity is but an emotional saturation of ourselves in the fact that He had His trials. That our salvation is at a cost is a great truth, but it is not the whole truth. The whole truth is that of cost to which He went not grudgingly but in freedom; with a sacred austere happiness that self-giving was the form of being in destiny's design for Him. It is to this surely He desires us to reach out, to Himself in His experiences as the uncoerced, the uncompelled. What the miseries of the world call for, *that* He can be. And in this self-realization He has comfort in Himself and in His cause. This was the order of greatness in which Jesus came. And it is this vision of Jesus in His capacity that we may not forget: 'I have power to lay down my life.' His sorrows were horizoned with this satisfying sense.

3. Our text goes further. It goes on to say that to Christ's knowledge of what was in Him to be there were added glad intimations of what would ensue for Him. 'I have power to take it again.' There was a darkness for Him in that death, and it is well that we do not scatter it with over-clear theories. Yet it is a great thing if we can say that in this supreme trial Christ was not confounded as to Himself or His cause. As His capacity for tragedy came from God and as He used it for ends harmonious with God's will, so the perception must have been His, succouringly in death, that in it was to be fruit for God in man and in man for God. This much we may read of meaning in John's graphic word—'power to take it again.' Hebrews has it in the phrase 'for the joy set before him.' And how great to have this in our faith; that Jesus in His sufferings was not without the assurance of the translation of His sorrows into further and enduring forms of effectiveness.

> And when the strife is fierce, the warfare long,
> Steals on the ear the distant triumph song.

4. With His capacity for tragedy Jesus comes with powers into the tragedies of other lives. There are sore places to which the human heart comes and in which for long it may have to stay: the grinding elements in providence; the frustrations of hope; the peace renounced because foolishness

was given hospitality; the task as Amiel puts it of 'having to live with one's own demon.' That the sympathy of Jesus goes out to people who know these shadowed places is a poor expression of His office and ministry. He is known within these conditions in beneficent operations. He liberates for others in measure the energies by which He prevailed, and forwards them upon the way. In such lives Christ becomes very fruitful, the Lord of the desperate moments. There are people confronted by the darkness in things—plain people whom He enables to live, to live greatly, to live unto God.

And there is also this. The capacity for tragedy—the power to lay down, and the power to take again—had its root for Jesus in the vision that the way of Love is the only way, the enduring way, because it is God's Will; and has therefore the authority and security of God in it. And truly in this also He continues to make His life a source of recovery and restoration. There are countless folk for whom He has made goodness not only real but attractive. This is one of the great forms in which Jesus 'plies' His life now on the earth, to be calling us back with His own sacrifice from the inferior and grudging ways, to be making us ashamed of our self-regarding idealisms, and to be urging us out afresh into the larger places of ambition and dependence. The joy before Himself was the joy of knowing that the way of Love was the highest form of self-possession; and out of His passion He keeps distributing the same. Christ was the safeguard given us from God against those seasons when we are tempted to find reasons for staying where we are, for proceeding no further. 'I have power.' Power for the difficult thing—and in this capacity received from the Father power also to become in other lives a preserving and transforming Presence.

He is the lonely greatness of the world—
(His eyes are dim),
His power it is holds up the Cross
That holds up Him.

He takes the sorrow of the threefold hour—
(His eyelids close)
Round Him, and round: the wind—His Spirit
—where
It listeth blows.

And so the wounded greatness of the world
In silence lies—
And death is shattered by the light from out
Those darkened eyes.[1]

[1] J. Macleod, in *The Professor as Preacher*, 175.

ELEVENTH SUNDAY AFTER TRINITY.

The Bewilderment of Jesus.

'Why call ye me, Lord, Lord, and do not the things that I say?'—Lk 6^{46}.

Does it sound almost irreverent to speak of Jesus as ever having been bewildered? Is it not a suggestion that He was something less than omniscient, less than Divine? Being what He was, could He really have been surprised? True there were some things—'times and seasons'—that the Father kept within His own knowledge. But apart from these, what *could* be a mystery to Him?

Whatever may be the full measure and meaning of His self-limitation when, for us men and our salvation, 'He emptied himself,' and became man in order to become man's Redeemer, it is entirely clear from the Gospel records that He was capable of being surprised. Again and again we find Him expressing actual bewilderment at certain things which He met.

There was a day when He was bewildered by the failure of some who professed allegiance to Him to bring their practice into harmony with their profession. Their actions were not actually shameful in themselves, or hurtful to others. They were not setting morality in contempt. They were not consciously or deliberately bad men. It was simply that they did not take their own vows seriously; seriously enough, that is, to make them vital factors in the quality of their living. They actually loved Christ disinterestedly, in the sense that they were not looking for a reward for their love, but loved Him for what He was. Yet somehow their love never attained to loyalty. Their admiration stopped short of inspiration. It was static instead of dynamic. And it bewildered Jesus. It was so unlike anything in His own self-consciousness. To Him, faith and love were in all circumstances the governing impulses and controls of life. All too evidently it was not so with them. So He was moved to ask for an explanation, 'Why call ye me, Lord, and do not the things that I say?' And they were silent, just as we too are silent under the same catechism. For assuredly it is addressed to us as well as them.

To call Him 'Lord' is to bind ourselves under the most solemn and far-extending obligation. At the coronation of an earthly king the acclaim of his subjects is accepted as a vow of allegiance and obedience, not a mere salvo of patriotic applause. So when any man, recognizing Jesus Christ for what He is, the Saviour, the Redeemer, the Pledge of the everlasting love of God, calls Him 'Lord,'

that man is from henceforth under vow to Him. The logic of it is unassailable. If He is Lord at all, it can only be as He is Lord of all. It is His bewilderment that so often He is not, and that so many are content with a religion of believing in what He has done, without doing what He has said. In the nature of the case, the two are bound together like soul and body.

It were obviously impossible to traverse the wide range of Christ's precepts, and endeavour to press home on heart and conscience specific shortcomings and inconsistencies, and equally unnecessary. For we know ourselves well enough! We suffer not from deficient vision, but from deficient vitality. It is not that we do not know, but that knowing we do not let our knowledge control our moral faculties and energies. Our need is not of more light, but of more loyalty to the light we have. Not of clearer sight, but of deeper sincerity. We need to take Christ's precepts seriously. All His precepts are comprehended in this: Thou shalt love.

> Here is the Truth in a little creed,
> Enough for all the roads we go:
> In Love is all the law we need,
> In Christ is all the God we know.

Bewildered at the sorry spectacle of loveless lives that advertise themselves as Christian, each of them a false witness to Him, and a poisonous weakness to His cause in the world, He asks, 'Why call ye Me, Lord, and live lovelessly?' With so little love to God, judged by the measure of your sacrifice in the interests of His Kingdom; and so little love for man, judged by the measure of your service in the field of human need? Sometimes when we encounter glaring inconsistencies in people, between what they do and our just expectation of them, we say, 'I can't understand some people' . . . Well, there are some people who call themselves Christians, and who call Him 'Lord,' that Christ does not understand!

There was another day when He was bewildered by the all too evident fearfulness of some of His followers, when He could not understand what ailed them as they gave way to panic because their boat was making heavy weather in a rough sea. Of what were they afraid? Was He not with them? And had they not had overwhelming evidence of His sufficiency to meet every emergency? Had they not His word for the fact that there was other work for them to do on the other side of the wind-swept sea? Had He not told them that when any one seeks first the Kingdom of God all things would be added unto them, including the span of life essential to their service? He is quite at a loss to understand how, knowing what they do, they can surrender to terror. There is surprise and there is rebuke—all the more piercing because it is so gentle—in His, 'Why are ye so fearful?'

How often is He bewildered at the fears to which we also yield, when, having embarked on some course and embraced some commission as the outcome of His fellowship, we quail before the storm of opposition that we meet. The desire for self-preservation swamps our every high and holy impulse. We begin to doubt God's care, since it seems wrong that to men who are trying to do the right nothing should go right. But of what use is a timid, hesitant, nervous, self-concerned man in the mission of the gospel? Conscience, on occasion, may make cowards of us all. But when Conscience is informed by the conviction that the thing I am doing—whether the sailing of a boat, or the running of a business, or the conduct of a home, or the work of a church, or the bringing of a life increasingly and more entirely under the sway of Christ—is the Will of God for me, then Conscience should make heroes of us all! It is by heroic souls, unsung and unapplauded though their daily fortitude may be, that the mission of the gospel is carried out. To voyage unto Him does not mean uniformly calm seas, but it does mean safe guidance, and a love that casts out fear.

Is He bewildered to-day as He looks upon our version of Christianity—the cautious and discreet version which we have accepted as safe and tactful? Does He say, 'Why are ye so fearful, when it is the fearlessness of faith in Me for which the time calls, and that can alone match you with this hour?'

We can only mention His bewilderment in the garden, when the men whom He had summoned to watch with Him fell asleep, while He prayed in agony. It seemed inexplicable, after all that had passed, that they should realize so little the significance of the conflict in which He was engaged, and the issues that were being decided. It amazed Him that they could sleep. 'What, could ye not watch with me one hour?' That word strikes to our hearts as it struck home to theirs.

There is also His bewilderment on the Cross, when He cried, 'My God, my God, why hast thou forsaken me?' There is a depth of meaning in these words that never has been and never will be sounded, but the least they mean is that He went the whole way as our Forerunner and Example. The haunting doubt that dogs our footsteps when we stray by the steep sides of impenetrable mysteries

—He has known it first! The bewilderment of Jesus on the Cross brings Him very close to us in understanding sympathy. Are we tempted to ask 'Why?' when hopes are frustrated and trouble comes? Are we bewildered by the seeming disproval of faith by experience? We may listen, then, to the voice of Jesus, bewildered no longer: 'Father, into thy hands I commend my spirit.' 'I am content to be there, for they are the hands of unerring and unfaltering love.' The shadow of bewilderment on His face gives place to serenity. Let us be content to follow Him through the dark. Let us be no more His bewilderment, but His glory.[1]

TWELFTH SUNDAY AFTER TRINITY.

The City of God.

BY THE REVEREND JOHN A. IRVINE, B.A., BIGGAR.

'He hath prepared for them a city.'—Heb 11^{16}.

It is a great thing to think that here on this little planet there are souls that have responded to the movement of God towards them, and that God finds more satisfaction in being their God with all that means, than simply their Creator. For a God who is the home of the souls He has made is more wonderful than the Maker of these shining worlds.

But the writer says something more wonderful, more daring, than that. God is not ashamed of us, but more than that, He is not ashamed of Himself. 'He is not ashamed to be called their God: for He hath prepared for them a city.' He will never disappoint the hearts that trust Him.

'He hath prepared for them a city,' not simply a country, but a city. God's promises are always richer than man's hopes. Man seeks a country, a better country, looks wistfully beyond the present to a future that shall satisfy his half-understood longings, God meets him with a city.

If you search your Bible you will be struck with the large place the figure of a city has in it. We are not at first attracted so much by it, because a city has so many disappointments for us. We think of those great sprawling overgrowths of buildings blighting a fair countryside, harbouring disease, ugly with slums and crime and dark things. But the city in its essential qualities stands for something that man wants. And so when Israel pictures its best dream it is of the city of God, Zion. When in exile they turn to the ruined city and dream of its rebuilding, and when the last highest vision of God's completed redemptive work comes it is the 'holy city, new Jerusalem.'

[1] *John Stuart Holden: A Book of Remembrance*, 81.

Why is this? I think it is that behind the Eastern mind there lay the experience of wandering peoples, of that primitive nomadic life that was the earlier type and yet so unsatisfying.

Note, then, for what a city stands.

1. *It stands for rest and safety.* That old story, with which the writer makes play, of Abraham points out that whatever he found was only temporary. A resting place was gained, some satisfaction seemed near, and then the accidents of life came to break it up, the grazing failed, a famine occurred, neighbours were hostile and the encampment had to move. So the promise is a city.

Life has its great moments and meets us with great promises, but the shocks and changes come, and we see these things that have in them so much that is divine pass away. We have sat gazing once, let us say, upon the beauty of God's world. Before our eyes has been spread a vision of loveliness rich beyond all our dreams. It has been so wonderful that we have been overwhelmed by it and the joy it brought. And then the crushing thought has come, we must leave all this and return to drab surroundings, and, worse than all, one day our eyes, if this life be all, must close on this for ever.

No, says this great word, God has prepared a city. There shall be security for the enjoyment of these deepest experiences, which here lie open to all the assaults of time and chance. That heavenly life means rest, not in the sense of indolent satisfaction, of sentimental delight, but of freedom for fullest growth. The boat that bumps on the shallows is at rest when the deep channel is reached.

2. *Fellowship.* That is surely one of the noblest things in the conception of the city. Had you asked the Greek why his little cities meant so much to him, he would have said, because in contact with other minds personality is enriched. It is the play of different minds upon us, their demands from us, their giving and sharing of their endowments with us that bring out the best in us.

It is no accident, no mere touch of fancy, therefore, that makes God's promise of life beyond life in a city. There shall be fellowship. The affections and friendships gained here with all they have meant to us are not counted as of no value by God, some mere plaything to be laid aside when we are no longer children. These belong to the best and the deepest in us. The outward trappings may suffer change; 'in the resurrection they neither marry nor are given in marriage,' but the reality abides. There is a beautiful touch, sometimes missed, in the reference to Moses in this chapter,

owing to the unfortunate rendering—'because they saw he was a proper child.'

Everything for the future of God's people and His purpose for the world hung upon the life of a little child, threatened by a tyrant's command that every male child should be killed. The parents of Moses disobeyed, not because they knew anything of the Divine purpose, or foresaw a great future for him, but just because they saw he was a lovely child.

If God's great purpose for His world could hang at one time on so homely a fact as this, need we doubt that fellowship belongs to those things that abide?

3. *Universality.* The glory of the really great cities of the world is that they are cosmopolitan. There is nothing parochial about a true city, for one of the chief charms of the world's leading cities is that they draw men of all peoples to them, and so create an interest and enlargement of vision. That is the recognition which every thinking man gives to the fact that for the fullness of human life others must bring their contribution.

We know how in the Christian Church to-day, that city of God, which already gives prophecy of the glorious day that shall dawn, each nation brings its own characteristic gift. India brings something that Europe does not have, and the African what neither India nor China possesses.

And so when the writer of Revelation pictures that crowning day of God's triumph it is a city he sees, 'on the east three gates; on the north three gates; on the south three gates; and on the west three gates. . . . And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.'

THIRTEENTH SUNDAY AFTER TRINITY.

Faith, the Absolute Need.

'Faith is the substance of things hoped for.'—He 11[1].

There was a woman in the North country once who worked on a hungry farm from the grey of dawn to the still of dusk. Hard work. Her eyes were deep and pure and quiet as a well among the hills on a windless day. And ever did she wear the air of one seeking a far country. 'I am always happy,' she would say serenely, 'and my secret is always to sail the seas and ever to keep the heart in port.'

Her smiling word brings us into the arena of self-questioning, and face to face with a problem that is as old as the mind itself. That is the problem of achieving some form of happiness that has unchangingness in it, and is always at its noon. Most of us enjoy a kind of shadowed happiness, the happiness that depends on things, on possessions, on popularity, or on the one perfect experience that comes to a man or woman on the pilgrimage, the experience of being loved for our own sake. Yet there is no lastingness here. This kind of happiness is as brittle as an incandescent mantle. For when the outward things go, when a face looks up into ours and will not speak nor smile, nothing of this happiness is left to us but memory, and some secret tears. The other and finer happiness is a fortress. It is a house not built for time's throwing.

The inner happiness. The pearl of great price. The joy that Jesus spoke of, the joy that no man, no woman, no circumstance can ever take from us. Here, if you like, is a marvellous fact, here is the answer to the mystic's prayer: 'Give me a great thought that I may live with it,' here is the final victory of the mind. And if we ask what it is, the answer that leaps to the lips is—our inner happiness is our completed personality. It is us always at our best. It is us always at our kindest. It is us armed with patience even when we have to deal with people who are hostile or difficult. It is men passionately holding that the world is following Freedom's way—refusing to utter the cheap-jack lie that all men and women are equal, but as stoutly crying to all who are to hear that this is God's world: that God loves everybody in it, and that the practice of brotherhood and understanding is the only hope that appears for it on the horizon, the only method to make it liveable in and to keep it sane. Inner happiness is born out of a completed personality, and this personality is simply mind and spirit yielding the perfect music of their kind. And this brings us to the recipe for a completed personality. The first ingredient of it is that we should have, not a childish, but a childlike, faith in God: that is to say, a faith whose quality is direct, unquestioning, and unfaltering. Think of Francis Thompson's flaming description of what a child is. 'Know ye what it is to be a child?' It is to be something very different from the man of to-day. It is to have a spirit yet streaming with the waters of baptism. It is to believe in love, to believe in loveliness, to believe in belief. It is

> To see a World in a grain of sand,
> And a Heaven in a wild flower,
> Hold Infinity in the palm of your hand
> And Eternity in an hour.

To think of God, to speak to God, to be sure of His friendliness and caring with a deep utter trust —this is frank and childlike faith in God, this is the foundation from which we must build the stately mansions of truth and science, of progress, of world-peace, and of a love for order and beauty.

A completed personality, however, demands more than faith in God. We have to have faith in ourselves as well: faith in our own reason: faith in our own powers. And we have to take these powers and to link with that divine trinity—work and duty and opportunity. The capacities differ. The rewards of capacity differ. It is not given to every second person to sing like Melba, or to build a Morris car, or to discover insulin. According to our human measurements the reward is proportioned to the capacity and is figured out by dull minds in terms of pounds, shillings, and pence. We, however, will surely never allow any one to throw dust into the wheels of our thinking. For to every one who doesn't fear it, the truth is sun-clear. And the truth is this. At the end of the day what will matter supremely will not be the kind of capacity we had or the kind of reward that we got for it, but what is infinitely more solemn and lasting, namely, the kind of faithfulness we showed with our capacity.

Faith, faithfulness, and then in our choices, our ideas, our plans, how we treat people, how we speak to people, how we think about people, the spirit of a resolute and sacrificial love. Not the love that is talk; but the Christ love that has the might of pity in it, but the might of sincerity as well. Let us get these into our soul, and then in part at least we fashion a completed personality.

One of the turning-points in English history was the dismissal by Charles II. from his post of chancellor of the Earl of Shaftesbury. For it was then that Shaftesbury began his great crusade of English Protestantism. The spirit and the words of the Earl are alike famous. 'It is only,' he cried, to the English people, 'It is only laying down my gown and putting on my sword.' His occupation was changed, but his attitude to truth, his strength of purpose, his character, his serenity remained unchanged. It is the voice and accent of a completed personality. It is the speech of the happy warrior on his way to Zion, and it is the very spirit that God and His Son aim to create in us, the spirit of faith, of faithfulness to capacity, of active love. Do we covet this spirit for ourselves? If we do, we must answer the question Jesus answered so triumphantly, Do we at heart wish to give ourselves to God? [1]

[1] A. Maclean, *Walk in the Light*, 40.

FOURTEENTH SUNDAY AFTER TRINITY.

The Inventiveness of Love.

'He will rest in his love.'—Zeph 3^{17}.

'It is possible,' wrote Plutarch, 'to find cities without walls, without kings, without wealth, without letters, without theatres, but a city without a temple or that practiseth not worship no man ever saw.' That is a universal experience. When we travel the world we find evidence which bears out that statement. We may have to inquire our way to the railway station or the post office or the hospital; but the evidences of the spiritual needs of mankind are apparent on all hands. The church, the mosque, the temple, are the most conspicuous buildings in town or village.

Now, take him all over, man is not a fool. In his long journey across the sands of time, he has for the most part discarded what did not help the race, and has clung, on the whole, only to what has abundantly justified its existence. The minister of religion is not a soldier chosen for his bravery to lead a forlorn hope. He is, as the prophet long ago described him, like one of the water-sellers standing at the dusty corners of the streets, with something which everybody requires by reason of the very fact that they are alive. 'Ho, every one that thirsteth!' That is to say, religion is not a fad, nor a fashion, nor a stimulant. It is something which by its very nature can never be out of date.

So we would expect to find places of worship crowded, religious observances punctually and eagerly attended, as affording that which springs from and answers to the deepest and most enduring needs of healthy human life. Even Emerson, who took up a somewhat cavalier attitude to orthodox Christian practices, said that 'public worship is the most important single function in the life of a nation.' What, then, has come over us that 'the most important single function' has become so perfunctory?

The answer is that there has been a breakdown of credit. Many families and individuals are to-day living recklessly on spiritual and moral capital which has been slowly accumulating throughout the centuries. Men and women who have lightly thrown off the religious habits of their fathers do not realize how much they owe to the tradition they are breaking.

Zephaniah lived in times not at all dissimilar to our own, times when, as he put it, people wanted a good shaking. Men, he said, were 'settled on their lees.' Smug, self-satisfied creatures, the

prophet found the men of his day, 'that say in their heart, the Lord will not do good, neither will he do evil.' They thought of God as a neutral who really didn't count in the big fight. But 'as when a man hath hidden away a brand in the black embers at an upland farm, one that hath no neighbour nigh, and so saveth the seed of fire, that he may not have to seek a light otherwhere,' so had God hidden away among the seemingly dead religious life of that time sparks of the living fire in the person of such men as this prophet. And that is the hope of salvation for every age and for every land, that there are some like this prophet, who was closely related to the aristocracy of the time, and some among the humble in the land, who, through their faith and their hope and their love, keep alive the flame of divine truth.

And what was the way in which the sense of reality, the bloom of freshness, was to be restored to the religious life of his day? The prophet becomes lyrical over the thought of what might again be, if the joy of salvation were restored to his nation as a whole. 'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy.' And then there come the words of our text, which are capable of a much richer and far more meaningful rendering than that given to them in our best-known translation. 'He will make new his love'; or, better still, 'He will make new things in his love.' The old translations are beautiful, 'He will rest in his love.' 'He will be silent in his love'—suggesting that love which has no need of speech to express it, 'too full for sound or foam.' But the whole connexion suggests joy and jubilation.

Something new. Is not that the undying craving of our nature? And when we get down to a really healthy instinct of human nature, we may be quite sure that God did not furnish us therewith if He had not somehow intended to satisfy it. God dislikes stale things as much as we do. That was why the directions were given about not hoarding the manna. That is the reason of so much of the prevalent distaste for spiritual food—that it is neither home-made nor fresh-baked. 'Ho! every one that thirsteth, come ye to the dregs left over from last generation's feasting.' Who would come? What kind of a response would there be to the hawking through a thirsty Eastern town of yesterday's lukewarm water?

A barrel-organ grinding out airs of a decade ago? How many Christians are like that, the only religious contribution they can make being the dragging around of a barrel-organ, dreary, mechanical, uninspiring, full of ten-year-old airs. They can, at the best, but revive old memories of the 'peaceful hours they once enjoyed'; they have no 'rapture of the forward view'; they set no hearts a-throbbing with desire; they stir no pulses to a quicker beat; they move no laggard feet to march.

'He will make new things in his love.' But He always makes them out of the old, and He always needs our help in the making. That is the only kind of religion that is at all spiritual, the perpetual making of new things out of the old in His great love.

In an age when the things present are usurping too large a place in life, we need more than ever the leisure and quiet of the Lord's Day, the seasons and services of the Church, to enable us to break the tyranny of the material. We bring our great need and the mood that matches the gift of God, 'I was in the spirit on the Lord's Day,' and His Angelus, the messenger of His infinite pity and love, rings its message not merely of to-day, but of a thousand yesterdays. And we are not alone as we pray. 'I believe in the Holy Catholic Church . . . in the Communion of Saints . . . and in the life everlasting.'

That is one of the reasons why our attitude to religious observances is never to be decided merely by our individual taste and mood. 'I was in the spirit on the Lord's Day'; and other men have been helped to a like state through the long centuries because His torch was alight. Are the things that we propose to do to-day calculated to help the spirit of man? That is the question by which to test our actions and our attitude.

What does it mean for us to come to the House of God? Is it merely a piece of time-honoured custom, or have we at least some idea of what the prophet meant when he said, 'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will make new things in his love.' Can we make anything of that?

As they sit in the House of God, to some the words of the preacher are as an idle tale. But there are some who 'wake, and remember, and understand.' And then they are not here at all, but in the heavenlies with Christ Jesus. It may be an old, old story to which they are listening. It is an old, old Friend of whom they are thinking. But aye He makes new things in His love—bonnie new things.[1]

[1] H. L. Simpson, *The Nameless Longing*, 169.

Federal Union.

By John S. Hoyland, Woodbrooke Settlement, Birmingham.

The present international situation is so obviously dangerous that men and women of goodwill in all parts of the world, and of all types of thought and experience, are striving to find a way out of our difficulties which shall not involve humanity in the unimaginable horrors of a new general war. Alliances and counter-alliances are proved by all past history to be a broken reed on which to rely. The League of Nations has failed ignominiously. One by one the small free nations are being engulfed. Are we really offered to-day the hideous choice between universal war and this piecemeal destruction of the democracies?

To this question a growing body of opinion is answering No: there is a third alternative: and that is the establishment *at once* of a new supernational Federation, to include all States that are willing to join it on the basis of a Bill of Rights for the individual, the establishment of economic union between the member-States, the pooling of defence-forces, and the setting-up of a new federal Parliament with two houses, one representing populations and the other representing States.

The conception may at first sight seem Utopian and chimerical. So was the idea of uniting the thirteen original State members of the United States of America, at the start of the Congress of 1787, which after only one hundred eventful days resulted in the formation of the Union and the adoption of the Constitution. The Utopian idea of federation went through to success then, in an extraordinarily short space of time, and without the grisly incentive which bids us hasten the threat of modern scientific war. There were men in the Congress of 1787 who believed that it was the Will of God that the bickerings between the little States down the eastern seaboard of the North American continent should cease, and a new nation be formed above their heads. We to-day realize that the bickerings of the European nations are likely at any moment to plunge the whole of humanity into a tragedy so vast that in comparison the horrors of the War of 1914 will vanish into oblivion. It must be the Will of God that this tragedy should not take place. By this method of federation, and perhaps by this alone, it can be prevented. Is it not our duty then to proclaim, as the Americans proclaimed in 1787, that the Will of God is for this thing?

For eleven years before 1787 the American States had maintained a precarious League of Friendship, which in many ways resembled the League of Nations. Experience had shown that the League system was inefficient, dilatory, and dangerous; and that nothing short of an abrogation by the States of individual sovereignty would serve as a solution for the problems which had arisen. The men of 1787 'abolished each State's right to levy tariffs, issue money, make treaties and keep an army. . . . Yet they lived in a time when New York was protecting its fuel interests by a tariff on Connecticut wood, and its farmers by duties on New Jersey butter, when Boston was boycotting Rhode Island grain and Philadelphia was refusing to accept New Jersey money. In those days New York was massing troops on its Vermont border, while the army of Pennsylvania was committing atrocities against settlers from Connecticut. Can it still be said that the difficulties of transition to Union were simpler then than now?'

These sentences are taken from Clarence Streit's notable book *Union Now*, which is exciting so profound an interest both in this country and in America. It is not a very easy book to read. It is far too long, and there is much padding. It is adorned with an astonishing variety of quotations placed at the beginning of chapters, at the beginning of sections of chapters, and in between the chapters. Some of these quotations appear definitely redundant, but others are extremely interesting, for example this from an Ohio School Board in 1826, 'You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God designed that His intelligent creatures should travel at the frightful speed of 15 miles an hour by steam, He would clearly have foretold it through His holy prophets. It is a device to lead immortal souls down to hell.' Or this, from Jefferson, 'The last hope of human liberty in this world rests on us.' Or this, 'Sovereignty is an unsuperable obstacle to the organization of peace, and the federal principle is the only way forward.' Or this, from Benito Mussolini, 'Mussolini is always right!'

Clarence Streit has also made a serious mistake in including in so important a book a number of

his own youthful journalistic and literary ventures: and also a considerable amount of abstract philosophizing on the nature of liberty.

But in spite of these blemishes the book appears to be destined to be one of the few that have really made history. Its diagnosis of the existing situation is masterly, and so is its critique of the League system of international deliberation and international action as slow-moving, weak, liable to internal disintegration, and fatally handicapped by the impossible demand for unanimity. But it is in the positive proposals which it makes that *Union Now* achieves major importance.

'The way through (our present difficulties) is Union now of the democracies that the North Atlantic and a thousand other things already unite—Union of these few people in a great federal republic built on and for the thing they share most, their common democratic principle of Government for the sake of individual freedom. This Union would be designed (*a*) to provide effective common government in our democratic world in those fields where such common government will clearly serve man's freedom better than separate governments; (*b*) to maintain independent national governments in all other fields where such government will best serve man's freedom; and (*c*) to create by its constitution a nucleus world-government capable of growing into universal world-government peacefully and as rapidly as such growth will best serve man's freedom.

By (*a*) I mean the Union of the North Atlantic democracies in these five fields: a union citizenship, a union defence force, a union customs-free economy, a union money, a union postal and communication system.

By (*b*) I mean the Union government shall guarantee against all enemies, foreign and domestic, not only those rights of man that are common to all the democracies, but every existing national or local right that is not clearly incompatible with effective union government in the five named fields. The Union would guarantee the right of each democracy in it to govern independently all its home affairs.

By (*c*) I mean the founder democracies shall so constitute the Union as to encourage the nations outside it and the colonies inside it to seek to unite with it instead of against it.'

The rest of the book is an elaboration, in many respects a very detailed elaboration, of the principles laid down in this passage. Even a suggested constitution for the Union is printed, and will repay careful study.

Clarence Streit suggests that the founder democracies should be the American Union, the United Kingdom, France, Australia, Belgium, Canada, Denmark, Finland, Holland, Ireland, New Zealand, Norway, Sweden, Switzerland, and the Union of South Africa. These fifteen communities have at present a total population of 280,000,000 or, including dependencies (which it is proposed should be pooled and administered direct by the new federal government), 900,000,000. The area covered by the fifteen is nearly 62,000,000 square kilometres. In all but six of the thirty economic essentials of modern industrial life the fifteen democracies have more than half the world's total supply. They are thus in a position of overwhelming economic superiority. The same is true with regard to banked wealth and to defence resources. Clarence Streit is convinced indeed that the fifteen have only to unite in order to remove from the world decisively both the threat of war and the curse of militarism. 'The facts are: Fifteen democracies together practically own this earth, and do not know it. . . . United they are (within human limits) almighty on this planet. . . . United they become impregnable, secure beyond danger of attack, and the world is made safe for individual freedom and saved from further economic and monetary warfare. But they are not united. There and nowhere else is the rub. Disunion among these democracies is the source of their ill and of the world's.'

If some of the fifteen proposed founder-nations refuse to come into the federation, it should be started without them, as the American Union was started without Rhode Island. If some strive to drive hard bargains with the new federation, as some of the Southern States did in the American case, it would be well to proceed without these also.

Clarence Streit is convinced that the simple act of union by these fifteen democracies would suffice to end the whole armaments danger and to solve the problem of the war-menace. It would cause so immense an aggregation of resources in the hands of the new super-national State that aggression would become automatically impossible, and an almost irresistible incentive would be given to the establishment of democratic conditions of government in the Fascist nations, as a preliminary to their also entering the new federation, of their own free will.

The pooling of economic resources, and the establishment of so vast an area of free-trade would also, Clarence Streit believes, put an end to unemployment and industrial depression. Some of us

would add that in order to achieve this there must be an envisaging from the start of a centrally planned economy, for all the constituent States of the new Federation. It should also be possible greatly to reduce taxation, especially in view of the ending of the armaments race.

It is essential to the well-being of the new Union that it should be based directly on the people; for one of the main causes of the failure of the League of Nations lay in the fact that it was not really a League of Nations at all, but a League of Governments. To secure this popular basis, the fundamental law of the new supernational State would be a Bill of Individual Rights, guaranteeing for all the constituent peoples freedom of speech, of the press and of conscience, freedom to organize for any purpose except to change by violence the new Constitution: freedom of assembly, freedom of persons, dwellings, etc., from unreasonable search and seizure, freedom from *ex post facto* law, freedom from suspension of *habeas corpus* except when public safety may temporarily require it, freedom from being held to answer for a capital or infamous crime except on indictment of a grand jury, and from twice being put in jeopardy for the same offence, and from being deprived of life, liberty or property without due process of law, and from having property taken for public use without just compensation: the right when accused of any crime to have a speedy public trial by an impartial jury, to be informed in good time of the nature and cause of the accusation, to be confronted with the witnesses against one, to have compulsory process for obtaining witnesses in one's favour, to be under no compulsion to be a witness against oneself, and to have the assistance of counsel for one's defence: freedom from excessive bail or fine, or cruel and unusual punishments; freedom from slavery and from involuntary servitude and forced labour except in legal punishment for crime; the right to equality before the law and to the equal protection of the laws.

This Bill of Rights must be the foundation of the Constitution of the new Federation. The Constitution must also define the respective rights of the Union and of the constituent States, and establish the new Legislature. It is proposed that elections for the Lower House should be direct, one deputy being elected by every 1,000,000 people. Elections should take place every three years. The Upper House should consist of two representatives from each State of less than 25,000,000 population and two more for each additional 25,000,000 or major fraction thereof.

This plan would give a Lower House of 287 members, of whom 126 would be from the United States, 47 from the United Kingdom, and 42 from France. The Upper House would have 42 members, of whom 10 would be from the United States, 4 from the United Kingdom, and 4 from France. Colonial dependencies (not, of course, self-governing dominions) would be vested directly in the new Federation.

The supreme executive should be, not a President, but a Board of five persons, each elected for five years, one each year, three elected by direct popular vote, one by the Upper House, and the fifth by the Lower House. The Board would delegate its executive authority (or most of it) to a Premier, who would choose his own Cabinet and administer public affairs till he lost the confidence of either House, whereupon the Board would name another Premier. It is not clear whether, in accordance with English practice, the Cabinet would have to be chosen from the Lower House. Clarence Streit himself probably prefers the American plan. The Board should have the power of dissolving either House or both, and a power of veto. There should be a Supreme Court to decide all controversies amongst the member-States and between them and the Union. The Constitution should be the supreme law of the Union, but should be amendable by a majority vote of the citizens.

The new Union government should decree the abolition of all internal customs frontiers on a definite day. Its foreign commercial policy should in all probability be—eventually at any rate—free trade with all the world.

It is probable that Clarence Streit is too optimistic in his estimate of the opposition with which his most interesting and important proposals will be met. This opposition is likely to take two forms, that originating in the supposed interest of Big Business, and combating the proposed establishment of free trade amongst the democracies (it is said that the grant of independence to the Philippines by the United States was largely due to the desire of the American sugar interests to get the power of protecting themselves against the importation of Philippine sugar): and secondly, that originating in the ranks of labour, and opposed to the establishment of a free citizenship, without restriction of movement as between the various constituent States: in the more prosperous States it will probably be feared that such a provision will bring about a lowering of standards of life to the level of those obtaining in the less prosperous.

For these and other reasons Clarence Streit's idea, like so many others, has been called Utopian. So also was the idea of American Union in 1787. Everything at that time depended upon the existence of a few men of faith and vision, who in the teeth of opposition, prejudice, and derision, carried forward their revolutionary proposals to victory. 'The idea of turning from League to Union was so remote in 1787 that it was not even seriously proposed until the end of May when the Federal Convention opened. How remote it was may be inferred from the fact that the opening of the Convention had to wait ten days in order to have even the bare majority of the Thirteen States needed for a quorum. The Convention itself had been called by Congress merely to reform the League. . . . Union as we know it now was more than remote: it was unknown, it still had to be invented. Yet once the Convention decided to build anew it completed this revolutionary political invention without 100 working days.'

What man has done, man may do. What is needed, to save the world to-day, is men of faith and vision, such as America was fortunate enough to possess in 1787. Is it Utopian to believe that the Church of Christ may produce men who shall declare that it is the Will of the Father of all mankind, the God and Father of Jesus Christ who died for all mankind, that this thing should be done, in order that His world may be saved from self-destruction?

God send us these men.

Fifty Years of the Student Christian Movement.

By Professor G. D. Henderson, D.Litt., D.D., Aberdeen.

Students constitute a distinctive type. The accent at Oxford, Liverpool, Glasgow, and Bala is not identical. The men and women in our colleges come from every social grade. The subjects in which they are interested and the professions to which they look forward stand wide apart. Yet students do form a class by themselves. They are at a stage when residua of childhood mingle curiously with promises of full maturity. There is rich vitality, the forward vision, optimism, daring, open-mindedness, the sporting instinct, a dreadful casualness and irresponsibility combined with a terrible seriousness. They are impressionable, smart, critical, gregarious, carefree, and full of assurance. What a mixture!

The student class is of real importance to the race. Those who belong to it have unique opportunities of learning to think and of actually thinking. Their duty to lead their generation is obvious, and their inclination to accept this task has had notable influence in more than one European country in our time. The student of to-day will become University don or school-teacher, politician, medical practitioner, lawyer, engineer, journalist, minister of religion, scientific expert, or business man. A very large range of circles will be influenced by people who have at one time or another been students. What could be more urgent for the Church than to win the allegiance of this section of the population, and what more fatal than to lose it?

The problem of the religion of the student as such appealed first, not unnaturally, to those in whom the missionary instinct was strongly developed. The germ of the highly organized Christian work at present conducted amongst students was the Student Volunteer Missionary Union. Fifty years ago, inspired by such men as 'the Cambridge Seven,' by the success of Henry Drummond of Edinburgh, and by the early organizing done in America by leaders like Robert P. Wilder, the Union made its appearance, and it was given form at an Edinburgh conference in 1892. It banded together those whose purpose it was to become foreign missionaries, and its watchword came to be: The Evangelization of the World in this Generation. Besides obtaining volunteers for the foreign field, it sought to gain for the cause the support of other students. The movement soon forced itself upon the notice of the churches, with whose highest interests it was plainly in sympathy, and which it was able to serve in a very practical way by providing missionaries of the best type. As the S.V.M.U. was the forerunner of the S.C.M. so The Student Movement magazine had as its forerunner The Student Volunteer.

Attention turned to the deepening of spiritual

life amongst students, and an Inter-university Christian Union was begun at Keswick in 1893, its progress being much assisted by two Scots, Donald Fraser and J. H. Maclean, both subsequently missionaries of the Church of Scotland. Britain came to know such spiritual giants as John R. Mott and Robert E. Speer from across the Atlantic, and to produce spiritual giants of its own, W. H. T. Gairdner, C. F. Andrews, and so many others. The Theological Colleges were drawn into the Movement, much to the benefit of all concerned. Systematic Bible Study began to be a feature, and for this no one was more responsible than Douglas Thornton, afterwards a distinguished missionary in Egypt. There followed Mission Study, based upon such books as S. K. Datta's *Desire of India*; inquiry into Social Problems with the help of Malcolm Spencer's *Social Degradation*; and Apologetics under the guidance of R. E. Welsh's *In Relief of Doubt* and Carnegie Simpson's *The Fact of Christ*. The international aspects of student religious life became more prominent and the World Student Christian Federation emerged. The Movement penetrated to the Training Centres, Schools of Art, Technical Colleges, etc. The Student Movement Secretary—who was not a Secretary at all, but usefully disguised under this business title—was invented, and proceeded to tour the Colleges. Christian Unions in the many Universities were expanded and consolidated. The Summer Conference at Conishead, Baslow, and finally Swanwick developed into an exceedingly powerful evangelical agency. There addresses, discussions, devotional exercises, intimate confidential talks, ragging, sports, camp discipline, and the singing from the Welsh tents combined to make a permanent impression upon the lives of many a man and woman. And there were the personalities—the present Archbishop of York with his rotundity and his smile; Father Kelly with his cassock; Neville Talbot with his hugeness; and the valuable element introduced by the presence of foreign students. But, both at the conferences and throughout the year, the Movement revolved round the personality of Tissington Tatlow, for so many years the Secretary, who (as he himself said of Mott) 'always got the best out of men by his optimism and confidence in them.' Few names recur more frequently in the pages of Tatlow's *The Story of the Student Christian Movement* than that of Principal D. S. Cairns of Aberdeen. Other outstanding helpers included T. R. Glover, John Kelman, William Paton, Kenneth Kirk, L. S. Hunter, and Robert Mackie, and on the international side Dr. Visser 't Hooft, and among the woman leaders, Winifred Sedgwick, Una Saunders, Ruth Rouse, Zoë Fairfield, Cathie Mackinnon. Incidentally one may remark upon the easy way in which the Student Movement slipped into the use of Christian names.

At various dates the aim and basis of the Movement have been subject of discussion and even of controversy. There has been a healthy tendency in the direction of breadth and comprehensiveness; and the statement now in use is really well expressed. It has naturally been no very easy task to hold together representatives of widely differing theological trends and to attract men and women who had just awakened to the fascinations of Science, Philosophy and Literature. Too narrow dogmatism and too vague humanism have had to be avoided, and yet what is put down for acceptance has had to mean something for those concerned.

War-time was as critical for the Student Christian Movement as for most modern enterprises. After this there was the revealing inquiry into the Army and Religion; a beginning of Religion and Life Weeks in Universities; the startling necessity for Student Relief on the Continent and the International Student Service; the strengthening of the Auxiliary Movement for uniting former members and keeping them interested and winning adequate financial support for the student work; a new and enlarged headquarters at Annandale; the initiation of the S.C.M. Press Ltd.; and an effort to come more closely into touch with the churches. The Publication work under Hugh Martin has developed very wonderfully, and literature is provided in an enterprising way, not merely for present but for former members of the Movement and indeed for the whole Christian community. To provide serviceable religious literature by the proper people at a convenient price is a great public service. Some valuable new messages have issued from the S.C.M. Press. Liaison officers between the Movement and the churches are now more in evidence, and are making the churches feel their duties and privileges clearly with regard to students, and are at the same time helping the Movement to appreciate the Church and to realize the importance of training students to give their talents in service, clerical or lay, to the Church. One of the greatest dangers of a Movement like the S.C.M. was that it should become a kind of sect, merely critical of and competing with churches. The criticism has often been present, and naturally so, for the youthful are always inclined to suppose that things have just begun now that they themselves have arrived,

and tend to be scornful of those millions of years which prepared the way for them. The criticism has probably often been helpful; and on the other hand, the Church has had splendid opportunities of impressing students, since S.C.M. speakers and leaders have usually been churchmen as well as Christians. The Movement and the churches know that they must keep together. Even such a slight link as the Annual Day of Prayer for Students has materially assisted.

The Student Christian Movement has taught generations of intelligent young people how to read their Bibles and how to pray. There is not much guidance otherwise available with regard to these two vital practices. The number of persons who read their Bibles at all has sadly diminished. Even churchgoing people, since expository preaching gave way so much to the topical, show themselves frequently to be grossly ignorant of the contents of Scripture. And since Prayer-meetings in connexion with churches lost their former popularity, professing Christians are not being taught to express themselves publicly in prayer language and are leaving too much of their worship to be done for them by clergymen. Students have at least the opportunity of educating themselves in these matters through the Movement.

The S.C.M. has shown quite remarkable powers of adaptation, and in this respect might be a guide to other institutions. It has possibly been assisted by the fact that it skilfully combines in its personnel the permanent and the changing. Student generations are very short, and all who have to do with colleges are kept constantly aware of the dangers and difficulties due to want of continuity in connexion with student affairs. The changing element, however, enables the Movement to be up-to-date, and constantly applying itself to problems that are real and that are being felt by actual people. On the other hand, the senior official element prevents advances and ground gained from being lost and prevents the ephemeral from absorbing the whole interest at the expense of matters of principle. Certainly the S.C.M. has changed rapidly in interest and in attitude; and throughout its half century of existence it has amply justified its claim to be a 'movement.' At the same time, it has never altered its direction.

Its success has varied considerably from place to place and from period to period. Much has depended upon one or two individuals in a College. The thing caught or didn't catch. Nowhere can a personality make itself more triumphantly effective than amongst University students. Nowhere can a cause fail so completely because it has not the right man or woman in charge of it. And the S.C.M. has not had precisely the same tone or colour at each centre, partly again on account of persons, but also on account of local conditions. There may, indeed, sometimes be a defective provincialism which badly requires a visit to a Summer Conference to convict and correct it.

In the Student Movement one finds men and women working together on terms of equality, and in a spirit of comradeship. A woman may preside at a committee, or give an address, or lead in prayer. The Movement is neither a men's affair nor a women's affair. Sex does not intrude where it has no business. Each makes his or her contribution just as in a College lecture-room or laboratory or examination-room. This looks like something that should ultimately be important for the life of the Church, if the Church will but recognize the challenge and the opportunity.

The denominations have nowhere been more helpfully brought together than by the S.C.M. It has made a most valuable contribution to the cause of Christian unity. There has never been the least attempt to make light of differences. The Anglo-Catholic remains an Anglo-Catholic, the Quaker remains a Quaker, the Presbyterian remains a Presbyterian; but on Summer Conference sports day and at the breakfast table and in the tents, as well as at College gatherings, they actually meet, and it is therefore at least possible for them in some measure to learn to understand one another, to recognize one another's humanity, to respect one another's principles and to rub away one another's prejudices. An Anglican declared that at Conferences he discovered 'in the intercourse of camp life that loyalty to our Lord Jesus Christ and the communion of the Holy Spirit are manifestly present in the lives of men with whom, as English churchmen, we do not agree on important questions.' The sects abide, but sectarianism vanishes in this atmosphere. One notices the outstanding part now being taken by former Student Movement members in oecumenical efforts —the Archbishop of York, the Bishop of Chichester, the Bishop of Lichfield, H. G. Wood, J. H. Oldham, and others. One rejoices also that students have deliberately been brought into contact with these movements, as stewards at the epoch-making Edinburgh Missionary Conference of 1910 or as youth groups at 'Faith and Order' and at 'Life and Work' World Conferences.

The fifty years during which the S.C.M. has been establishing itself have been the era of the Union

and the Conference. This is an age of conscious groupings. People like to do things together. And modern transport and correspondence facilities have made the collecting of persons from all quarters a matter of great simplicity. Societies of all sorts are also a feature of University life. It is essential that the cause of Christianity fit in to this modern situation and that its appeal should not fail to be represented after the manner which so obviously attracts this generation. The S.C.M. has in fact done its full share in keeping things right in this connexion.

Doubtless the next half century will give the students of the world and of our own country quite as much to think about as did the last. The Student Christian Movement in order to continue its usefulness will have to keep on appointing Re-organization Committees as it has loved to do. But it can look back with gratitude and satisfaction, knowing that, by the grace of God, it has faced its problems honestly and bravely and trustfully, and that it has in fact given to a vast number of men and women at a difficult and decisive period in their career that direction of which they stood in need. The Christianity of our land is richer to-day by reason of Fifty Years of the Student Christian Movement.

Recent Foreign Theology.

Varia.

The outlook of scholars on the history of Israel has altered considerably since the days of Ewald, Wellhausen, Kittel, Reuss, and others. This is largely due to modern critical investigations, and especially to the numerous archæological discoveries bearing on the Old Testament. In Canon G. Ricciotti's *History of Israel*, recently translated into French,[1] the newer aspect is presented from the Roman and conservative point of view. As the French translation has been made from the last Italian edition, and has the benefit moreover of certain changes and additions suggested by the author so as to bring it into accord with the latest critical and archæological results, the two volumes, which together run to over a thousand pages and have innumerable illustrations, will be welcomed by all Old Testament scholars. In view of the fact that the original roots of Israelite history must be looked for elsewhere than in Palestine, the opening chapters deal with Babylonia, Assyria, and Egypt. These are followed by an interesting description of the el-Amarna period and a pretty full account of recent archæological exploration in Palestine. The historical sources, particularly the Old Testament books, are then considered and their value discussed, with special reference to Wellhausen's theories, after which the history proper opens with Abraham and the other patriarchs, and is carried down in the second volume through the post-exilic period. If any criticism might be offered, it is that the author, though manifesting considerable skill and tact in marshalling his material, fails to bear in mind the peculiarities of many of the Biblical narratives—their legendary character, their didactic purpose, and their conformity to a certain scheme, and thus tends to present them in the uncertain light in which he finds them. But, apart from this aspect, due to his Roman standpoint, the work is undoubtedly a valuable one, suitable for the ordinary reader. It is clearly written, well documented, and in line with Barrois' recent work, *L'Archéologie Biblique* (published by the same firm), which is intended to be a companion volume.

[1] *Histoire d'Israël*, par G. Ricciotti, Traduction Française par Paul Auvray (Auguste Picard, Paris; vol. i. [1938], Fr.92, vol. ii. [1939], Fr.85).

French philosophy has passed through a period of contempt (really one of *hauteur*) for religious questions. It is evident, however, that a change is now taking place, for the best French *savants* no longer decline to discuss such matters. Contemporary philosophy in France, commencing with Jules Lachelier in 1924, has produced numerous important works which seek to examine and explain religious problems, and more and more a place is being given to these. What position should theology take up under the circumstances? Certainly it cannot identify itself with any particular school of philosophy, but this is no reason why it should ignore modern philosophic thought, especially where the existence and nature of God are concerned. As Victor Monod (in his *Dieu dans l'Univers*, 1933) puts it: 'The philosopher may disregard the

God of the theologians, but the theologian cannot, except at great risk, disregard the God of the philosophers.' This is the theological position adopted by M. Edmond Rochedieu, of Nyon, in his recent work on the Personality of God.[1] He holds that new and comprehensive views like those of Lachelier, Émile Boutroux, Jules Lagneau, Henri Bergson, Édouard Le Roy, and others should receive the earnest and serious attention of Christian scholars. They have hardly been treated at all by French Protestant thought, if we are to judge from the published productions of the last fifty years. The names and writings of such eminent philosophers are rarely mentioned. References to Pascal or the Positivist School (Renan, Littré) are regarded as sufficient. At the present day, however, the views of French philosophers which are being widely spread on the Continent, and particularly such books as Bergson's *Deux Sources de la Morale et de la Religion* (1932), force themselves on the attention of Protestant theologians, and it is satisfying to find them being carefully and properly examined by an eminent scholar like Rochedieu. In this volume the main views of these contemporary philosophers on religion are clearly stated and satisfactorily dealt with. The philosophy of Immanence connected with Brunschvicg and his school (which upholds the reality of a Divine ideal while rejecting the idea of a personal God) also receives ample treatment. Much philosophic criticism emphasizes the distance between the human personality and the Divine reality, but according to Rochedieu, if theologians can be brought to view the philosophic standpoint aright, the breach between secular ideas and Christian thought would be greatly narrowed. The book, the price of which is relatively modest, will be welcomed by theologians, and should have a wide diffusion not only in France, but in Britain, the United States, and all other Christian lands.

The centenary has just been celebrated of Jean-Adam Moehler, a distinguished Catholic theologian who became Professor at Tübingen and afterwards at Munich, where he died in 1837. His principal works dealt with the question of Church Unity and included *Die Einheit in der Kirche* (Tübingen, 1825), *Symbolik oder Darstellung der Dogmatischen Gegensätze der Katholiken und Protestanten* (Mainz, 1832), and others of a similar kind. His centenary has produced a collection of articles or dissertations by outstanding Roman Catholic scholars on the problem of Church Unity at the present day.[2] The articles, it must be admitted, manifest a specially liberal and tolerant spirit, and will undoubtedly prove interesting to the large number of people who are concerned about Christian Unity. Insuperable difficulties, however, seem to intervene between the Church of Rome and all other Christian bodies. There are wide chasms and deep abysses which cannot be crossed under present circumstances. The distinction in thought and life is sometimes so radical that we might even speak of different religions, for what the one church regards as essential to the Christian Faith, the others reject as directly anti-Christian. All this is frankly acknowledged by the fourteen writers of this volume, and the words of Cardinal Newman written to Ambroise, of Lisle, in 1866 are quoted by one of them (Max Pribilla, of Munich), 'The conversion of a community such as the Anglican Church would be a miracle as marvellous as if the Thames should suddenly change its course.' At the same time, the writers plead for a more Christian attitude in the solution of the difficulties. The question of Unity at the present day, it is held, is not so much a matter of doctrine or ecclesiastical organization as a psychological and moral affair. The first step on the road, it is stated, is the sincere observance of Christ's commandment of universal charity, which is the distinguishing mark of His true disciples; and as charity presupposes justice, the different churches in discussing the problem should have the assured guarantee that their historic rights would not be disregarded or impaired ('*die seltene Anerkennung der Verdienste anderer Kirchen*,' as Lösch, one of Moehler's biographers puts it). Written on these disinterested lines, the volume may be commended to all who desire to know the latest Roman ideas on Christian Unity.

J. W. Jack.

Glenfarg, Perthshire.

We have heard a good deal in recent years of 'attacks' on the Graf-Wellhausen hypothesis of the Pentateuch; the position assigned to Deuteronomy has been called in question by several scholars, and the analysis has been challenged by Rudolph and Volz. As yet, however, there is no sign of a general abandonment of the position. There is, however, a movement which may lead to more serious criticism of the 'regnant' hypothesis,

[1] *La Personnalité Divine.* Comment faut-il l'envisager? Essai de Critique Philosophique et de Dogmatique Chrétienne (Éditions Labor, le Grand Lancy, Geneva; Fr.6).

[2] *L'Eglise est Une, Hommage à Moehler*, publié par Pierre Chaillet (Bloud et Gay, Paris; Fr.75).

though it is also possible that it may tend to confirm it. Scholars are proceeding along a new line of approach, evident already in Gunkel's great commentary on Genesis, and are getting behind the documents themselves to the oral tradition on which they are ultimately based. Instead of a classification of documents, based primarily on philological considerations, we are being offered a classification of sagas and legends which promises to take us still farther back into the history of human thought. Two illustrations of this tendency appear in the current number of the *Zeitschrift für die Alttestamentliche Wissenschaft*.[1] One is an article by Richard Press on the Samuel traditions, and in the other Kurt Möhlenbrink deals with the stories of the conquest found in the Book of Joshua. The composite nature of the Samuel stories has long been recognized, and Press does not challenge the accepted conclusions. He finds three distinct groups of sagas, tracing them through the various portions of the narrative, and makes an attempt to appraise their historical value. Incidentally he has some important remarks to make on the character of early prophecy in Israel. Möhlenbrink finds two main threads of tradition in the Book of Joshua, one emanating from Shiloh and the other from Gilgal. In the accounts of the crossing of the Jordan and of the fall of Jericho the two have been to some extent interwoven; elsewhere each has recorded separate events. Neither of the two is to be identified with the familiar J or E of the Pentateuch, and there are two or three extensive secondary narratives, including the capture of Ai and the northern conquests. Whether the conclusions reached hold good or not, Möhlenbrink's study, like that of Press, is skilfully thought out and suggestive.

[1] Töpelmann, Berlin; Band 14, Heft 3–4.

Two other articles are strictly archæological. S. A. Cook contributes a short note on the famous Yahu coin, summarizing the discussions which have centred on it, though without committing himself to a definite conclusion. R. de Vaux gives an account of the condition of Transjordan in the second millennium B.C., the period which saw the great Hebrew migrations. This is an especially valuable article, for it summarizes the archæological evidence simply and yet fully, and combines technical accuracy with lucid exposition. Its purpose is to get the right background for the Exodus and the conquest of Palestine, and the writer is able to assign the latter event (or process) to the reign of Rameses II with a good deal of confidence.

The fifth article in this number is a discussion by K. F. Euler of monarchy and of the pantheon as they appear in Aramaic inscriptions from northern Syria. By careful observation of the formulæ employed, Euler is able to show how the crown passed from one family to another, and to indicate the place held by the gods in king-making. Further, he gives a list of the various deities recognized in the inscriptions, with clear distinction between the native and the imported objects of worship. Obviously there had been contact with Mesopotamia from very early times.

The editor of the *ZAW* is to be congratulated on the high standard of the material he can command, and on his skill in assembling so many articles which deal with kindred subjects.

T. H. Robinson.

Cardiff.

Contributions and Comments.

Note on Luke xi. 17.

οἶκος ἐπὶ οἶκον πίπτει. In the R.V. margin this is rendered 'house falleth upon house,' and in Dr. Moffatt's N.T., 'house after house falls down.' One or other of these renderings is given as the probable rendering of the passage in at least one later exposition. This is puzzling to me as a Bible student.

I believe it was Meyer who first quarrelled with the usual rendering, 'a house divided against a house falleth.' But is not this rendering correct? To me it seems that such a rendering is required both by the literary unity of the whole passage and by Hebrew parallelism. Moreover, the records of Matthew and Mark point to such a rendering. There may have been a confusion in the text of two ways of stating it. The first part of the sentence might have read βασιλεία ἐπὶ βασιλείαν or the second οἶκος ἐφ' ἑαυτόν; but as the sentence stands, can there be any ambiguity as to its meaning? Whatever awkwardness there may be in the form

of the sentence, surely the amendment suggested in the R.V. margin or in Dr. Moffatt is worse; for when the preposition ἐπί occurs thrice in a very short sentence, it involves giving the middle ἐπί a different meaning from the first and third, 'upon' or 'after' instead of 'against.' Moreover, the unity and the parallelism of the saying are destroyed; and Christ was a great literary artist. Further, the ordinary reader at least would understand that in 'house falleth upon house,' the word 'house' meant 'building,' whereas it evidently means 'family' as in Ac 16[15], 1 Co 1[16], 2 Ti 4[19]; or still better, 'dynasty' as in Herodotus 5[31] and 6[9], quoted by Liddell and Scott.

H. E. Bryant.

Grimsby.

The Parable of the Labourers in the Vineyard (Matthew xx. 1–16).

This story perplexes many because it seems as if the owner begins deliberately to settle up the accounts with his men, going slowly and awkwardly till he reaches the first, and as a result stresses the fact that he can do just as he pleases, because he is the paymaster.

But is this really the case?

The regular worker received his wage in the vineyard: for him there is one wage, one reward. Now grapes at certain times of the year ripen very quickly, and we can imagine a fairly common scene after an exceptionally hot day, especially if it be the day on which the Sabbath begins, when the owner rushes into his garden many times, for he has to decide whether certain grapes, if not plucked, will be of use not only twenty-four hours later but perhaps thirty-six hours afterwards, on the morning after the ending of the Sabbath. He is anxious for his crop and he pays new labour what is due, what he and they consider sufficient. These names, too, are added to the pay-roll.

In the West we use a book of a certain type, and to say the least, it would be unpleasant to read upwards, from bottom to top.

The ancient books were in the form of rolls, and a modified form of such is used in India to-day by many shopkeepers. These men add name after name and sum after sum, but by reason of the shape of the book it is easier, when they check up, to begin from that which has been entered last, and it is quicker.

Reading the parable in this way leaves no sting. The owner pays off as usual. What is left when some remind him that they have worked longer than others is the statement that service is not altogether the matter of hours put in, this, a direct answer to the impetuous Peter who, not for the first time, asks what he and others get out of the deal.

All that is required, says Christ, from one and all who have received the call is faithful and satisfactory service.

W. T. Williams.

Gurgaon, Punjab, India.

Entre Nous.

Strong Meat.

Miss Dorothy L. Sayers' pamphlet, 'The Greatest Drama Ever Staged,' will be remembered. She has now published *Strong Meat* (Hodder & Stoughton; 6d. net) two further essays, the second of which 'The Dogma is the Drama' carries on the thought of the previous book. But let us look rather at the first essay, with its text—'Strong meat belongeth to them that are of full age.' This is a message to those, not few in number, who violently resent the operation of time upon the human spirit. This popular school of thought 'looks upon age as something between a crime and an insult. Its prophets have banished from their savage vocabulary all such words as "adult," "mature," "experienced," "venerable"; they know only snarling and sneering epithets, like "middle-aged," "elderly," "stuffy," "senile," and "decrepit."'

For all their failures they blame Time. 'Time alone is to blame—not Sin, which is expiable, but Time, which is irreparable. From the relentless reality of age they seek escape into a fantasy of youth—their own or other people's.'

What is the Christian answer to this problem about Time? 'The answer makes short work of all such fantasies. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The spirit alone is eternal youth; the mind and the body must learn to make terms with Time.'

We must take then a realistic view of Time, but we must distinguish between Time and Eternity. There is a conquest over Time.

'The story of Passion-Tide and Easter is the story of the winning of that freedom and of that victory over the evils of Time. The burden of the guilt is accepted. ("He was made Sin"), the last agony of alienation from God is passed through (*Eloi, lama sabachthani*); the temporal Body is broken and remade; and Time and Eternity are reconciled in a Single Person.'

Are the Terms 'Jesus Christ' and 'God' Interchangeable?

A reader of *The Methodist Recorder*, an old man of eighty-six years, asked this question of Dr. George Jackson. Dr. Jackson replied in 'A Parson's Log': 'I am going to answer largely in the words of another. Some thirty years ago, James Denney published his great work, *Jesus and the Gospel*. His friend, Robertson Nicoll, complained that he missed in it an unequivocal statement that Jesus is God. Now Denney was, as perhaps you may know, one of the most wholly Christian thinkers of his generation, and in nothing was his loyalty to New Testament truth more manifest than in the place which he both claimed for and gave to Jesus. "If," he said to Nicoll, "a man does not worship Christ, I do not care what he thinks of Him—he does not see what is there; and I have missed the mark completely in what I have written if I have not made it clear that all men should honour the Son even as they honour the Father." Again, he said: "For me, to worship Jesus as God is worshipped, to trust Him as God is trusted, to owe to Him what we can owe to God alone, is the essence of Christianity." At the same time, he would not use the formula, "Jesus is God"; it seemed to him "not the true way to say a true thing." "Jesus is man as well as God, in some way therefore both less and more than God; and consequently a form of proposition which in our idiom suggests inevitably the precise equivalence of Jesus and God does some kind of injustice to the truth." "I have no objection at all to Parker's formula, Jesus is God the Son, because 'the Son' introduces the very qualification of God which makes it possible to apply it to Jesus. In the same way I have no hesitation in saying Jesus was God *manifest in the flesh*, because 'manifest in the flesh' serves the same purpose." But the blunt equation, Jesus = God, seemed to him an unnatural way of declaring his faith in Christ as Immanuel—God with us.'[1]

[1] *The Methodist Recorder*, 15th June 1939.

The Path of Suffering.

The following paragraph appeared in *Time and Tide* for 8th July 1939:

'On the Sunday before last, in a certain Confessional (non-Catholic) Church in Western Germany, a friend made shorthand notes of parts of the sermon. Here is a literal translation:

> I am very happy to see the church so full, and many new faces. I know what urge made you find the way to Church. How could it be otherwise? Already the powers of darkness challenging Jesus Christ have plunged into war various parts of the world. More and more people are beginning to see that no mundane power may assume the right to falsify the word of God and to ban it from the heart of man. Sinister clouds darken the outlook of humanity. A handful of persons guided by Satan is about to plunge the world into a sea of blood. God bids those criminals halt, even though we, like our brave friend and Pastor, Niemoeller, may be forced to tread the path of suffering. . . .

'In the crowded church were many officers and soldiers, obviously deeply impressed. At the moment of writing that brave Pastor appears still to be at liberty.'

Let your Light so Shine.

In his recently published book, *The Life of Mr. Justice Swift*, Mr. E. S. Fay gives a story which was related by Dean Dwelly of Liverpool Cathedral when Sir Rigby Swift attended the Assize Service: 'The judge was asked to read the second lesson, and himself chose the first part of the fifth chapter of the Gospel according to St. Matthew—the Sermon on the Mount—which in fact he knew by heart. The passage closed with the words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." After that every one expected, "Here endeth the second lesson." Instead Swift paused, and then gave three taps on the lectern. Amid a tense silence he repeated, "Let *your* light so shine!"'

'The effect,' says the Dean, 'was electrical.'

New Poetry.

Lord Gorell.

In 1936 a volume of collected poems appeared, but since then Lord Gorell has written more than

fifty others, and these, along with a dramatic trilogy, appear in *Last of the English* (Murray; 6s. net).

Many of these poems deal with the events of the world to-day, as the one on the invasion of Austrian independence by German troops on 11th March 1938, and they have a real seriousness of purpose. Not many of them are religious—using that word in the narrower sense, but we quote a few verses from 'Mary.'

MARY.

'Woman, wherefore weepest thou?'
Came the question there.
'They have laid my Lord away
And I know not where.'
. . . . . .
Gentle as the evening star
Spoke he but one word—
At her name's sound then her heart
All Death's conquest heard;

On that pinnacle of time,
Faith-lit, she divined
Everlasting fires of hope
Kindled for mankind:

All the darkness, all the doubt,
All the grief and pain
In a heart-beat rolled away,
Nevermore to reign.

Oh, that we within the shroud
Of the world's grim woe
Could upon a flash of faith
Equal triumph know!

Thomas Thornely.

Mr. Thornely has already published three volumes of poetry. The present volume, *The Collected Verse of Thomas Thornely* (Heffer; 6s. net), has, however, a number of new poems and is delightfully varied with verse ranging from light to grave. The last section is composed of witty epigrams—truth being forced home by satire. The first of these, typical of this age of uncertainty, runs:

The Life-Force, afflicted with doubt
As to what it was bringing about,
Cried—Alas, I am blind,
But I'm making a Mind,
Which may possibly puzzle it out.

And now to turn, as Mr. Thornely says, from crude satire to sense, we quote some verses that appeal to us in the first section:

THE GIFT OF SELF.

When, at life's close, the little good in me
Is reaped and garnered, must all else away?
Or in that harvest shall there counted be
The Soul itself, in which that little lay?

Some, in our day, make answer—'Though ye die,
Your gifts and memory live: What would ye more?
He looks on life with but a hireling's eye,
Who craves continuance when his day is o'er.'

What would we more! Except ourselves be given,
More fit to serve, there is no gift at all.
All else was God's, ere man first heard that Heaven
Had called, and he could answer to the call.

Early Numbers of 'The Expository Times.'

If any reader has unbound (ordinary paper covers) copies of any of the early issues of THE EXPOSITORY TIMES, *i.e.*, the first three years, the editors would be much obliged if they would lend these copies for a few days.

Manuscripts.

As we have had several letters lately asking if MSS. of sermons and of children's addresses are required, we might say that we are always glad to consider the latter, especially if they have anything really fresh in them, and if they are written in a way that appeals to children. We prefer the talks to be without *personal* anecdotes. MSS. for the former should be preferably from 1300 to 1400 words in length and on the Christian Year subjects. Further, they should be sent in at least three months before the date for which they are suitable.

For some time now we have been giving articles on new Movements—especially experiments in Christian practice. We shall be pleased to see any further MSS. of this kind.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A LARGE and important volume has been published containing the addresses given at a Conference of Young Public School Masters held at Harrow last year. The general title is *Problems in Modern Education*, and the editor is Dr. E. D. Laborde, Assistant Master at Harrow School (Cambridge University Press; 8s. 6d. net). The book is divided into two parts. The second part contains the papers of a more specialized kind, dealing with various aspects of the educational situation. The first part is a background to these particular problems, with addresses of a more general nature, like Dr. W. R. Inge's on 'What is Christianity?' and Professor MacMurray's 'The Christian Movement in Education.'

The most important of these general addresses is that given by Sir Cyril NORWOOD, President of St. John's College, Oxford, on 'The Educational, Social and International Relevance of Christianity in the Modern World.' He begins by defining Christianity. Its essence is this, that God is real, that the spiritual values are real, and that a future existence is real. Further, that at a definite period of historic time God became man, manifested Himself in the life of the human Jesus, to show to mankind the Way of life. This is Christianity, whatever dogmatic form it may assume. What then, Sir Cyril asks, has this to say to the world about us?

It is attacked from two sides to-day. First from the side of the exaltation of the State. In this system the individual is submerged, the only values recognized are economic, and Power alone is the measure of action. There is no God, but Germany shall be great, Italy shall be great, Russia shall be great. It is foolish to ignore the fact that this does present itself to the young German or Italian or Russian as a release, honour from disgrace, light from darkness, power from weakness. It enlists all the ardours of youth and offers to him the chance of glorious self-sacrifice, and the sublimation of self.

The simplest way to argue with any one who has reached this conclusion is to hit him on the nose, because this is what he will understand. But that way madness lies. And that in a nutshell is the difficulty of the present international situation. If this is not the way, what weapon have we to meet the peril presented by this materialistic attack, or to meet the other attack, which is of course from the side of psychology and need not be elaborated (Sir Cyril gives it only a few words)?

The first, and strongest, is *education*. Its importance is well understood in Totalitarian countries. But there its aim is narrow. The aim is not culture but nationalistic fitness. Our aim must be to produce men and women not less devoted than theirs but more enlightened. This is where the educational relevance of Christianity appears. We must get rid of a conception of education, which still lingers in the schools, that it is intended to fit youth for a career. This is as narrow as the Total-

itarian idea that the purpose of education is to produce the nation-socialist man. We have not yet grasped the fact that education is a preparation for life and the consequences that flow from this truth.

When we do grasp this, it becomes apparent that religion and education are so bound together that they are in their development two sides of one process. Education cannot be a secular activity merely. Nor can the fundamental place of religion in it be ignored, as it so often is. There can be no compromise on this matter. There is a clear-cut issue before us. On the one hand is sheer materialism and the eclipse of spiritual values. On the other is the one clear alternative, God and the Spirit. If this is true can we leave it out of education? It is our duty to prepare youth for life, and, if we prize youth's highest interests, we cannot deny it the highest truth. What is this but to say that other foundation can no man lay than that is laid, even Jesus Christ.

Sir Cyril therefore urges definitely and decisively that national education ought to be frankly based on Christianity. Not so much a dogmatic Christianity, rather a way of life, based on the central truth of God's manifestation of Himself. What he has in mind is that education should be freed from the narrow, materialistic aims that have so long hindered its real idealism, and that we should recognize frankly that to fit a child for living we must base his life on spiritual truth, on that truth which will give him a reason for self-sacrifice and service, and indeed a reason for being honest and decent.

What Sir Cyril has to say about the *social* relevance of Christianity may be indicated in a paragraph. He recognizes that Jesus had no political aims and that He did not try to reform the world by political action of any sort. 'So far as I can tell, He bade those who sought to make the world better to go away and make themselves better.' He relied on gradualness, on the change wrought on many individual hearts, on the change wrought by many individuals following Him. And what we see in history has been the effect of His teaching awakening a social conscience, at the bidding of which all the great social achievements of Christianity have come about. It is to the working of this Christ-enlightened conscience that we must look for the social reforms that urgently press on us for fulfilment.

When Sir Cyril turns to the *international* relevance of Christianity, he glances at several of the questions that at once leap to the mind. There is the urgent question of the colonies. What are we to say to the German claim? The real difficulty here is the German *view* of colonies. They are not a trust to be developed for the good of the people. They are an estate to be exploited for the good of Germany. This is the real obstacle in the way of giving back the colonies. And Sir Cyril strongly advocates what seems likely to be in the long run the only solution, colonies (all colonies) to be administered under international control, with access for all to the raw materials they need.

Another urgent question is the economic one. It is a crazy idea that you can sell to other nations but need not buy from them. It is even crazier to think that you can be rich and prosperous and other lands can be poor and distressed. But these crazy ideas are widely held, with the result that international trade now runs in a thin and narrow stream. Therefore the next, and logical, and Christian step is that the world will be economically a single community, and all seas open and all roads free. In such a world, to which Christianity points, there would be universal free trade, a high standard of living, and leisure, culture and health. It lies for the present in the land of dreams. The way to it is barred by economic nationalism. But what are we Christians for but to clear the way for it?

But behind and beneath all other questions is the issue between two ways of life. We may say it is between democracy and authoritarianism, between freedom and compulsion, between liberty and despotism. But the basic fact is that democracy is capable of being made a Christian conception, and along its roads Christian ideas and ideals can

work themselves out harmoniously, but in the Totalitarian State they cannot.

At bottom it depends on the conception which you have of human personality. Is the human personality of value in itself? Am I a child of God and an heir to eternal life? That is the fundamental question. That is the great issue for the future of humanity which has to be fought out in this century. Education and religion can alone help the world at this crisis. And if what has here been written is right, they can no longer be separated. The schoolmaster pursues a high vocation. He works in the service of a great hope. If democracy is not ennobled by religion it will not survive, and if the Christian values cease to have honour among men, then will perish with them not only the reality of progress, but the possibility of hope.

St. Paul's declaration, 'He that is spiritual judgeth all things,' comes to mind as one reads the Rev. V. A. DEMANT'S new book, *The Religious Prospect* (Muller; 7s. 6d. net). With an easy mastery and penetration the author handles the movements of the age—Liberalism, Marxism, and Fascism—evaluating and judging the ideas that underlie them by the insight given in Christian dogma. The Christian is aware that this world of Becoming has the root of its existence in an eternal world of Being, which is God; and that awareness enables him to interpret what is happening in the world to-day.

While concerned about the Totalitarian attack on the rights of personality, the author is clear that Totalitarianism cannot be understood as a mere exhibition of human naughtiness. In its fundamental outlook it is all too similar to the Liberalism against which it is a reaction. Modern man has tried to understand his existence in terms of the world-process of Becoming alone. Liberalism, stressing the freedom of the individual and the conceptions of progress and social evolution, has looked for the perfection of man within that process. Totalitarianism, stressing the collective rather than the individual and giving political expression to vitalistic and irrationalist theories, is only a more robust embodiment of the same this-worldly philosophy. Respect for the status of persons, which is the valuable part of the liberal or democratic tradition, cannot in fact be sustained by a philosophy which denies any reality transcending the cosmic process, but only by the religious dogma that man's being is derived from an eternal world beyond the flux of Becoming.

Yet, though modern man has ceased to acknowledge the Transcendent God, his being is still upheld by God, and God moves him away from a false position by the pain of the frustration experienced in it. So long, however, as he remains ignorant of God and his own relation to God, he merely goes over to another false position until it, too, fails him. Such oscillations suggest that there is some central position which man has overlooked; and that position is revealed in the Incarnation, which not only speaks of a penetration into the historic process of the God who is beyond history as well as in it, but also gives significance to all events in history because it is a particular event with an absolute meaning. Thus the Incarnation provides a basis both for the liberal truth of the status and dignity of man in general, and also for the Totalitarian truth that man is a concrete being in a particular setting of soil and blood, race and nation.

What, then, of the Christian message for these times? The presentation of the Christian faith, which alone is adequate to enable men to control events as well as to understand them, is one which is neither aloof from actual affairs nor merely another name for a secular hope. It must be a renewed affirmation of the link-in-contradiction between God and the world, which is discerned by the Christian through his knowledge of God given in salvation. Liberal Christianity, stressing God's immanent activity and tending to regard Christ as merely 'the high water mark of the cosmic tide out of which He emerged,' denies the contradiction. Neo-Calvinist transcendentalism, insisting that fallen man, even when redeemed, knows only God's saving grace to the saved and His judgment on a world order which is so fallen that His gracious

hand cannot be discerned in history, denies the link. The gospel for to-day must declare the Eternal Word from God beyond the cosmic process; and it must maintain that the Saviour is also the Sustainer and Restorer of the creation. Salvation is not a change of heart and a change of nothing else, but such a redemption of the world by God as is also a restoration of fallen existence to its essential nature or truly natural order.

Neither must God be thought of as so immanent in the world that it hardly needs redemption, nor must redemption be understood as the rescue of man out of a cosmic mess, so that his life in this world is without guidance from beyond. The right ordering of this world is not to be seen in the world, but in the light of Christ and from the supernatural standpoint of redemption there is discernible a true order of values for the varied spheres of man's interest—biological, political, social, and economic. Here again the spiritual man is able to judge all things. So Mr. DEMANT concludes this stimulating 'essay in theological prophecy' by calling for a new synthesis of Grace and Natural Law such as the mediæval philosophers attempted, a synthesis, however, that will take account of aspects of human existence which were outside their view and will also give due force to the distorting fact of sin and the need for redemption from beyond Nature.

The latest addition to the Religious Book Club to come to our hands is *Religion for Living*, by the Rev. Bernard Iddings BELL, who was Professor of Religion in Columbia University, 1930–35, and since 1933 has been Canon of St. John's Cathedral, Providence.

His American nationality, education and sphere of service explain some features of his publications which have been interesting and arresting—his best-known up to now being 'Beyond Agnosticism.' They explain not only his literary style which sometimes verges on the flippant, or even the 'slangy,' but his semi-detached personal ecclesiastical characteristics. He is a 'catholic,' but lays no stress on the term; he is an Anglican, but evinces a large truly 'catholic' charity towards Christians outside that Communion. So pleasant is that that non-Anglicans will readily pardon his—to them—rather unconvincing insistence on the importance of the Apostolic succession of Bishops.

This book of his is full of meat, and full of challenge. It must be read as a whole, otherwise misunderstanding might arise. Thus his statements as to the value of sacramental worship must be balanced by what he has to say elsewhere in the volume, and he says it well—as to the fatal enmity of 'magic' to true spiritual religion.

The reader directly addressed throughout is the 'post-modernist.' By that Canon BELL means the large class of intelligent and more or less morally earnest people who have seen the collapse of irreligious 'humanism.' 'Humanists' or 'liberals' appear to be 'blind to the facts of human life, dreamers in a romantic and unreal world.' In the real world men are not by nature good and trustworthy, nor is 'everything sure to get better and better by mere lapse of time.' Man needs God, and he needs above all the grace of God if goodness is to be maintained and advanced.

The book aims at convincing the 'post-modernist' that the situation is not hopeless nor without precedent; that the truth of things especially of human life and destiny is knowable and that man need not go round and round in fruitless circles.

The way out is offered in the Christian religion with its great fundamental doctrines of God in Christ, forgiveness and grace. That leads to consideration of the Church and the Kingdom of God. All this is very well expounded and will be read with profit not only by the 'post-modernist' himself but by the minister of religion whose task it is to present Christianity acceptably to this bewildered age.

We may consider in more detail the third section which deals with the promotion of Christianity. How is the truth to be spread abroad? First there

is the way of religious education. Now this is a difficult topic, and our author is fully alive to the difficulty. What is the most satisfactory plan for real religious education? The Sunday school has its weaknesses. In this country it may not be so 'obsolescent' as Canon Bell holds it to be, but we all know the difficulties.

The worst difficulty is that one brief hour a week seems far too little. Some prefer a Children's Service to a Sunday school, but this difficulty remains. A daily religious lesson in the parochial school seems at first view to be preferable, but here the difficulty is that a 'Bible story' is so often taken to be all that can be done, plus a certain amount of 'catechism,' and to get a really good catechism seems unattainable. The Canon concludes that only in the home can real religious education be hopefully carried on, although well-managed Sunday schools or day school religious lessons are far from valueless.

Next, if children can be best educated only in the home, how are parents to be fitted to impart spiritual truth? Canon Bell lays great stress on preaching and on a certain kind of preaching. He has some hard things to say of much present-day preaching. It is so unsystematic. It consists so often of bright little essays on topics the inter-relationship of which is never revealed and certainly could never be guessed. There is immeasurable need of teaching from the pulpit. The ordinary listener has next to no knowledge of what the essential Christian doctrines are. Our author's own experience has been that if real teaching is given, there are many who receive it gladly. In his own phrase, they 'lap it up.' Whether or not that would be the fortune of all ministers who gave themselves to systematic teaching is difficult to say. Beyond all doubt, as has been emphasized in our columns before now, Canon Bell says what needs to be said about preaching.

Thirdly, the Christian preacher must inculcate the vital relationship between religion and social service. 'Men and women who matter are not likely to turn to God unless and until they perceive in Christians a social pertinency of creed and cult and code.' Christians are tempted to cease to face social difficulties and become 'other-worldly,' and that only leads the man in the street to regard religion as but an escape-mechanism. No, we must not run away from the problems, we must face up to them. Not that the Church is called to solve them. But it is the Christian's task to uphold certain ideals and strive towards them; ideals such as peace, righteousness, co-operation among men. And as the outsider sees us bearing witness to the social derivatives of the Christian doctrine of man, he will be more willing than now he is to 'turn to Him who alone can make men really men and women really women.' He will 'much more easily learn to believe in God if he sees us willing to contend for God—at whatever cost—in the economic and political complications of our difficult day.'

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

Surprise has sometimes been expressed that in a country like Palestine, where there is abundance of stone, the great majority of buildings in ancient times—the superstructures at least—should have been of brick. It must be remembered, however, that the quarrying and dressing of stone necessitated the use of metal tools, and these, if they could be secured at all, were scarce and costly, whereas the Palestinian soil was rich in excellent clay which could easily be moulded into brick squares (לְבֵנִים, Gn 11[3]). Consequently, whenever a settled population abandoned their semi-nomad huts (generally

made of reed-mud) and erected permanent dwellings, they made use of brick, as being more readily obtained and more easily handled than stone. The most ancient bricks unearthed are found to have been hand-modelled, made of compact clay, plano-convex in shape, and simply dried in the sun. Fitzgerald has drawn attention to the exclusive use of such bricks in the oldest strata at Bethshan (levels xviii and xvii). At some places, such as Teleilât Ghassûl (in the early Bronze Age), they consisted simply of clods of clay, shaped (generally flattened) by the hand after prolonged kneading. The finger marks, which are still visible on them, are not accidental but were intended to insure a better adherence of the mortar. Woolley discovered the same at Ur, and Macalister found indentations, evidently intended for the same purpose, on bricks at Gezer.

The use of a wooden mould (מַלְבֵּן) for shaping the bricks developed in course of time. The clay, after being mixed with chopped straw or reeds to give it more consistence, was worked up with the feet, and then shaped in the moulds. This method is referred to in Ex 5^{7}, and the successive operations are succinctly described in Nah 3^{14}, 'Go into the clayey ground, tread the clay, lay hold of the brick-mould' (cf. R.V.m). This kind of labour was arduous, and was generally done by prisoners or slaves, and hence it was that David, after the capture of Rabboth-Ammon and in view of his building projects, put the captives to work in the brick-fields and quarries (2 S 12^{31}). Some of the bricks found in Israelite and older buildings have the manufacturer's mark (generally an ancient Semitic letter) stamped on them, and a large square brick from Tell el-Qedaḥ (Hazor, Jos 11^{1}) belonging to the Early Iron Age bears an imprint of the 'Shield of David.'[1] Besides such marks, others due to accidental causes have been found. Dogs or calves, for instance, running over the fields where the bricks were lying in the hot sun to dry, have left the trace of their paws or hoofs on the clay which was still soft. Picturesque details of this nature have been found by Mallon at Teleilât Ghassûl, by Rowe at Bethshan, and by Macalister at Gezer. This drying of the bricks in the sun, rather than baking them in an oven, was the usual custom in Palestine, as it was in Mesopotamia. In Palestine baked bricks were hardly used except for plinths and paving, and in Mesopotamia they appear to have been kept for the binding of walls or their exterior facing, for the sides of certain canals, and for making water-tight pavements and courtyards. The use of baked bricks, indeed, in earliest times was so exceptional that the author of Gn 11^{3}, in describing the construction of the tower of Babel, refers to them as an exotic production.

The builders frequently consolidated the brick walls by placing thick planks or wooden beams at intervals in them. They did this even in the case of substantial stone structures, where such beams were certainly less needed. The inner court of Solomon's temple was thus constructed (cf. 1 K 6^{36}), 'Three rows of hewn stone, and a row of cedar beams.' Woolley, in his recent excavation of the palace at Atchana (the ancient city of Alalakh in Syria), has noted the large amount of wood in the walls, some of the beams being about a foot square, and all of them flush with the wall face. He has found the same characteristic in the eighth-century palace at Tainat, near Atchana, so that the tradition of elaborate half-timber work must have been long-lived. The practice was intended to prevent any giving-way in the walls and to assure the rigidity of the whole structure; but, on the other hand, the wood easily became a prey to fire, and this led sometimes to the sinking or fall of the walls—the very danger it was desired to obviate. The presence of wood probably accounts for the masses of ashes and charcoal which have been discovered in some ruins, and perhaps affords reason why such superstructures as those of the governor's residence at Megiddo and of the royal palaces at Samaria have long since collapsed and practically disappeared.

Dampness was an enemy as destructive as fire, and the inevitable crumbling or disintegration of the surface of the bricks during rainy seasons called for frequent rough-casting or repair. The water worked itself in, with the result that the bricks began to swell and the walls to crack or fall. Sometimes, after a few rainy seasons, the walls completely softened and left merely a little mound of dirt to mark the site. In this matter ancient builders with brick were at fault in not securing the foundations especially from water or damp. It has been found at Bethshan that the dwellings (in levels xviii–xvi) rested directly on the soil. In time, however, builders began to place their brick walls on a course of gravel or rubble, or in a trench lined with river sand, and this permeable foundation allowed drainage of the infiltrated water. Such a precaution has been found at *Tell el-Ḥesī*

[1] This motif ('Magên David'), which was in the form of a Hexagram, has also been found on one of the acropolis stones at Megiddo, and like the more common Pentagram ('Seal of Solomon') may have been of astral origin.

(Eglon) at different epochs, in some of the buildings at *Tell Djemmeh* (perhaps Gerar), and in some of the constructions at *Tell el-Fâra* (Beth-pelet). The practice was the usual one in Mesopotamia, the original brick-building country, and was probably more general in Palestine than excavations would lead us to suppose.

In our previous article we referred to the hoards of gold and silver objects found at *Tell el-Ajjûl* (ancient Gaza), and evidently intended to be melted down or exchanged for commercial products. Schæffer, the director of the expedition to Ras Shamra (Ugarit), states that in several of the larger houses at this Phœnician seaport hoards of metal have also been found, in the form of ingots and ornaments of gold, silver, and electrum, cut up or crumpled ready for the smelting pot. These hoards probably belonged to Mycenæan or Ægean jewellers, moneylenders, or dealers in precious metal, who had lucrative businesses of exchange and sale here in the fifteenth century B.C. Several of their balances have been discovered, made of bronze, the scale trays being pierced by four holes, like those found at Mycenæ, and in one instance a complete set of weights has been found beside the two trays, some of the weights being made in the shape of an animal lying down and others in the likeness of a human being. These discoveries, both at Gaza in the south of Palestine and Ras Shamra in the far north, give us another proof of the abundance of precious metal in the land in the pre-Israelite period. Achan is said to have appropriated from the spoils of Jericho two hundred shekels of silver and an ingot (לָשׁוֹן, 'tongue') of gold of fifty shekels in weight (Jos 7^{21}). Certainly, the quantity of precious metal demanded as tribute by Thutmose III. (*c.* 1501–1447 B.C.) could have been borne only by a rich country. Schæffer has also brought to light heaps of murex-shells at Minet-el-Beida, which is the port quarter of Ugarit. It was from this species of shell-fish, found in great quantities on the Phœnician coast, that the valuable purple dye was extracted, and the discovery shows that establishments for this purpose existed here as well as in Tyre, which has hitherto been regarded as the only seat of the manufacture. On some of the pottery fragments found in these establishments the purple colour is still vivid after lying buried in the ground for more than three thousand years. As the Israelites could not readily procure the particular shell-fish referred to, they could not themselves have produced the costly purple (אַרְגָּמָן) and violet (תְּכֵלֶת) so renowned among the ancients, but must have been dependent on these northern sources. The purple of the Tabernacle, if made by the Hebrews, was probably of a different nature, obtained by other methods. According to Schæffer, only one eighth of the whole surface of the Ras Shamra hill has so far been excavated, and of this area only the uppermost layers have been explored. The ground may yet turn out to be one of the richest and most productive sites in the Near East.

A study of Sumerian and Babylonian King-Lists throws some light on the extraordinary long lives of the patriarchs. In these lists there are kings credited with fantastic reigns of centuries and even of more than a thousand years, but in certain cases at least it has been found that some names have fallen out, and the sum total of two, three, or more reigns is attributed to the one name that survives. It is something similar that has undoubtedly happened in the case of the patriarchs and others in the Old Testament. The problem of their protracted ages cannot be solved by supposing that each year was meant to be shorter than ours, and that therefore the life of Methuselah, who is stated to have lived 969 years, was not much more than the usual three score and ten. The fact is that the Hebrew historians, in trying to bridge the gap between their supposed date of the Creation and the beginning of historical times (for this latter at least they had reliable records), found that they had only a limited number of names to do it with, and rather than invent new ones they simply lengthened the lives of those they had. This dropping out of certain generations, and the summarizing of a period under the name of one outstanding figure is a perfectly normal proceeding, for which we have parallels not only in Mesopotamian custom but in Hebrew and Arabian family trees, where one item may bridge several generations of men. The period of 175 years, which is given in Scripture for Abraham and which is impossible as the span of one man's life, may thus represent a conflation of two or even three individuals (who may have borne the same name Abram-Abraham) and the sum total of their lives.

Parrot has furnished us with further reports of his recent excavations at Mari (on the Upper Euphrates), one of the main centres on the great caravan route between the Persian Gulf and the Mediterranean over four thousand years ago. Among the innumerable finds, including over two thousand tablets, is a small gypsum sculpture (only the bust about ten inches in height remains) representing some personage bearing a kid in his arms, pressed to his bosom. The expression on the face

is one of serenity and beatitude. The object dates probably from about 2400 B.C., and was discovered on the esplanade of the ziggurat, where a similar one was found in 1933. Such sculptures were, of course, intended to represent some individual—probably a 'maître du sacrifice'—carrying an animal to be laid on the ritual table, but in course of time the idea found its way to the West, where it was adopted as a symbol of 'The Good Shepherd' (cf. Is 40^{11}, Jn 10^{11}). The representation, indeed, existed as far back as the pre-Sargonic Age (about 3000 B.C.). Sculptured specimens have been found at Susa, Ur, Tello (ancient Lagash), Niffar (ancient Nippur), and other places; numerous figurines of the same type, contemporary at least with the Third Dynasty of Ur (*c.* 2400 B.C.), have come to light in south Mesopotamia; and a larger number still of glyptics bearing the representation have been unearthed at various places, dating from the Dynasty of Agade (2752 B.C.) down to Neo-Babylonian times. In some cases it is an ordinary individual who carries the kid or lamb, and in other cases the bearer is a divinity. Even Gilgamesh and Enkidu are sometimes figured with an animal in their arms. The idea developed in various forms as the ages rolled on, and continued down to the Christian era, when it seems to have been taken as a beautiful and appropriate emblem of Christ.[1] We find it in early Christian art, painting, embroidery, and statuary, and it comes to Christians naturally in their hymns and prayers, though few, if any, are aware of its origin.

At Brak, an ancient capital city of 3000 B.C., in northern Mesopotamia, Mallowan has laid bare a temple containing such an enormous number of 'magic eyes' embedded in the site, that he has named the building 'The Temple of a Thousand Eyes.' They are mostly in white alabaster, with a few in black burnished clay or limestone. They were evidently votive deposits placed there at the time of the foundation of the building. Their purpose has been variously interpreted. It has been suggested that Brak was a centre for the cure of eye diseases—a kind of ancient Lourdes—but we would suggest rather that the temple was a place where the people could secure, as they thought, a defence or protection against the 'evil eye,' belief in which was so prevalent in Semitic lands. This popular superstition is not directly referred to in Scripture—it does not seem to be implied in the 'ogling' (מְשַׂקְּרוֹת) of the women in Is 3^{16}, nor in Mk 7^{22} (cf. Mt 20^{15})—but the use of amulets for such a purpose by the Israelites cannot be doubted, though they were actively condemned by the prophets. Evidently Magic Eyes were placed beneath the site of the temple at Brak as a remedy against this supposed danger, on the principle that like averts like, just as demoniacal human heads or monstrous animal forms, made in clay or metal, were often carried on the person as a preventive against demons. This explanation of the eyes seems to be borne out by the extraordinary number of beads unearthed at the spot (according to Mallowan, a vast hoard of at least fifty thousand recovered is probably 'only a fraction of the total'), for these trinkets were (and still are) considered in the Near East as a safeguard against the 'evil eye.'

The use of amulets to ward off evil spirits was widespread, even among the Israelites. Innumerable specimens of them have been found in Mesopotamia and Palestine. Many of them were suspended round the neck and worn over the heart, under the clothing. Some so-called 'idols' (גִּלּוּלִים) were of this nature, a fact which throws light on an obscure passage in Ezekiel ($14^{3.\ 7}$). The text, according to both the Authorized and Revised Versions, speaks of people who take 'idols into their heart,' but the rendering should probably be 'wear idol-charms over their heart' (עַל־לִבָּם). An amulet, in the form of a tablet, recently discovered at Arslan Tash, in the Middle Euphrates region, appears to have been used as such. It contains inscriptions showing that it was specially intended as a prophylactic against nocturnal demons and their terrors, and there is a round hole at the top, with traces of a suspension cord for hanging round the neck.

[1] Cf. 'Le Bon Pasteur, à propos d'une statue de Mari,' in *Mélanges Syriens*, i. 171 ff.

After Fifty Years.

X. Revelation and the Bible.

By Professor John M. Graham, M.A., Aberdeen.

In the decade immediately preceding our period, Matthew Arnold was endeavouring, in such books as *Literature and Dogma* and *God and the Bible* to restore to the 'intellectually serious' but perplexed men and women of Great Britain and America the 'use and enjoyment of the Bible.' The principles that he laid down for the attainment of this end were 'that the Bible requires for its basis nothing but what [its readers] can verify' and 'that its language is not scientific, but literary, that is, the language of poetry and emotion, approximate language, thrown out as it were at certain great objects which the human mind augurs and feels after, and thrown out by men very liable, many of them, to delusion and error.' The central 'object' of the Bible is God, 'in the Bible God is everything'; and the essential idea of God, as it can be verified in our own experience and observation, is 'the Eternal, not ourselves, that makes for righteousness.'

Summing up the message of the Bible, Arnold declares that the Old Testament is 'an immense poetry growing round and investing an immortal truth, "the secret of the Eternal": *Righteousness is salvation.*' The New Testament is 'an immense poetry growing round and investing an immortal truth, the secret of Jesus: *He that will save his life shall lose it, he that will lose his life shall save it.*'[1]

Here we have the humanist attitude to the Bible—a nineteenth-century humanism that is still optimistic. With that difference in mood we have essentially here the 'high religion' of Walter Lippmann,[2] a religion in which God is reinterpreted in the form of certain fundamental general truths about the nature of human life, truths which we owe to the insight of men of genius, and may verify for ourselves. The great polemic of Matthew Arnold in these books is against miracles. He rejects these in a radical manner. That is to say, his attitude is not merely one of reserve in accepting particular miracles because of the notorious proneness of human kind to enjoy sensation and believe in magic. It is not simply the attitude illustrated in the unwillingness of Jesus to gratify this weakness of human nature by the giving of signs and portents. Arnold's rejection is of any personal relationship of God with men, the rejection of any initiative action by God in the life of men. The kind of existence allowed to God is that of a 'law of nature,' where nature is given its most comprehensive meaning, and includes human nature as well as the external world. Significantly, Arnold speaks of certain 'great objects' which the human mind feels after. God is an *object* for him, not a *subject.* He is 'not ourselves,' but He is not a *Self.*

It may be said that Arnold is not a great figure in religious or theological history. But his views have been briefly outlined because at the beginning of our period he represents an attitude which, owing to the circumstances of the time, remained influential in religion and theology throughout the first thirty-five years of that period. The chief factors in the formation of that attitude were two: (1) The domination of science, (2) The optimism of an expansionist era. In the sphere of religion the result of these two influences was, in the first place, a tendency to interpret the Bible as a *development of ideas.* These ideas were taken as giving a general picture of the kind of reality with which we have to do, and a general guidance as to the conduct of our lives. In an age of progress, too, it was possible to avoid many of the more fundamental problems of life. Under these conditions religious thinking tended to be 'spectator-thinking' rather than 'existential' thinking, *i.e.,* thinking which is at the same time *decision.* How far religion was spectator, not protagonist, may perhaps be realized when we think of the extent to which business, politics, sex, became in the language of Lippmann—'lost provinces.' For example, the problem of sin in the relationships of men in society was throughout this period *postponed,* in a sense. Any

[1] *God and the Bible,* 235.

[2] The tradition of Christian faith was still strong in Arnold's day and the age was one of continuing external progress, and this no doubt made it easier for him to say that 'human experience proves that there is an Eternal not ourselves, making for righteousness.' In a disintegrating society, conscious of the second law of thermodynamics, for Walter Lippmann no such proof was forthcoming.

fundamental dealing with human relationships in society could be avoided by giving more to the poor out of an enormously increased wealth.

Moreover, once religious ideas are detachable from their source, the reading of the Bible and preaching from the Bible fall into partial neglect. Instead you have a preaching about the ideas, which, detached from their living source, become diluted, and degenerate to the level of conventional thinking. For example, love becomes 'doing good turns,' or 'genial tolerance,' 'providence' becomes an 'inevitable evolutionary progress,' 'brotherhood' becomes the 'good fellowship' of a club or freemason's lodge. That is one side of the development of 'religious' humanism in the fifty years under review, a development which rightly earns the castigations of Barthian preachers.

But the main endeavour of Biblical scholarship in these fifty years has been to get away from the view of the Bible as a book of ideas and to reinterpret it as a document of religious experience: as a record, that is, of men encountering God as *a real will* in the very midst of their concrete historical life. The labour expended in this endeavour has been enormous, and although the criticism of the internal structure of the texts, and their interpretation in the light of historical archæological and linguistic research has been often confused by subjective bias, it has on the whole been marked by a real objectivity of judgment, and has yielded in the end substantial results. The most substantial result is what we may call the rehabilitation as historic personalities, recognisably real in their humanity, of the great prophets, the great apostle, and of Jesus Christ Himself. If the Bible still authenticates itself to us as a revelation of God, it is now a revelation given in the very thick and stir of human life.

The Bible represents God as revealing Himself in action. He calls Abraham to found a new people, He sends Moses to reconstitute that nation on the basis of a covenant relationship with God Himself, and to give it a new home and new laws, He brings the Babylonians against His corrupted people, He calls His prophets to throw down and to destroy, to build and to plant. He sends John the Baptist to prepare the way for the Christ, He sends His Son to reconcile the world to Himself in an act of self-sacrifice, He chooses His Apostles to preach the gospel in all the earth. His revelation comes to all these men as *men of action*. It comes as a will to be obeyed, as a promise to be relied upon in action and fulfilled in fact, as a gracious forgiveness to be accepted, as a judgment to be endured. 'The actuality of the Biblical history is vital to the process of revelation.'[1] What is revealed in all these deeds is God Himself. The most evident feature of the religious experience we meet in the Bible is that its subjects know themselves to be confronted with a divine will which meets them in the double form of demand and promise, judgment and succour, 'consuming fire' and 'refuge and strength.' It is not that they 'throw out' towards some indefinite 'great object' their hopes and aspirations. They find themselves claimed, apprehended, 'The Lord took me as I followed the flock.' 'Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.' The emphasis is certainly not here upon a search after God, but definitely on being sought by Him. Or rather in their search they know themselves already constrained by His will. For all is not at once clear to a prophet when God reveals Himself. There is evidence enough of bitter striving and longing and pondering and wrestling. 'The distinction between *discovery* and *revelation* is not the difference between activity and passivity on the part of man, but a difference in the kind of reality which presents itself to his apprehension in the religious awareness, and the kind of relationship with him which it initiates. It is the difference between a reality and a relationship which are not personal and a reality and relationship which are.'[2] Revelation of God and personal relationship with God (a relationship in which God is apprehended as a resistant and co-operative will) these may be taken as interchangeable terms.

What is the relation of this religious experience in the Bible to our own faith? How is the Bible revelation of God for us?

Perhaps it need hardly be said that, of course, a good part of the Bible is not on this high level of intense and serious religious experience at all. Once our minds are set free from artificial theories of Biblical inspiration these elements which are not religiously significant can be recognized and substantially ignored.

It must also be said that the Bible itself witnesses to the incompleteness of its own knowledge of God

[1] C. H. Dodd, *The Authority of the Bible*, p. xi.

[2] H. H. Farmer, *The World and God*, 81. I should like to commend this book very warmly for its illuminating discussion of the meaning of *personal relationship* in religion.

at every stage short of the New Testament. All through the Old Testament, however sure the prophet may be that God has guided His people according to His holy purpose—the completion of that purpose is not yet. The Old Testament points forward to a Day of the Lord. Only in the New Testament is the claim made that the promise of God is fulfilled and His revelation is complete. This does not mean that the Old Testament is rendered superfluous by the New—it means simply that the Old Testament must be read in the light of the New. Moreover, the understanding of the historical situation that Jesus confronted and out of which His Church arose involves an understanding of the prophets and the history of Israel.

And when this is said, in what sense is the Bible a revelation for us? There are two possible answers to this question and they are not, I think, mutually exclusive.

1. There is what may be called the *Liberal* answer. This sees in the Bible the self-authenticating classical record of religious experience. Its authority for us lies in the reality of the experience of men who stood in situations like our own. By the serious study of these records we are enabled more clearly to recognize the will of God confronting us in our situation to-day, and are encouraged by their example to respond to that will with obedience and trust.

2. The second answer restores the ideas of 'chosen people' and 'plan of salvation,' and invites us to see in the unity of the prophetic history of the people of Israel, issuing in the coming of Christ, the great act of God in which lies the meaning of history as a whole. In a fine phrase of Paul Tillich's,[1] the Church, *in the continuing response of its members to that act, becomes the 'bearer' of that meaning.*

These two answers are related to each other I think in this way. The apprehension of the act of God in the history of Israel and in the life of Jesus Christ as its fulfilment, is to be had through the experience of the prophets and apostles, in its particularity and in its impressive unity. It is from inside this experience, so to speak, that the secular history of the Old and New Testaments becomes the 'sacred' history of the redemptive act of God.

The question which now arises is whether outside this historical revelation there is any other. (1) Is there a general revelation of God in history or in nature as a whole? Professor Farmer points out very clearly[1] that if by revelation we must mean 'a category of personal relationship,' it is wrong to look for revelation in history and nature as a whole. For 'nature' and 'history' are highly generalized concepts and do not present themselves as an 'existential' situation to us. 'A personal relationship between God and man means God meeting the individual with an immediately relevant insistency of value and proffer of succour, demanding here and now obedience and trust, and that can only be in and through the man's own concrete personal situation which is peculiar to him and sets an immediate responsibility of action on him alone.'[2] So that 'if we speak of a general revelation of God in nature and history, the most we can mean is, positively, that God may make any situation, into which any man may come at any time, the medium of his revealing word to the soul.'

(2) The question remains, is there any peculiarity or uniqueness in the history of the Bible as a series of situations in which God has so revealed Himself to men? Must we not expect that the other relatively independent histories of men and nations have in like manner been made the medium of God's revelation?

In our period, Christian thought has moved through two stages in discussing this question. The general tendency till quite recent years was towards seeing such a revelation of God in all the great religious traditions: incomplete, as in the Old Testament, but preparatory to the completeness of the revelation in Christ. It was of course recognized that the perversity of men, their ignorance and their sin, had produced systems of religious thought and practice which were radically corrupt and erroneous—systems which like the Manichæism of St. Augustine in his young manhood were rather a 'defence mechanism' against the will of God than any revelation of it. And, further, the elements of error and sin in the best of religions were admitted. But the noble life and thought of many outside the Christian tradition

[1] See his very stimulating essay in *The Kingdom of God and History.* (Composite preparatory volume for Oxford Œcumenical Conference of 1937.)

[1] *The World and God,* 85.

[2] The modern educated man, however, may be said to carry a more or less conscious conception of nature and history as a whole into any particular situation as a background to his interpretation of that situation. It becomes of great importance that he should be able in a general way to understand 'nature' and history in a manner consistent with the reality of God's will in his particular 'existential' situation. Hence the importance of a Christian philosophy of nature and history.

was held to be a testimony to the truth, not only that God had left Himself nowhere without witness, but that He had found a responsive obedience and trust in many a prophet and teacher of other faiths.

This view has been sharply challenged by Karl Barth. The challenge is expressed in a somewhat modified form in the very influential book of Dr. Hendrik Kraemer, *The Christian Message in a Non-Christian World*, published as a preparatory volume for the Madras Conference of 1938. On page 123 Kraemer writes: 'Fulfilment is not the term by which to characterize the relation of the revelation in Christ to the non-Christian religions. To use it engenders inevitably the erroneous conception that the lines of the so-called highest developments point naturally in the direction of Christ, and would end in Him if produced further. The Cross and its real meaning—reconciliation as God's initiative and act—is *antagonistic to all human religious aspirations and ends*,[1] for the tendency of all human religious striving is to possess or conquer God, to realize our divine nature (theosis). . . . Moreover, in Biblical realism fulfilment means always the fulfilment of God's promises and of His previous preparatory doings.' Again, on page 136, he writes: 'In the illuminating light of the revelation in Christ, which lays bare the moving and grand, but at the same time distressing and desperate reality of human religious life, as reflected in the various religions *all similarities and points of contact become dissimilarities*.[1] For the revealing function of this light is that, when exposed to it, all religious life, the lofty and the degraded, appears to lie under the divine judgment, because it is *misdirected*.'

There are things here that must be accepted as true and needed greatly to be said. The attempt to see continuity and unity in religions had gone too far. It was exemplified in the effort to 'explain' higher religion in terms of lower: and in the tendency to see in all religions different 'aspects' of one truth; or to extract from the variety of religions some *common* message. It is necessary to recognize and perhaps to emphasize the very real differences and contradictions as between different religions. It is also true (as with the relation of Christ to the Old Testament and Jewish religion) that 'similarities' may turn out to be great dissimilarities. The Jewish religion of which Christ was the fulfilment itself decisively rejected Christ. Further, it is true that religious systems witness to the pride and blindness of man as much as to the glory of God; and Kraemer very justly includes the empirical Christian Church in this condemnation. Which is to say, that everywhere in religion, including that religious history in which Christians have yet found a revelation of God, there is error and sin. But as this does not in the case of the Old (and New) Testament prevent them being at the same time a revelation of God, there seems to be no reason for denying that other religions are in their own degree the witnesses to that revelation. In *what* degree any particular religion does make a true witness we must discover by a sympathetic study of its documents and traditions. And here, by the way, Dr. Kraemer himself (who seems to hold together two imperfectly reconciled attitudes to other religions) can give us specially valuable guidance.

The attitude which now is most widely adopted is one which neither condemns other religions nor sentimentally idealizes them as 'broken lights' of the One Light, but seeks at once sympathetically and realistically to evaluate them in the light of the revelation of Christ.

[1] Italics mine.

Literature.

PURITANISM.

Professor William Haller of the Chair of English at Barnard College, Columbia University, has produced an intimate and valuable study, entitled *The Rise of Puritanism* (Milford; 22s. 6d. net). It is a handsome and well-printed volume, and the author has supplemented his text with careful references and bibliographical notes and with a satisfying index. The sub-title indicates the scope and limits of the work, 'The Way to the New Jerusalem as set forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570–1643.'

Professor Haller, who is no partisan, seeks to give a dispassionate, objective study of the period of the

Puritan movement under review. He is interested in the movement not only for its bearing upon ecclesiastical and civil history but for its influence upon the history of English literature. Indeed, as he explains in the Preface, the studies which led to this book were first prompted by a desire to understand the place of Milton's *Areopagitica* in its own time. He came to the opinion that one could not justly understand Milton without understanding his relation to Puritanism, nor Puritanism without knowledge of the teachings of the Puritan pulpit. And in this work under review he shows what must be a rare and unusual knowledge of the sermons, popular expositions of doctrine, spiritual biographies, and manuals of godly behaviour in which Puritan preachers ever since the early days of Elizabeth, as he says in his detached way, 'had been telling the people what they must do to be saved.' The result of his reading has been 'renewed amazement at the extraordinary vitality of Puritan thought and character' as well as the feeling that he has drawn near to 'the central fire which still burns in the pages of Milton.'

Professor Haller's chapters are suggestively and intriguingly entitled, and the titles give a fair idea of the chapters' contents, which are arranged in a more or less historical order. The aim of the book is not to recount the various phases of the movement which led to the Puritan Revolution, but rather to give a sketch of Puritan propaganda before 1643. The author hopes to set forth in another book an account of what happened after 1643 to the Puritan dream of a Utopia founded upon the Word of God, and what effect the shattering of that dream had upon Milton.

A special point which Professor Haller makes is that the 'spiritual preachers' of the early Puritanism were converting their hearers not only to godliness but also to the appetite for reading godly books, which they themselves were not slow to supply to the booksellers or the booksellers to the public. Thus they were nursing the pulpit's greatest rival, the press. By 1640 the number of books circulating among the people had become unprecedented, and 'a prodigious amount' of them came from the Puritan preachers. 'Truly the spiritual brotherhood from Greenham and Dod through Chaderton and Perkins to Gouge and Goodwin had not reformed the Church, but they had accomplished something of perhaps even greater consequence. They had created a literature in English setting forth to an increasingly restive populace a doctrine of faith and courage and a way of life calling for self-expression, self-confidence and self-exertion.'

On the literary style of many of the Puritan sermons and pamphlets Professor Haller has much that is complimentary to say: often one foresees in them 'the rise of a Bunyan and a Defoe.' But we must now take leave of this attractive book, commending it to all who are interested in the Puritan movement in England.

EDUCATION—AND AN EXPERIMENT.

The fourteenth volume in the Aldine Library, which is a low-priced series designed to present outstanding modern books in various fields in a worthy format, is *I Chose Teaching*, by Mr. Ronald Gurner, M.C., M.A. (Dent; 4s. 6d. net). Only books which have a special claim to inclusion are issued in this series. And there is no doubt that Mr. Gurner's book possesses such a claim. It is the work of an experienced teacher with an independent mind and a high conception of teaching as a vocation. His views on education are expressed vigorously and unsparingly, but he is no crank with a special axe to grind or a unique 'plan' to boost. His book will be of special interest to readers of this magazine for a reason to be mentioned later. But, in general terms, the book is one of great value because it surveys the educational field with a calm impartiality and a clear conception of what education really ought to be.

The author gives us first of all his background—master at Marlborough, head of a London Secondary School, then of a Municipal School of the higher class at Sheffield, and finally headmaster of Archbishop Whitgift's famous school. But we also get a fascinating section on his War experiences. All this is simply necessary prologue. Then follows his frank discussion of school life in the light of his experience as a teacher. 'Public School' versus Secondary School, Boarding School versus Day School, control of education by urban or county councils, the examination system (for which he has more than a good word to say), the Dalton Plan (for which he has little that is good to say), physical education and its value—these are some of his main subjects. He does not shrink from plain speech about any of them. But in the end he comes to his main conviction, that the schoolmaster is concerned, in the last resort, with the non-material, and to this contention he devotes some of his best chapters.

Obviously, then, to Mr. Gurner the religious element in education is fundamental. He had a definite religious experience of his own, about which he tells us with a simplicity and modesty that

are appealing and persuasive. And this has immensely reinforced his view of the significance of the non-material in education. But the problem which arose for him and which he found himself compelled to face was: how to make religion real to the average boy, and in particular how to make the New Testament real.

This is the subject of his second book, *We Crucify* (Dent; 5s. net). Mr. Gurner has devised a scheme by which the gospel narrative can be brought alive and made vividly interesting to schoolboys. It is this. The class becomes the Sanhedrim. They appoint various officials. They receive reports of what is happening in the country, beginning with the remarkable birth of a baby in Bethlehem. Step by step the events of our Lord's life are narrated from the standpoint of His enemies. The Jewish prejudice is always assumed and everything is discussed as it happens in the atmosphere of hostility. The book is simply the minutes of the Sanhedrim meetings, but presumably all the boys take part in the discussions recorded. The book itself has to be read in order to realize the vividness of the whole thing. In his own larger book Mr. Gurner says that the experiment has been a real success. And in any case the project is worth serious consideration by those who wish to find some way of making the Bible live for youthful minds. It is obvious that the idea is capable of indefinite extension.

Since writing these reviews, the tragic death of Mr. Gurner in early summer has come to our knowledge.

TEXTUAL EVIDENCE AND THE NEW TESTAMENT.

A valuable essay of thirty-one pages on Textual Criticism has been published by Sir Frederic Kenyon, formerly Director and Principal Librarian at the British Museum, the importance of which is out of all proportion to its size. Issued under the title, *The Western Text in the Gospels and Acts* (Milford; 2s. net), the essay discusses fully the well-known textual views of Professor A. C. Clark in his 'Primitive Text of the Gospels and Acts' (1914) and his later elaborate work, 'The Acts of the Apostles' (1933), in which the originality of the Western text is defended with great ingenuity and learning. The most important Western variants are printed in Greek, and Professor Clark's submission that it contains many original passages which have been omitted, owing to scribal errors, is carefully examined. Sir Frederic thinks it very unlikely that early MSS. were written with 16 lines to a column and 10–12 letters to a line, in view of the testimony of the papyri. 'Another serious weakness of Clark's argument lies in the arithmetical fact that with a basis so small as a line of 11 letters, with a margin of fluctuation of at least 10–12 and perhaps 9–13, every number of letters except the very smallest can be represented as a multiple of such a unit.' For this and other reasons he concludes that 'with regard to the Gospels, then, Clark's earlier attempt at explanation breaks down in every direction.' He admits that Professor Clark is on much stronger ground in his later book, in which he looks upon the excisions from the Western text as in the main the work of an abbreviator. None the less, he is still far from being convinced by this argument. Why should the Western additions in Mt 20^{28}, Lk 6^{4}, and Jn 6^{56} have been omitted if they were in the original text? Again, 'the Græco-Latin MSS. and the Old Latin version do form a family, to which the name Western may properly be given; but in spite of occasional agreements, it would be quite a mistake to claim (as has sometimes been done) that it has the general support of the Old Syriac and Sahidic versions.' The attractive character of several of the Western readings in Acts, he says, 'is to a considerable extent offset by the questionable company in which they are found.'

The importance of this essay will be seen by all who are familiar with the problems of textual criticism, and especially with that which meets us in the Acts. If our present knowledge does not permit us to solve the difficulties, we can agree with Sir Frederic's concluding observation: 'Meanwhile our gratitude is due to all who attempt to solve the problem, even if their solutions do not seem to achieve the success which it is not always in mortals to command.'

MARTIN DIBELIUS AND FORM CRITICISM.

Once more the devotion of Professor F. C. Grant has made available for those who do not read German the work of a distinguished Continental scholar, in his translation of the little book of Dr. Martin Dibelius, *Die Botschaft von Jesus Christus* (1935), under the title, *The Message of Jesus* (Nicholson and Watson; 8s. 6d. net).

The greater part of the book consists of an idiomatic translation of the primitive texts, recovered by the aid of Form Criticism, from the

Gospel records. These are preceded by a brief section on Early Preaching, and the examples cited are Mk $1^{1-4.\ 7f.\ 14f.}$, Ac 10^{37-43}, Ph 2^{6-11} and, strange as it may appear, Jn $1^{1-3.\ 14.\ 16-18}$. Next follow the Old Stories (26 in number) which reach their climax in a saying of Jesus, the Passion Narrative, the Parables, the Sayings, the Great Miracle Tales, and the Legends. In Part II. Dibelius gives what he calls the Explanation of the material assembled in Part I. There is not much that is new in this brief section of sixty-five pages. In them Dibelius gives a useful summary of the views which he has set before us at greater length in his earlier book, 'From Tradition to Gospel.' He still maintains that preaching was the most potent influence in the formation of the Gospel Tradition, that it is possible to distinguish between the earliest form of the separate units and subsequent additions, and that the so-called Legends are not destitute of historical foundation. 'In general,' he says, 'one may say that in a legend it is difficult to distinguish the tradition of early witnesses from the embellishments of popular fancy, and that therefore to derive historical facts from legends is possible only under certain conditions. But it is beside the point to deny the presence of historical tradition simply because an event is reported only in the form of legend.' From this we must evidently draw what cold comfort we can. There is, however, a positive and constructive purpose in the work of Dibelius. He thinks that the tradition never got so far detached from its origins that one can speak of degeneration; and he says in closing: 'Even after it had ceased to be of immediate usefulness in preaching, it remained true to the fundamental idea of that preaching, *viz.* that this earthly Life, lived at a definite historical time in the land of Palestine, was the bearer of God's final and decisive Message to mankind.' We warmly welcome Professor Grant's work in supplying us with this translation of a stimulating essay.

The tragic death of Father Eric Burrows, S.J., deprived the Roman Catholic Church in England of one of its most brilliant Old Testament scholars. Fortunately, a certain amount of his work survives in manuscript, and it is to be hoped that much of it will be made public. As a first instalment, Father Edmund F. Sutcliffe, S.J., of Heythrop College, has edited *The Oracles of Jacob and Balaam* in the Bellarmine Series (Burns, Oates and Washburne; 12s. 6d. net). Father Burrows was a fine scholar, with a wide knowledge of Akkadian and Sumerian as well as of Hebrew. One of his main interests lay in early astronomy, and the aim of the book recently published is to show the influence of the Zodiac on Gn 49 and later writings. Each of the twelve tribes is connected with a Zodiacal constellation, though the reference is not always obvious. The Blessing of Jacob had an effect on the second, third, and fourth of Balaam's utterances, and its influence may be traced as far as Isaiah's Messianic prophecies. The case is argued with skill, even if it is not always convincing, and the reader is left with the feeling that at least some of the expressions used may have an astronomical source. Particularly interesting is the discussion of the mysterious Shiloh in Gn 49^{10}. Father Burrows finds a connection with the Judahite clan of Shelah, and his study opens up a number of questions as to the early history of Israel. The whole is quite free, though it keeps within the bounds of orthodoxy, especially in dealing with Is 7^{14}.

A notable addition has been made to the (Roman Catholic) 'Religion and Culture' Series in Professor C. J. Lattey's *Paul* (Geo. E. J. Coldwell; 8s. 6d. net). Protestants will profit no less than members of his own Communion from reading it. The author is a devout scholar who has made long and reverent study of St. Paul and writes with all the authority which sound judgment confers. He first deals with the life and character of St. Paul as reflected in the Epistles, then with Pauline teaching as to Christ, the Church, and the Christian. We shall not agree that 'Hebrews' is from the pen of St. Paul, but otherwise we have found profit from a perusal of the volume.

We have seldom been so disappointed with a book as we are with the Rev. Conrad Noel's *Jesus the Heretic* (Dent; 5s. net). It is a curious compilation dealing with topics ranging from 'Hell' to 'God Save the King'; its main object apparently being to persuade Catholics to be Socialists, and Socialists to be Catholics. The author thinks there is a thread of continuity running through it all; all the continuity we can perceive is the author's ill-balanced judgment. The book takes its title from one of the chapter-headings; but why is not obvious. There is little about Jesus in the whole book. Some things indeed are well said, but they have mostly been said often before. The main puzzle to our mind lies here. We are given a book dealing so far with the state and prospects of organized Christianity. Yet only Anglicanism and Romanism are deemed worthy of consideration. The millions

of Christians outside the fold of Rome or Canterbury are apparently beneath notice. The one-sided view of the British Empire and the Crown will 'cut no ice.' This is something of an anti-climax to the author's 'Life of Jesus.'

This Methodism (Epworth Press; 5s. net) is a collection of eight historical studies, on various aspects of Methodist life, by Dr. Maldwyn Edwards. Dr. Edwards discusses the relation of Methodism to the Chartist Movement, to the Evangelical Revival, War, Reunion, the Free Churches, and the Church Universal, and on each of these themes he has something fresh and interesting to say. His answer, in another essay, to the question: 'Did Methodism prevent a Revolution in England?' is somewhat different from that usually given by Methodist writers. He thinks that whether John Wesley had lived or not there would never have been a revolution in England at that time, but that, because he lived, agitation was considerably softened and discontent allayed. 'Methodism softened greatly the impact of the French Revolution on English life and thought.' While these essays betray their separate origin, the book is of value to all who are interested in the place of Methodism in contemporary history.

The main contentions in *The Folly of Anti-Semitism*, by Mr. Sidney Dark and Mr. Herbert Sidebotham (Hodder and Stoughton; 1s. net), will receive warm sympathy and support. The little book is written with conviction and passion, and its case against anti-Semitism generally and particularly is amply established. Perhaps it is necessary to add that this by no means makes the argument superfluous. For there is a good deal of anti-Semitic feeling even among those who are indignant at the German ruthless persecution. The book may therefore be welcomed as a reminder of our debt to the Jews and our duty to them. Some hesitation may, however, be felt about extending this appreciation to the chapter, 'The Moral of Zionism,' where the authors wholeheartedly support the Zionist Policy of Palestine as a national home for the Jews. Readers may be advised to consult on this point a recent volume by an enlightened Jewish Rabbi, 'What are the Jews?' in which a contrary view is maintained.

What is conscience? How does it function? Why do the consciences of people differ, so that one man's conscience permits him to eat another man while ours does not? And some people's conscience allows them serenely to cheat a railway compan but not an individual? Can a man's conscienc become dead? How is conscience in its workin related to the grace of God, and to the Word c God? These are some of the questions dealt witl in *Conscience*, by Professor O. Hallesby of th Independent Theological Seminary at Oslo, Norway translated by Mr. Clarence J. Carlsen (Hodder & Stoughton; 3s. 6d. net). The answers the Professo gives will not please every one. But he is an in telligent and careful thinker, keeps close to Scriptur and is (probably) a definite Calvinist. He is at an rate what is known as orthodox. His book is an interesting one. It is on traditional lines and combines in almost equal proportion moral and Biblical theology.

The story of how two men travelled round the globe on nothing but faith is told in *Adventuring with Christ*, by Mr. Lester F. Sumrall (Marshall, Morgan & Scott; 2s. net). It is a very simple story of daily miracles wrought by prayer. The two men (Howard Carter and the author) had apparently no resources, yet they made their way everywhere, and, when they needed money, it came. The book is interesting merely as a record of travel, and contains some striking experiences and revealing facts. But its chief interest is as a record of believing adventure.

In general one looks with some suspicion on attempts to 'improve' Biblical narratives by reconstructing the background and creating details and incidents which have no kind of basis in the narratives themselves. An exception must be made in the case of *When Nero was Dictator*, by Miss Geraldine Cummins (Muller; 10s. 6d. net). This book deals with the period which begins where the Acts of the Apostles leaves off. It tells the story of St. Paul after his arrival at Rome until the closing scene of his death. The writer has made use of hints in various letters of St. Paul. But she has gone far beyond this restricted area. She has given a vivid picture of the court of Nero and of the events which preceded and followed the great fire. Many of the prominent figures of the age come and go in these dramatic scenes—Seneca, Poppæa, Tigellinus, St. Peter, St. Mark, St. Luke, and Timothy. The book is really a historical romance, based upon careful study and displaying very considerable imaginative power. It is divided into four parts, dealing with St. Paul's travels in Spain, St. Paul and St. Peter in Rome, St. Peter and the Great Fire of Rome, and St. Paul at the Journey's

End. We must congratulate Miss Cummins on a real achievement. There has always been both interest in and speculation about what happened to St. Paul between his first trial and his death. The story Miss Cummins tells so brilliantly is on the whole more likely than any other, at least in its general outlines. A great deal of research must have gone to the making of this picture, but it required a great deal more than research to make the picture as arresting as she has made it. The book will give a great deal of pleasure to students of the New Testament, and to all who love such tales as 'Quo Vadis?'

Life by the Son, by the Rev. Donald Grey Barnhouse, D.D. (Pickering & Inglis; 2s. 6d. net), contains five addresses given at Keswick. They deal with such subjects as Christian assurance, knowledge, cleansing, and walking. They are full of rich Biblical truth very incisively put. The writer is a man of culture and of wide pastoral experience, and he very aptly illustrates his teaching by incidents and allusions drawn from various fields. Many who heard the addresses will be glad to have them in print, and many others will profit by reading them.

The God Who Matters, by a London Journalist (Pickering & Inglis; 1s. net), is in the main a series of short sermons by one who possesses in a high degree the gift of popular speech. The writer has already by his previous booklets caught the ear of the public, and this one also will no doubt have a wide circulation. His profound conviction is that without God man cannot satisfy his intellect, his emotions, his moral and spiritual nature. The sermons are full of good things and make most interesting reading.

The Religious Book Club has issued a very illuminating and important work, the title of which is *Crisis for Christianity*, by Mr. William Teeling (2s. 6d. net). It deals very fully and authoritatively with the struggle and trials of the Roman Catholic Church in Germany and Austria under the Nazi rule. The author is a well-known Catholic who has been for many years in close touch with the Vatican and international Roman Catholic circles. His book is well documented and written with manifest fairness and judgment. The opening chapters are devoted to painting the historic background, before and after the War, which brought the Church into the position in which it stood at the rise of National Socialism. Then the struggle is described in all its confusing intricacy—the mixed good and evil of the Nazi régime which puzzled the Church authorities and led to vacillations in the policy of the Vatican, the Concordat reached only to be broken, the backwardness of the bishops in giving a decisive lead, the suppression of Catholic literature, and the discouragement of Church schools with all the vigour of Nazi anti-religious propaganda. It is an appalling and disastrous record in many ways, yet not without hope. The writer is convinced that the German Church must get an authoritative lead not from the Vatican but from within Germany in view of the intensity of German national feeling. Then a turn of the tide may come. 'At last the Pope and the bishops, having almost reached bedrock, seem ready to resist. To my mind, they fail to realize the strength they have behind them, if only they will have leadership and courage. As the bishops' pastorals have become more outspoken and more determined, so have the conversions to the Church increased in Germany by leaps and bounds.' This is a book which should in no wise be overlooked by any who wish to understand the position of things in Germany to-day.

There is a general impression that the Orthodox Church in Russia had, in the period before the Great War, become quite moribund. That this impression was not entirely correct has been indicated in such books as 'The Humiliated Christ in Modern Russian Thought' (which was reviewed in these columns some time ago). There was considerable theological vitality in the Church, and probably a good deal of life in its members. Those who are interested in this matter will derive both instruction and pleasure from a recent book: *St. Sergius—Builder of Russia*, by Nicolas Zernov, D.Phil., translated from the Russian by Adeline Delafeld, and published for the Fellowship of St. Alban and St. Sergius (S.P.C.K.; 5s. net). St. Sergius (born about A.D. 1314) has been the inspiration of Russian religious tradition, and his influence remains to this day. His life was written by a rather tedious person called Epiphanius, and later by an abler and more vivid pen. Dr. Zernov has based his narrative on these and other materials, and to this has been added an English translation of the original life in its later and shorter version by Pakhomius. It should be added that this book is beautifully produced, and contains a large number of photographs of pictures found in Russian manuscripts of the sixteenth century.

One of the most revealing and inspiring books on prayer which have come our way for a long time is

that by the Rev. G. S. Stewart, D.D., *The Lower Levels of Prayer* (S.C.M. ; 5s. net). The title suggests one of the most appealing qualities of the writer, his modesty. He does not aspire to deal with the higher levels of prayer, though what he says here will be found sufficiently exacting by most Christian people who read his book. Perhaps 'exacting' is not the right word. It is not a hard task Dr. Stewart calls us to undertake, but it is a serious one. He gives definite and detailed counsel about method, but the real value of his book is to remind us how great a privilege prayer is and how rich a reward waits for us if we enter on it in earnest. Some of the content of the book may be suggested by the titles of chapters: On Setting Oneself to Pray ; Distractions and Disturbing Thoughts, Drudgery and Discipline, Using and Making Books of Prayer, For Busy People, Cells of Prayer. One of the most helpful chapters is that on Divine Guidance. We very earnestly commend this book for its spiritual power and helpfulness.

The author of *Whose I Am and Whom I Serve* (S.C.M. ; 1s. 6d. net), is a young Tamil minister the Rev. D. T. Niles, B.A., B.D., who worked for some time in Ceylon and who is now Evangelistic Secretary of the World's Alliance of Y.M.C.A.s. The Archbishop of York has written a Foreword to the book in which he says: 'It illustrates what enrichment the spread of the Gospel through the world is bringing to Christendom. For while in one sense Mr. Niles' message is the message of all the saints, and certainly he would not wish it to be anything else, yet no European or American would have given it to us in exactly this form ; and the novelty of the form brings increase of insight.'

We hope that those who read 'Jesus, our Contemporary,' given in 'The Christian Year' in shortened form this month, will feel drawn by the freshness of its presentation of the truth and will not be satisfied until they have secured the book.

In the Study.

Virginibus Puerisque.

Free Gifts of God.

By the Reverend Chas. M. Hepburn, B.D., Crieff, Perthshire.

'Come, buy . . . without money and without price.'—Is 55[1].

It sounds, doesn't it, as though there were a catch in it somewhere? It is frequently said that one doesn't get anything for nothing in this world. I am not so sure. I was motoring once on a certain road and saw a strange sign at a petrol station. It had an invitation saying 'Stop here for free air.' In other words you could get your motor tyres blown up and no payment was asked for it, which was one thing for nothing. It set me thinking of someone else who not only gives something for nothing, but whose free gifts are truly priceless. I mean God.

In the first place, like that petrol station, God gives us free air. Air doesn't cost us a single penny. It is there for the taking, or rather perhaps I should say for the breathing. Supposing instead we were charged so much a breath. I read of a man who could only breathe because he had money enough to purchase an iron lung in which to live. Since then, Lord Nuffield has generously offered every hospital an iron lung, so that all who are thus afflicted can share that privilege. It seems to me we who are not so handicapped should be very grateful indeed to God for His gift of free air.

And further God gives us free light. Of course not free electric light, something even better, the free shining of those great lights set in the heavens when He said, 'Let there be light.' Once in our country people were denied this gift when Parliament imposed a window tax of so much per window. Consequently many poor persons couldn't have windows in their houses, and no daylight entered in except through the door, which was a very unhealthy thing. I am sure we're all glad it is different now. One could have a whole glass house indeed. I have actually been inside one

built with glass bricks. No one can come along now and charge us for using up too much light, for God's light is free for all His creatures.

Once again God gives us free beauty, for the loveliness of God's world belongs to the least as well as the greatest. One day a visitor walking on the banks of the Spey with an old Scotch laird, whose guest he was, said to him :

'Whose land is that on the other side of the river ?'

'Oh that,' was the reply, 'that belongs to the Earl of Moray : but the views are mine.'

So the loveliest things on God's earth, the glitter of stars on a fine night, the glory of flowers in the summer-time, the purple heather when it glows on the hills, the beauty of these things is the gift of God, whose loveliness is freely given for all.

And finally, one of God's greatest free gifts is love.

> 'God so loved the world, that he gave his only begotten Son,'

not because we deserved such a gift, but out of pure love.

It reminds me of a little chap who said one day :

'Can you guess, Mummy, why I love you so much ?'

And when she couldn't, he replied :

'It's because you loved me before I was able to love you.'

So we should love God our Heavenly Father for He first loved us with a wonderful love, so freely and gladly and generously given.

Bearing in mind then the many, many gifts you all have which can be bought 'without money and without price,' may you also remember what your part is, namely :

> 'Freely ye have received, freely give.'

Inspection Invited.

By the Reverend Harold Marsden, B.D., Horwich, Lancs.

'Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.'—Ps $139^{23.\ 24}$.

You boys and girls must have heard your parents speak sometimes of badly-built houses. Perhaps you have heard the phrase 'jerry built.' It is the very worst thing that can be said about a house, because it means that the man who built it was thoroughly dishonest. He saved on bricks, or he bought cheap timber, or perhaps the plaster was poor stuff, or a hundred other things were wrong. Anyway the house was cheap and nasty. And of course it is very unpleasant to live in a house like that. The rain gets through the roof, the drains are bad, the plaster peels off, and the woodwork soon begins to warp so that no door or cupboard will shut properly. And the poor mother who has to run a house like that soon loses her temper.

There are 'jerry built' men and women too. But we don't use exactly that word about them. We call them 'shoddy.' Such men and women are not half finished. Perhaps they have grown up lazy or indifferent and never take anything very seriously. At any rate, no one can trust them. One of the old Hebrew prophets says : 'Ephraim is a cake not turned,' and he means exactly what he says, namely, that Ephraim was half baked and therefore no good. Whenever I think of that text I always think of the memorial window to my old college Principal. Round the scroll on the window are these words, 'This was a man utterly reliable : he seemed like a fragment of the Rock of Ages.' That is the most wonderful saying I have ever heard about any friend of mine. Why was it said ? Simply because there was nothing 'jerry built' or 'shoddy' in any part of his life.

Now I suppose you have often seen on new housing estates a large notice painted in brilliant colours outside what the builders call their 'Model House.' They finish one house down to the last nail and they say, 'We will show the people who want to buy a house how very good ours are.' And so, on that big notice they paint the words, INSPECTION INVITED. It means exactly what Philip said to Nathanael, 'Come and See.' You will all remember that story, I think. Philip said to his friend Nathanael. 'We have found our great prophet, and who do you think he is ? Why, Jesus from Nazareth !' And Nathanael scornfully said, 'Can any good thing come out of Nazareth ? Out of that obscure little village ?' But Philip knew, and so he spoke with utter confidence and said, 'You come and see.' You see Philip was so sure of Jesus that he could say what he did. I wonder if our friends could *always* say the same about us ?

However, let us go back to that housing estate. People go into that model house and they say, 'This is good : we will have a house like this.' Well, I once heard of a man who saw such a nice model house and so he asked the builder to build him one exactly like it. And when it was finished it certainly *looked* like the model house. But, alas, it was only like it in shape. There were a hundred things wrong with it, and of course the man who had

bought it was very angry. So he asked the builder to put it right. But the foolish builder kept putting him off with all kinds of silly excuses, and this sort of thing went on for six months. Then, losing all patience, the man wrote a big notice and put it outside his new house. And what do you think the notice was? It read like this:

One of Mr. So and So's Houses
INSPECTION INVITED

Now, boys and girls, how are we to avoid the shame of that sort of thing happening to us? I think the answer is in the words of our text. If we submit our lives to God's care and guidance we shall never have cause to be ashamed of anything that men say about us.

The Christian Year.

FIFTEENTH SUNDAY AFTER TRINITY.

Rest in Weariness.

'And he said unto them, Come ye yourselves apart into a desert place, and rest a while.'—Mk 6^{31}.

'Come away, all of you, to a quiet place, and rest awhile.'—Weymouth's translation.

To-day that is what God has said to us all. He says it indeed every day when He invites us to a time of quiet thought and recollection before the business of the day begins. He says it every week as Sunday comes round. But specially at Communion seasons it is His invitation to us. There is no hush or quiet like the hush and quiet which brood over the Table of the Lord's Supper.

1. There are many people to-day who know what it is to be tired and disappointed and worried: they are losing hope. Life is very difficult for great multitudes at the moment. Let all who are in such a case come away into another atmosphere where money counts for nothing, where the currency is love and humility, where bread and wine are given without money and without price, where debts are cancelled by grace, where the invitation is not give, but take.

That is what Communion offers us, a rest for a time from the traffic of the world, the atmosphere of that fair country of the spirit where all the business done is between the worshipping soul and the eternal love of God. Here we are reminded of the relative unimportance of our temporal affairs, and of the blessedness of the poor who are rich towards God. The really essential things of life, we remember here, are very simple, and we do not pay for them. God gives Himself to humble, contrite men and women—and he who possesses God possesses all that is really worth while.

2. The stresses and strains of men and women in these days are not all caused by the economic situation. Just as day after day of fog in the city makes us long either for the summer or for the clear frosty air of the country, so the souls of men and women to-day in matters of faith are apt to be fog-bound and depressed. We all live so much together in these days, and consume each other's smoke, and get in each other's way, and inoculate each other with doubt. We have too much company, and we do not select our company carefully enough, or we do not vary it enough.

Let us come away by ourselves and rest awhile. Here is Christ. He is more worthy of our notice than any scientist or novelist, classes which are ranked to-day above the Prophets. Here is the fellowship of faith gathered about the Table in the Upper Room, a more helpful fellowship than any mere fellowship of the mind. For remember our chief business is to live. Remember we are conscience and heart as well as mind. Remember that the clearest vision is not through the eye of the mind by itself, but the stereoscopic vision which sees through the eye of the heart as well.

We do not understand Christ? There are so many problems and questions about Him. But then we love Him? We must: we cannot help it. Let us come away and rest awhile and look at Christ: handle the symbols of His love for us: put them to our lips and we will take Him to our heart. He will become our hope and the desire of our spirit.

It is to the Upper Room we need to be constantly repairing if we are to find our faith grow and remain strong. We cannot live in the mixed company of our fellows without danger to ourselves, unless we frequent the company of the men of faith as well: unless we will do as Christ commanded and do this which we do to-day in remembrance of Him.

3. We need not be surprised that people are tired and overwrought to-day. We do not know what is to happen. Nobody does. We are only sure of this, that all over the world there is uneasiness and that the future causes all thinking men grave concern.

It is at such a time as this that the Upper Room exercises its most gracious ministry. When the Feast was instituted Jerusalem was a restless city. The soldiers of the garrison were ready to stand to arms in case of outbreak and insurrection. None felt it more than the disciples. Ever since

Jesus had set His face to go to Jerusalem they had known no peace.

It was in such a time as this, on the night on which He was betrayed, that Jesus took His disciples to an Upper Room: spoke to them in a quiet voice, and looked on them out of quiet eyes, and lifted them into the presence of God. It was in such a time as this that He instituted the Lord's Supper, when people were living on their nerves, as we say, and wondering what was going to happen, and being hysterical and forgetting themselves and refusing to trust God. And ever since then the Upper Room has repeated its first gracious ministry.

Let us come away to a quiet place and rest awhile: come to the Upper Room with the Saviour of the world who when things were going far worse with Him than with us had peace in His heart and confidence in God, and, when the world was in a worse case perhaps than it is now, believed it would come and worship at His feet. Come with our frayed nerves and our short temper and our vague dissatisfaction with everything, and especially with ourselves. Remember that God is not dead, and that there is a rest remaining for the people of God.[1]

SIXTEENTH SUNDAY AFTER TRINITY.

A Harvest Thanksgiving Sermon.

BY THE REVEREND HAROLD DERBYSHIRE, HARROGATE.

'It shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'—Hos 2^{21-22} (R.V.).

The prophet Hosea was one of the world's great discoverers. Out of a bitter domestic experience he was led to a wonderful knowledge of the heart of God. His wife had been unfaithful to him, but he sought her out in the misery to which she had fallen, redeemed her from slavery, and brought her home again. Reflecting on this human love which 'many waters could not drown,' he felt that the God of Israel surely could do no less with His erring people. God must be the Great Lover. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel?'

The passage in which our text occurs speaks of the re-betrothal of Israel to her God. It tells of a time to come when the nation will forsake her evil ways, give up her false gods, and turn again to the God who loves her; and, says God, 'I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.' The prophet goes on to describe the blessings of that era, when there shall be a new relation of love and trust between God and man: 'and it shall come to pass . . . I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'

What do all these backward and forward answers, this chorus of responsive voices, mean?

They suggest very beautifully how God satisfies men's needs. They show perfect harmony reigning between heaven and earth, between man and Nature, under the impulse of God. God 'answers the heavens': He enables the sun to shine, and the clouds to hold moisture. 'The heavens answer the earth': the needs of the earth are satisfied by the frost that breaks up the ground, by the rain that nourishes the seed, by the power of the sun to increase growth and mellow into fruitfulness. Then the earth answers the needs of man; gives him the food—'the corn, and the wine, and the oil'—that he requires for the nourishment of his body.

It is a picture of the fruitfulness of the earth, of the miracle of harvest. I have sometimes heard people argue that in our Harvest Thanksgiving we make too much fuss about food, as if that were the most important thing in the world. They think that our attitude in this service tends to become gross and animal-like. I don't agree. It is when we take our food without thanksgiving that we are no better than animals; but when we are truly thankful and reverent, the eating of food becomes sacramental, and a means of learning spiritual truth.

Besides, we ought to remind ourselves sometimes of the wonder and mystery of it all. How do things grow? What causes the seed of corn to germinate when it is sown in the ground, to put forth, 'first the blade, then the ear'; to ripen until it is ready to be gathered for food? We do not know. Scientists have learned a great deal about the chemical composition of plant life, and some of its constituents can be made in the laboratory, but the processes by which the living cell makes these changes are still for the most part a profound mystery.

In a book written by one who has made this subject his life-long study, I came across a passage in which there is described the marvellous way in

[1] E. D. Jarvis, *More Than Conquerors*, 144.

which a seed of wheat begins to grow, and how a certain hard substance in it, called fecula, which is insoluble, and innutritious, changes into a soft, sugary substance, which dissolves in water, and nourishes the young plant. 'And how does the plant do this?' the writer asks. 'I do not know, and I am not alone in my ignorance. Here the genuine scientist modestly confesses: I do not know. It is among the designs of the Eternal Wisdom that at a given moment the fecula in the seed, a dry substance, innutritious, savourless and insoluble, becomes a sweet, milky liquid, highly nutritious; and it is done.'

And even should Science some day learn more about these processes, know more clearly *how* it is done, there still remains the baffling question, Why? If there is an Eternal Wisdom which can perform these miracles, why should it trouble to do them?

Does it not strike you as an awe-inspiring thing that there is a loaf of bread on your table, able to nourish your body, because of a fiery globe ninety-three million miles away? The chain is complete; there is no link missing: the heavens have answered the earth, and the earth has answered the corn, and the wine, and the oil. And what has set the process in motion? Surely it is God who has first answered the heavens; and if you should ask the reason for that, the prophet replies that He is a God of Love, who cares for all His creatures. As I heard a little boy say one evening, with his bed-time prayers:

> Over the earth is a mat of green,
> Over the green the dew,
> Over the dew are the arching trees,
> Over the trees the blue;
> Across the blue are the scudding clouds,
> Over the clouds the sun,
> And over them all is the Love of God,
> Blessing us every one.

To refer to the last clause of our text; another 'answer' given. '. . . And they shall answer Jezreel.'

Jezreel was a plain of Israel in which a dreadful deed had been done many years before the time of Hosea; a deed of blood, a massacre of the sons of the evil king Ahab. You will find that some of the Old Testament writers rejoiced in this event, but Hosea did not—it seemed to him to have led to greater evils than those it was intended to destroy. The word Jezreel meant 'God sows'; and Hosea had used it in another passage as a token of God's displeasure, of an evil end that would come to the people of Israel because of their wickedness. But now he is striking another note, and the word is used with a new meaning. It is a new and a better nation 'whom God soweth.' Previously, the prophet has used Jezreel in place of Israel as a sign that the old Israel is broken; but now he is thinking of an Israel restored, remade. Jezreel is the new Israel, sown by God.

Notice then that Hosea is speaking here of a new people, God's people. It is in the ideal State that there is that perfect harmony between man and Nature and God, in which all wants find satisfaction.

We live as yet in an imperfect world; not a world imperfectly made by God, but one imperfectly used by man. The heavens answer the longing of the earth for fertility; the ground is fruitful, and brings forth abundant harvests. Never was there such abundance of food in the world as there is now. And yet there still is want; there is unsatisfied hunger. Does it not seem unspeakably foolish as well as morally wrong that men should not know what to do with this abundance, that they should even regard it as undesirable?—that, for example, corn-growers should destroy their crops, or decide to reduce their acreage, while many are still hungry?

There is no failure on the part of God. He is not responsible for the misery of this time. It is our own foolishness, our lack of brotherhood, which hinder the consummation of His glorious purpose. We are not working according to His plans, and therefore a link in the chain is missing.

God is waiting for our willing co-operation with Him. When we are ready He will bring in the new age of perfect harmony, in which He shall answer the heavens, and they shall answer the earth, and the earth shall answer the corn, and the wine, and the oil, and they shall answer the people whom God has made anew.

SEVENTEENTH SUNDAY AFTER TRINITY.

Jesus, Our Contemporary.

'I am with you alway, even unto the end of the world.'—Mt 28^{20}.

The Jews believed in survival after death. The Pharisees who killed Jesus knew that Jesus would continue to live. All that they were concerned about was to get rid of Him from this earth. Jesus alive in Jerusalem meant the upsetting of their plans. But just at this point they met with failure, for Jesus rose again.

The resurrection of Jesus does not simply mean

that Jesus is alive. It means that Jesus is alive here, back again among men. How important it is, therefore, for us to rethink our thoughts about Jesus in terms of this determining fact.

The first significance of the Resurrection for us, then, is this: that *we who live in a world where Christ is risen live in a world where Christ is our contemporary*: contemporary, not only in the sense that He is never out-of-date, but in the sense that He is here. We live contemporaneously with Him. That means, above all else, this, that we can meet Him, and that, when we do meet Him, we shall find Him just as known and just as unknown, just as easy to accept and just as difficult as His first contemporaries found when they met Him on the shores of Galilee or in the temple courts of Jerusalem.

When men accepted Him they found the past luminous with His meaning, and they who allowed Him to interpret the past for them found that it pointed to Him. And as it was then, so it is now, for Christ is revealed to faith alone.

> So we would rest content
> With a mere probability,
> But probable the chance must lie
> Clear on one side—lie all in rough,
> So long as there be just enough
> To pin our faith to.

That, fundamentally, is what it means to be contemporary with Christ. It means that we stand face to face with Him to-day, and that we need as much faith to trust Him now and give Him our allegiance as the first disciples needed. Then He came as one unknown demanding faith—that complete commitment of one's self, body and soul, time and talent to Him—and therefore He needs must approach us in a way that only faith can discern or understand. He Himself once explained to His disciples that He spoke as He spoke so that people might not hear with their ears nor perceive with their eyes. He speaks to us and deals with us in such a way that unless we hear with our whole soul and perceive with our whole personality we shall neither hear nor perceive at all. That is why preparation and proof always fall short of conclusiveness, and there is no attempt to coerce men into allegiance either by overwhelming argument or astounding miracle. There is always a sense of reserve and restraint in Jesus' encounter with men, a suggestion of twelve legions of angels held back. But once the venture is made, and the oath of allegiance is taken, then proof and evidence begin to flood the soul. They come as we journey with Him.

But must we follow? We must, because Jesus is not merely contemporary, He is also significant; and *to live in a world where Jesus is risen is to live in a world where Jesus is Lord.*

'All things have been given unto me of my Father,' says Jesus: and if that is true we must seek for all things from Him. What is the best foundation for human life? Men have argued that question down the centuries: but for us the argument is over, for the foundation is already laid in Jesus Christ. What is God like? That is the vexed problem of the ages. But Jesus lifts that problem out of the realm of questioning into the realm of decision, when He says, 'I and the Father are one.' Indeed, the whole atmosphere of any encounter with Jesus is charged, not with argument, but with the necessity of decision. There is no question about the validity of ideas, it is a question of adjustment to facts.

Must we meet Jesus? Yes, for to refuse to meet Him is to refuse to know the truth, the truth that makes men free. But Jesus is significant not only for truth but also for life. All life's questions find their solution in Him. Jesus is life's Lord. To live with Him is to live powerfully, to live in Him is to live abundantly. For very life's sake, then, we dare not refuse to meet Jesus, for He Himself is life. But Jesus is more even than that; He is the way. And to us that is more significant, for we are concerned not with abundant life hereafter, but with abundant life here: not with Utopias, but with schemes of practical reform to make this our present world a better world to live in. Indeed, the claim of Christ that He is the way is to us to-day the most compelling and significant claim of all. Has He a vision of that better world? Yes, He has, and no man has ever conceived a grander ideal than His of the Kingdom of God on earth. Has He a method and technique? He has a method without compulsion or casuistry or compromise, the only method which up-to-date has achieved anything of lasting value. Has He a programme? Yes, He has: first Galilee, then Jerusalem, then Gethsemane and Calvary, and finally Easter Morn. But what about actual plans, the hard details of this campaign to make a better world? Christ's answer to that is simply this, 'first enlist,' and then you will receive orders. To us that answer is sufficient. And even though doubt often makes it difficult to follow, impatience for quick results makes other programmes tempting, and inability to see the relevance to the ultimate

goal of the daily tasks He sets us makes life sometimes seem meaningless, yet we are content to hold to Him and to be held by Him.

To live in a world where Jesus is risen is to live in a world where Jesus is inescapable. But why will He not let us rest? The Gospels give the answer in the stories of the men and women whom Jesus confronted in Palestine. Let us think for a moment of some of them. Let us think first of all of Nicodemus. Jesus looked at him and said, 'Nicodemus, you must be born again.' That was the one thing which he did not expect, the one thing he would not accept. He had hoped to make a natural transition from where he stood to where Jesus was, and to begin all over again was the one thing he would not do. Or think again of that rich man who came to Jesus. I believe that you are a good teacher; and if by calling you good there is the implication that I have called you God, I accept even that. What must I do to inherit eternal life? Jesus says to him, 'Sell all that you have and give it to the poor and come and follow me.' That was the one thing he did not expect, the one thing he would not accept. Or think again of the woman at the well-side, the woman of Samaria. Jesus looked at her and said, 'Go, call your husband.' That was the one thing she did not expect, the one thing she had to accept. That is what it means to be confronted by Jesus. It means that He stretches His hand over those areas of our life which are not yet under His control, and seeks dominion there.

We all know the figure of the Risen Christ knocking at the soul's closed door; but let us not forget that the knock persists as long as any door remains closed. In the lives of most of us, the garden gate is open but Jesus is not knocking there. The hall door is open but Jesus is not knocking there either. It is perhaps the bedroom door that is closed, or perhaps it is the door of the study—the room where we dream our ambitions and plan our future.

The Christ asks for full possession. Are we willing to allow it? The sheer urgency of the world's situation demands it. Our own interest demands it also. For there are tasks to be accomplished, deeds to be done, wrongs to be righted and souls to be saved. Christ wants men. *To live in a world where Jesus is risen is to live in a world where Jesus is at work.* He has been at work down the centuries. He is at work still—sowing the seed of His life, and awaiting in us the abundant harvest unto righteousness and peace.

'Lord, to whom shall we go?' is our cry as we confront Him. 'Children, to whom else shall I go?' is His challenge as He confronts us. There is work to be done, Christian character to be formed, Christian homes to be built, Christian nations to be shaped, a Christian world to be born.

The garden tomb is empty and the east is silver grey,
As the angels of the morning trumpet in another day,
See the wounded God go walking down the world's eternal way.
For His task is never done.[1]

Eighteenth Sunday after Trinity.

Truth and Freedom.

By the Reverend R. C. Broughton, B.D., Silverstone, Towcester.

'Ye shall know the truth, and the truth shall make you free.'—Jn 8^{32}.

The intimate relation of truth to freedom is best seen by noting the opposite fact that ignorance leads to slavery. Every ruler, ecclesiastical and lay, who wishes to keep his people in subjection endeavours to keep them ignorant. Speaking in London recently, a prominent Czech refugee showed how the net of ignorance was being cast over his countrymen to make them submissive. Books and foreign newspapers were banned, he said. Spies listen outside windows to trap the unwary who tune in to foreign radio programmes. This is a tragic fate to befall a noble country. Yet it is the stock method of all who would make their people slaves. Nor can we fail to note that the Church of Rome has often worked along similar lines. The free circulation of the Bible has been withheld, free thought has been suppressed, and she dare not allow the faithful to read anything creative of doubt. Both Dictator and Pope pursue the same policy for the same end. They attain their mastery by withholding truth.

Without doubt, such rulers do well to fear truth, for it is the most liberating force in the world. To know the truth of any matter is to experience a sense of freedom, and in the realm of Christian discipleship such a fact is especially true. 'Ye shall know the truth,' said Jesus, 'and the truth shall make you free.' He will utilize neither dictatorial nor papal methods to attain His ends. His people shall know the truth and enjoy a service which is

[1] D. T. Niles, *Whose I Am and Whom I Serve*, 71.

perfect freedom. If at times He has to withhold something, it is not because He is unwilling to disclose it; but because we 'cannot bear it now.' Continuously throughout His life, He who was the Truth imparted His truth to us, in order to give us the glorious liberty of the sons of God.

1. He brought us the truth about God, which *frees us from servile fears.*

Almost any member of our churches, if asked to say what God is like, would answer 'God is love.' Yet not many would fully realize that it is a revelation which comes only through Jesus Christ. Nature in some of her tender moods may seem a garment of the Living God; yet her devastating happenings often make it difficult to believe in the love of God. The judgments of history may teach a stern righteousness, but they say little about love. Both classical antiquity and the Old Testament fall far short of the 'truth as it is in Jesus.' No one else and nothing else has ever made men gratefully realize that 'God so loved the world, that he gave his only begotten Son.'

It may be that we who have been nurtured in a semi-Christian environment cannot grasp all which is implied in this truth of revelation. Mr. E. Bevan has told us, 'We have never been thoroughly frightened. The ancient world was always afraid.' When Dr. Schweitzer tells his moving story of the difference Jesus has made to the ignorant, fearful children of Africa he adds, 'For the negro, Christianity is the light which shines in the night of fear.' In Jesus Christ, humble followers in ancient and modern times have been able to rejoice that 'perfect love casteth out fear.' We are 'As far from danger as from fear, while Love, Almighty Love is near.'

2. He brought us the truth about man, which *frees life from futility.*

Nothing is being more seriously challenged in the world of to-day than the status of man. He has unearthed his own roots in the dim past and has mercilessly examined his own nature. It seems easier now than ever before to answer the Psalmist's question, 'What is man?' But upon the answer that is given the history of the future rests. Is man merely an animal endowed with super cunning, destined to live for ever by jungle law? Is he of so little importance that he can be used as a pawn in a political game played by one or two 'strong' men? Or have the idealists been right, who have maintained that eternity has been set in his heart?

Turning from the confused 'wisdom of this world' to the truth which Jesus gives, we are left in no doubt as to the value of every man. Unhesitatingly He believed in the infinite worth of the human soul. He disclosed the possibilities lying dormant in the obscurest lives. He showed conclusively that the 'lost' could be found; the 'least' could become the greatest; and the 'last' could become the first. So great was the value He set on every man, so freely did He give Himself for all, that each one has felt entitled to say, 'He loved *me* and gave Himself for *me*.' Henceforth life is freed from all sense of littleness. It is great and glorious, and tremendously worth while.

3. He brought us the truth about sin, which *frees us from its fascination.*

The writer of Hebrews labels sin as 'deceitful.' No word could be more descriptive, for sin has the tendency to blind the sinner to the horrible sequence of events which follow in the train of evil. Could those consequences be easily seen, few men would succumb to the deadly fascination of sin.

Lax of Poplar has told how he once tried to comfort a man during the last few hours of his life. The poor fellow was now a convert, but for many a long year had stained his life with sins of the deepest dye. Lax did his utmost to bring him comfort, but in spite of his faith this terrified soul cried in his agony, 'They're all waiting for me—the women and girls I've wronged—and I'm afraid.' If the veil of deceitfulness, with which sin cloaks itself, had been torn back in the midst of his wrongdoing, would not sin have lost its fascination for him?

Throughout His ministry Jesus was trying to do this very thing. He gave 'recovering of sight to the blind,' and so 'set at liberty them that were bruised.' By His words of grace, by His life of spotless purity, by His Cross and Passion, He was trying to awaken men to the exceeding sinfulness of sin. No one can enter, be it ever so slightly, into the meaning of the Cross and still sin easily. To know the truth is to be made free.

4. He brought us the truth about salvation, which *frees us from hopelessness.*

Bunyan opened his immortal *Pilgrim's Progress* with the picture of a man clothed in rags, with a book in his hand, and a *great burden* upon his back. Here, as usual, Bunyan is true to life. To be awakened to our sense of need leads us to the search for a Deliverer. But if no deliverance were possible, how hopeless life would

become. If it were indeed irrevocably true that

> The Moving Finger writes; and, having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it—

what a dull misery life would be.

Thank God, the final word about life rests not with Omar Khayyam but with Jesus Christ. In Heaven's clear sight none are *necessarily* hopeless. For all God's children there are available infinite resources of Divine help. 'Plenteous grace with Thee is found, Grace to cover *all* my sin.' In the darkest night of wrong the Divine Light still shines. The door of the Father's Home is ever kept ajar.

The Life of the World to Come.

By the Reverend W. Bartlett, M.A., Hythe, Kent.

Gibbon was no doubt right in including among the causes of the spread of Christianity the assurance which it gave of a future life. The pessimism of the later Latin authors, the prevalence of suicide, and its defence by a moralist like Seneca show that there was a widespread disgust with the state of the world. Professor Dill, indeed, in his learned and interesting book, *The Roman Empire from Nero to Marcus Aurelius*, warned us against making too much of the so-called 'blasphemous' inscriptions preserved in the Vatican and Lateran Museums at Rome. Many lives were spent then as now in quiet domestic content and happiness. But even if they are exceptional these inscriptions are suggestive and significant. Vehement and extravagant outbursts on the part of a few sometimes indicate a seething body of discontent hidden from view. Steam is coming out at only one or two places, but all the water in the kettle is on the boil. We should certainly think there was something wrong in the state of society if we came across in a public cemetery so mocking and defiant an attitude towards life as is expressed in this epitaph:

> Evasi, effugi; Spes et Fortuna valete.
> Nil mihi vobiscum est; ludificate alios.

Still more bitter is the inscription found on the tomb of a girl:

> Procope manus levo contra deum qui me innocentem sustulit quae vixi annos xx.

Below are carved two hands which Procope, poor child, is represented as holding up in indignant protest. She was only twenty. She had done no harm. Why had God been so cruel?

In a world of disillusionment and despair the Christian faith offered men the sympathy of Him who bore the Cross and the sure and certain hope of the resurrection to eternal life. The goal of Christian hope and expectation came to be as we find it constantly in hymns from the fourth century to the nineteenth, the heavenly Jerusalem with its streets of shining gold and its everlasting songs of joy. In the Prayer Book the climax of petition recurs almost as a matter of course, 'after this life everlasting joy and felicity,' 'in this world knowledge of thy truth and in the world to come life everlasting.'

There is widespread dissatisfaction and despondency to-day. In some unhappy parts of the world suicide is almost as common as it was in the declining years of the Roman Empire. But it is doubtful whether men are turning for comfort to the thought of a world to come any more than they did in less troubled days. Perhaps not so much. If 'Jerusalem the golden' is still sung, it is probably sung more for the sake of the tune than the words, as several other popular hymns are. Perhaps the idea of 'those endless Sabbaths' never really appealed to the bulk of dutiful, steady-going, home-loving men and women. And the drift from Church attendance is at any rate not stemmed by the feeling that the language put into their mouth when they come does not express their best hopes and ideals.

Many people assented to the idea of 'going to heaven' because it was the supposed alternative to the pains of hell. Now that the dread has almost disappeared it seems no longer necessary to trouble about another world. Even by serious people heaven is commonly thought of as a condition in which sin and temptation will no more trouble us.

> All our wants by Thee supplied,
> All our sins by Thee forgiven,
> Lead us, Lord, from earth to heaven.

But great as is the blessing of forgiveness and freedom from inward strife, if we are to say, 'I look for the life of the world to come' with real aspiration, some more positive expectation must inspire us.

To those who have had sorrow the most welcome idea of heaven is that they will be re-united with departed friends. However natural and beautiful such a hope is, it is not expressly sanctioned in the Bible—it has even been debated whether it is permitted—and it should not therefore be made a leading article of faith. Heaven is our Father's house. If His children meet one another there, they must not be so taken up with their mutual greetings that they almost forget or ignore the Father himself. 'In thy presence is the fulness of joy.' This Old Testament idea of perfect happiness is developed and confirmed in the New. But can such sober, prosaic, non-ecstatic people, as most of us are, rejoice in the thought of that dread presence?

When we make the acquaintance of some one considerably our superior in worldly position or talents or character, we at first stand somewhat in awe of him and wonder how we shall get on with so great a person. Then perhaps we find that we have some common taste, some topic of conversation interesting to both, something which we are anxious to learn from him, and he is pleased to teach us. The difficulty and awkwardness which we anticipated disappear. We enjoy his society, and he seems to like ours. Have ordinary men and women any common tastes with God?

There certainly seems to be an increasing perception and appreciation of the beauty of Nature. True, we are driving the country farther and farther away from us. We litter the roads, the footpaths, the woods, and the seashore with chocolate wrappers and paper bags. And yet we seek out the peaceful country and at least admire it, though we cannot, and perhaps do not wish to, live away from the town. Possibly the fact that it is gradually vanishing makes us value it the more. Country people themselves indeed are not apt to praise rural scenes. A County Council Lecturer had been talking to a village school about the beauty of a ploughed field. 'She ought to have to walk about in it all day,' said one of the boys afterwards. A sailor does not go into rhapsodies about the ocean. But the sea becomes a part of his life, as the fields and animals do of the countryman's. Whatever may be the case with the younger generation, the agricultural labourer of the last century was usually more content with his lot than the industrial operative in the town. He took an interest in the land and was grieved when it was allowed to go down. He knew that he was working with Nature. Some day he may understand that even when he was trudging over a ploughed field, he was a fellow-worker with God.

The modern town-dweller, who makes his excursions into the country, is at least struck by the difference between the world in which God is visibly at work and the wilderness of mean streets wherein he lives. He allows that God made the country and man made the town. Several modern novelists have a knack of giving striking descriptions of natural scenes and objects, and one may suppose that these are read, and not skipped as Sir Walter Scott's often were by us when we were young. People go farther and farther afield for holidays, and if much country is being spoiled, more is sought out and loved. After enjoying a holiday sojourn we say that next year we will explore another county or another country. And after we know that we shall never be able to see half the places we should like to see, some of us cherish the hope that in another existence we may be admitted to a fuller vision of the works of the Lord and join with all the company of heaven, saying 'Heaven and earth are full of thy glory.' Other regions of beauty too, of which we have had glimpses here, we may hope to have more fully disclosed to us hereafter. Music, art, architecture, poetry, surely belong to the things which are eternal and will have their counterparts, and their 'ideas'—to use Plato's word—in heaven.

An individual or a generation that rejoices in beauty cannot be altogether forsaken of God. It holds on to something by which it may climb higher, or by which He may draw it nearer to Himself. But greater than the love of beauty is the quest for truth. Young people who speak scornfully of 'high-brow' occupations have no idea of the absorbing interest of a life devoted to study or scientific investigation. A true student does not know what it is to be bored or 'fed up.' He does not need to be going constantly to 'the pictures.' I once went to see one whose name was honoured for his theological work. He was ninety. On his study table were the latest books bearing on his particular subject and he was busy making notes on them. He said he knew he should never now be able to use the notes, but the note-taking was a long habit. One felt that it was a good habit. He was both happier and healthier than if he had been sitting in an arm-chair grumbling about the weather. The decay of the mind—a sadder thing to witness than the decay of the body—might perhaps be averted, or at least retarded, by keeping it at work. We

recognize the value of a hobby. Almost any hobby provides a man with an interest outside the monotony of his daily grind, and something to live for when he retires. And the search for knowledge, scientific, historical, or religious, may surely be a preparation for the life in which we shall draw nearer to the God of truth. When the hymn says of the blessed that they 'all truth and knowledge see,' we can think of the joy of the student, the scholar, the scientific investigator, as fulfilled. 'He shall lead you into all truth.' But if that promise is claimed, we must here and now care for and reach out towards such fragments of truth as we are capable of comprehending.

And if in love for beauty and truth we are linked with God and prepared for companionship with Him, more obviously is it so in our love for goodness. This century has brought a wonderful output of biography. We have the opportunity of learning about good men and true in many walks of life—statesmen, travellers, missionaries, reformers, and pioneers in good work. Various as they were, unequal, faulty, we learn from each something of what man can be and do, and we ascribe praise and honour to the Author of all goodness.

And this brings us to the point with which many may think we ought to have started. 'To depart and be with Christ' was all that St. Paul desired. The old-fashioned Christian looked forward to seeing face to face the Saviour whom he had read about and learned to love. It was for His sake largely that he cared for others. His thirst for souls was his share of Christ's own thirst. He began with the centre and worked towards the circumference. It may be that now we find ourselves starting on the circumference where we are distracted and bewildered by trying to look at many things at once. But as we discover bits of beauty, truth, and goodness, we learn that they are related to a central reality which remains steady—the hub of the universe in a true sense. And this central, steadying force is a Being revealed at sundry times and in divers manners, but made known to us in these last days in the Person of Jesus Christ. As He loved the flowers and the birds, the sunshine, the lake, and the hills, so may we share with Him the love of beauty. As His followers were called disciples, learners, so may we be sure that He is our Master and Teacher in our endeavours after truth in whatever direction. As He is Himself the essence, the essential, of all goodness, so every kind and phase of goodness helps us to know Him. 'This is life eternal that they might know Thee, the only true God and Jesus Christ whom thou hast sent.'

There is yet one more thing that needs to be said. Harriet Martineau came to the conclusion that Christian doctrine was 'essentially selfish.' Certainly it was often presented so as to appeal mainly to the self-regarding instincts. 'Are you saved?' was a question for the individual alone. If he could declare that he was, no further change, scarcely even instruction, was deemed necessary. If every one else perished, he at any rate would be safe. By bringing others to salvation he might add jewels to his crown, but the crown itself was already secure. But however precious is each individual soul in the eyes of the Creator who made it in His own image, we have come to regard the individual as essentially a member of society, bound up with others in the bundle of life. In the Totalitarian State the individual has indeed few rights or liberties left him. And in the spiritual world, while we recognize the value of each separate soul, we recognize too that each is but a part of the whole, a twig of the tree, a member of the living body. Our completeness in another life will be found not as independent entities, but as members incorporate in the mystical Body of Christ. We remember the story of the barbarian chief who came to be baptized, and standing at the font inquired of the priest where his pagan ancestors had gone. When, being told that they were in hell, he stepped down and said he would not separate himself from them, most of us would hold that he was a better Christian than his instructor. St. Paul could wish that he were accursed from Christ for his brethren's sake. His ideal would not be reached 'till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, from whom all the body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.' And perhaps we cannot give a better explanation of what we mean when we say, 'I look for the life of the world to come.'

The 'Face of God' in the Old Testament.

By the Reverend L. H. Brockington, M.A., B.D., Oxford.

What did the Israelites mean when they spoke or wrote of 'seeing God'? Moses and the elders saw Him at Sinai (Ex 24^{9-11}); Isaiah saw Him in the Temple (6); Ezekiel saw Him 'as the appearance of a man' in the vision-chariot ($1^{26.\ 28}$).

The first incident, taken from the Yahwistic narrative, reflects a naïve anthropomorphism in which God is conceived in human form, with hands and feet. Behind Isaiah's vision lies a more spiritual conception of God, and the prophet is acutely conscious of the disparity between God who is spirit, and very holy, and man who is flesh, and unclean. Ezekiel's vision, too, shows a similar conception of God's exaltation, and a still greater sense of remoteness. Despite these differences, the central fact, a fact of spiritual experience, remains: these men had a vision of God. Over against this should be set another tradition, one which served to check excessive anthropomorphism and to make possible the developing spiritualization of Yahwism, namely, that vision of God was dangerous to men, so that to be allowed to see God was an exceptional privilege. It is stated categorically in Ex 33^{20}, 'Thou canst not see my face; for man shall not see me and live,' and is echoed in Jn 1^{18}, 'No man hath seen God at any time. . . .'

Thou canst not see my face! In view of this it may be asked: What part did the term *panim* (face), and the ideas which it conveyed, play in men's experience and vision of God? Nearly all the uses of it may be traced back to the realistic anthropomorphism which is characteristic of the Yahwistic narrative, and they are mainly psychological in origin.

This realistic conception of Yahweh underlies the narrative of Ex 33, where *panim* occurs with two meanings: first, its natural one, face; and second, a derived meaning making it practically equivalent to the personal pronoun. The chapter begins with Yahweh's dismissal of the people from Sinai and His refusal to go in their midst. Who, then, was to guide them through the wilderness? About this there were two traditions current in Israel. The earlier one appears in a truncated form in Nu 10^{29-32} (J), where Hobab, Moses's father-in-law is asked to accompany them, 'forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.' His answer is not given: we may assume that it was favourable, but that it was omitted by the editor to give place to the second and later tradition that it was Yahweh Himself, either by His immediate presence,[1] or as mediated by the angel,[2] or by the glory veiled in the cloud.[3] It is this second tradition that appears in Ex 33. After Yahweh's refusal to go, Moses apparently interceded with Him, the answer being found in v.[17]: 'I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.' Moses then asked for confirmation of this promise, saying: 'Shew me now thy way(s), that I may know thee.' It seems natural to expect some kind of vision or theophany in answer to this request, but instead comes a reiteration of the promise: 'My presence (*panim*) shall go, and I will give thee rest.[4] And he said, If thy presence go not, carry us not up hence.' The meaning is clear; in spite of His earlier refusal, Yahweh Himself, unmediated, will go in their midst. *Panim* is here used as a synonym for the personal pronoun, as it is in 2 S 17^{11}, where Hushai says to Absalom, 'But I counsel that all Israel be gathered together unto thee, from Dan to Beersheba, as the sand that is by the sea for multitude, and that thy presence (*panim*) go to the battle.' The last clause is translated in the Targum by 'and thou shalt go at the head of us all.' *Panim* is used as a personal pronoun in the same way in the refrain to Ps 42, 43. Although it is a rare usage, it is a natural extension of the use of *panim* as the external and visible expression of personality, as the index, both of the heart, the centre of intellect and volition, and the soul, the centre of the emotions. Intimacy and immediacy can best be expressed by using *panim*, cf. Dt 7^{10}. There are two other passages, both probably dependent on Ex $33^{14.\ 15}$, where *panim* has the same force: Dt 4^{37}, 'And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence (*panim*), with his great power out of Egypt'; and Is 63^{9} LXX: 'In all their affliction, it was no messenger or angel, but his own presence that saved them.' (The Hebrew reads, 'In all their affliction he was afflicted, and the angel of his presence

[1] Dt 1^{30}, 9^{3}, and in the Yahwistic narrative.

[2] The Elohist, Ex 23^{20}.

[3] The Priestly Code, Nu $9^{17.\ 18}$.

[4] Or, by repointing, 'I will guide thee,' see Eichrodt, *Theologie des Alten Testaments*, ii. 13 n.

saved them,' but the term 'angel of his presence' is unique, and the LXX simply involves repointing and reaccentuation.) In the latter passage the prophet seems to have chosen the term *panim* because he sought to establish the fact of Yahweh's personal presence during the wilderness period as a guarantee that in the salvation about to be accomplished He would again be personally present. The belief, at first, was in Yahweh's immediate personal leadership into Canaan, but as men gained a clearer insight into the nature of His presence they came to know that it must be mediated, and they spoke of the mediatory vehicle in various ways at different times—for example, Angel, Ark, Glory.

The promise of leadership thus made and reiterated was ratified by a theophany, 33^{18-23}, $34^{5.6}$, in which the anthropomorphism is even more vivid, in spite of editing.[1]

Moses asked that God would 'make him see' His glory, and God answered: 'I will make all my goodness (*i.e.* fairness, beauty, cf. Hos 10^{11}, Zech 9^{17}) pass before thee, and will proclaim the name of Yahweh before thee.' The utterance of the name was a guarantee of the actual presence of Yahweh, as may be seen in ch. $34^{5.6}$. Yahweh then passed by and was seen by Moses, but the story has been so cast that Moses was denied full vision, 'Thou canst not see my face; for man shall not see me and live, . . . I will put thee in a cleft of the rock, and cover thee with my hand till I have passed by, and I will take away mine hand, and thou shalt see my back, but my face shall not be seen.' Yahweh was thought to be in human form, and it is possible that in the earliest form of the story Moses saw God 'face to face,' for to him alone was that privilege accorded. 'And Yahweh spake unto Moses face to face, as a man speaketh unto his friend' (Ex 33^{11}). 'With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Yahweh shall he behold' (Nu 12^{8}). After Moses's death it was regretted that 'there hath not arisen a prophet since in Israel like unto Moses, whom Yahweh knew face to face' (Dt 34^{10}). The sense of immediacy which is naturally implied in the expression 'face to face' is confirmed by the other instances of its use.[2] The impression left by this chapter, and by other references to Moses's relation to Yahweh, is that his was an immediate visual and auditory experience, and that this was a unique privilege, the experience normally being primarily auditory. That vision of God was thought to be thus limited, and to be fraught with danger to man, is to be explained from the probable origin of the Sinai theophany in natural phenomena, either volcano or thunderstorm.[3]

This simple anthropomorphism has left a permanent mark on the language of worship, and to it, as well as to Hebrew psychological usage, may be traced the origin of the technical or semi-technical phrases in which 'face of Yahweh' occurs; for when men thought of their God as human in form, they thought of their relation to Him in the same way as that of men to their ruler or king. Psychical functions were ascribed by the Hebrews to parts of the body, both central and peripheral organs,[4] and to God were ascribed such organs as were necessary to describe his relation to the world and to men. He had hands and arms (Dt 5^{15}), a right hand of deliverance (Is 41^{10}), eyes and ears (Ps 34^{15}), and face. The face both sees and is seen. For the former Hebrew more commonly uses eye and eyes, but face is sometimes used, as in Ps $34^{15.16}$, in parallelism with eyes, and in the phrase 'before the face of,' where Yahweh's awareness and knowledge are implied.[5] (It is possible that a similar usage occurs in Ps 11^{4-7}, if the translation of the R.V. margin be followed.) As the part of the body which is seen, it is indicative of the inner life of man, expressing his emotions and his intentions, and revealing his whole personality. To turn or set the face towards an object or action, is a sign of unalterable intention or purpose; 'therefore have I set my face like a flint' (Is 50^{7}). When it is used of God the intention may be favourable or unfavourable, and needs to be specified, as in Jer 21^{10}, 'For I have set my face upon this city for evil, and not for good': but the idea of disfavour so predominates in usage that *panim* alone could suggest anger.[6]

The lighting up or shining of the face is a sign of gladness or favour, especially of a king to his subjects (Pr 16^{15}); and God's favour to men is similarly spoken of, and is frequently coupled with salvation, the principal blessing which His favour confers:

[1] For signs of editing cf the frequency of 'and he said,' the separation of $34^{5.6}$ from the main narrative, and the occurrence of several mediatory terms—way, goodness, glory, name.

[2] Gn 32^{31}, Dt $5^{4.5}$, Jg 6^{22}, Ezk 20^{35}, and, similarly, mouth to mouth, Nu 12^{8}, Jer 32^{4}, 34^{3}, and eye to eye, Nu 14^{14}, Is 52^{8}.

[3] See W. J. Phythian-Adams, *The Call of Israel* (1934).

[4] H. Wheeler Robinson, *The People and the Book* (ed. Peake), 364–5.

[5] נכוחפני and נגדפני, not לפני, cf. 1 S 26^{20}, Hos 7^{2}, La 2^{13}, 3^{35}, Jer 17^{16}.

[6] Cf. La 4^{16}, Ps 21^{9} (34^{16}), 80^{16}.

Make thy face to shine upon thy servant :
Save me in thy lovingkindness (Ps 31^{16}).[1]

The opposite idea to this, darkness of face, is not used in Hebrew, but there are two phrases which imply God's displeasure and anger. One is a phrase whose literal meaning, 'to smooth the face,' does not appear in the English versions, where it is rendered 'beseech' or 'intreat the favour of.' Whatever be its origin, it has come to mean to soften or smooth the face distorted in anger, and this is achieved either by sacrifices (1 S 13^{12}, Zech $8^{21.\ 22}$) or by prayer (Ex 32^{11}).[2] The other phrase is to hide the face so as not to be approached for audience, as a king might do who has been offended. The cause of God's hiding His face from men was their sin and idolatry (Mic 3^{4}), and the result of it was that His creative activity towards them ceased (Ps 104^{29}), and calamity came upon them (Dt $31^{17.\ 18}$ 32^{20}, Ps $88^{14.\ 15}$).

Intercourse with God was likened to intercourse with the king, and spoken of in the same way. The king's person was sacred, and to be allowed to see his face, except for his ministers and servants, was a mark of high favour. The favour would be all the greater where, as in Egypt, the king was the representative of the national God.[3] When men desired audience of the king to solicit his help, or were summoned into his presence, they spoke of seeking and seeing the king's face.[4] Audience with God might be had at one of the sanctuaries, or, in later times, in the Temple, and a visit or pilgrimage to the sanctuary was sometimes spoken of as going to seek or to see the face of Yahweh (Ps 24^{1-6}). To speak of seeking Yahweh's face seems to have caused no difficulty, but the other term, 'to see the face of Yahweh,' did apparently give offence quite early (before the LXX translation), on account of the obvious anthropomorphism, and by a slight change of vocalization, whereby the verb became passive and a grammatical solecism was produced (except in Ex 23^{17}, where a further change has been made), the phrase was converted into one that could be made to mean 'to appear before.' There are ten instances of this change,[5] and twice only has the original form remained.[6] Visits to the sanctuary to *see* Yahweh's face were ceremonial: 'Three times in the year shall all thy males see the face of Yahweh thy God . . . and they shall not see the face of Yahweh empty' (Dt 16^{16}). 'When ye come to see my face, who hath required this at your hand?' (Is 1^{12}). To 'see God's face' is not used with any other meaning than this of approaching God with due ceremony in public worship (Gn 33^{10} is not an exception to this, for the point of comparison is the gift made by Jacob to Esau, as one might offer sacrifice in the sanctuary).

On the other hand to *seek* His face was less ceremonial, its purpose being a practical one, to obtain an oracle (2 S 21^{1}), or to solicit help (Hos 5^{15}), so that in later times it came to be used as a synonym for prayer (Ps 27^{8}, 2 Ch 7^{14}), and in post-Biblical Hebrew for Torah study.

The earliest use of the term 'Face of Yahweh,' therefore, was frankly anthropomorphic, but, involving personality, it was capable in usage of a growing spiritualization. It never became a distinct mediatory idea in the same way as 'Angel' and 'Glory,' but whereas at first it implied Yahweh's person, in later usage it implied rather his personality as reflected in his activity towards men. This activity was predominantly gracious, and there is a sense in which *panim* may be said to be the revelation of God's grace. One or two examples will show how it was retained in the language of worship. When the Psalmist's soul thirsted for God, the living God, he cried out in his distress, being denied access to the Temple, 'when shall I come and see God's face,' and remembered with longing 'How I went with the throng, and led them to the house of God.'[7] As soon as God should send forth light and truth, then would the writer be free to go to the Temple and praise the God of his salvation ($43^{3.\ 4}$). To see God's face in the Temple was to bring to a focal point the experience of deliverance wrought by Him. Very similar is the hope of the writer of Ps 17, who, as the culmination of an experience of God's help and deliverance, looked for the time when he could again be present at the morning sacrifices :

As for me, I shall behold thy face in righteousness ;
I shall be satisfied, when I awake, with thine image (15).

The experience normally transcends and is prior to the worship in which it is crystallized and brought into consciousness ; but the worship itself may mediate a memorable vision, such as Isaiah had,

[1] Cf. Ps 4^{6}, 44^{3}, $67^{1.\ 2}$, $80^{3.\ 7.\ 19}$, 89^{15}, 119^{135}.

[2] Cf. also, 1 K 13^{6}, 2 K 13^{4}, Jer 26^{19}, Zech 7^{2}, Mal 1^{9}, Ps 119^{58}, Dn 9^{13}, 2 Ch 33^{12}.

[3] W. Robertson Smith, *The Religion of the Semites*[3], 643.

[4] 1 K 10^{24}, 2 S 3^{13}.

[5] Ex $23^{15.\ 17}$, $34^{20\ 23}$; Dt 16^{16}, 31^{11}, 1 S 1^{22}, Is 1^{12}, Ps 42^{2}.

[6] Gn 33^{10}, Job 33^{26}.

[7] Pss 42 and 43, and for the idea of 'the living God,' cf. Dt 5^{26}.

of the God whose power and glory had already been experienced :

Yahweh thou art my God ; earnestly do I seek thee ;
My soul thirsts for thee, my flesh pines for thee,
In a dry and weary land, where no water is.
In this manner have I beheld thee in the sanctuary,
Seeing thy power and thy glory (Ps $63^{1.\ 2}$).

At one time it was with physical dread that men sought the presence of Yahweh, but now it is with a moral fear ; Woe is me ! for I am undone, for I am a man of unclean lips . . . for mine eyes have seen the King, Yahweh of Hosts (Is 6^{5}) :

Who shall ascend into the hill of Yahweh ?
And who shall stand in his holy place ?
He that hath clean hands and a pure heart. . . .
This is the generation of them that seek after him,
That seek thy face, O (God of) Jacob (Ps 24^{3-6}).

In the Priestly Benediction (Nu 6^{24-26}) the development of usage indicated above is shown more clearly. When the benediction was pronounced, Yahweh's personal (spiritual) presence was guaranteed by the solemn threefold utterance of His name, and by His presence His gracious protection and help were secured for His people :

Yahweh bless thee and keep thee.
Yahweh make his face to shine upon thee and be gracious unto thee.
Yahweh lift up his countenance upon thee and give thee peace.

In such a usage the anthropomorphism is verbal rather than mental ; human spirit is consciously sublimated to express something beyond its proper range. But the form of speech still conditions the spiritualized meaning, as in this Benediction, where the shining face of pleasure is a synonym of 'grace,' and the face uplifted in favourable regard is the ultimate basis of man's welfare (*shalom*).

Recent Foreign Theology.

The Sources of the Johannine Theology.

This substantial volume[1] of 390 pages (including a Bibliography of 10 pages and an Index of 24), although written in German and bearing an English name, is a notable product of Swedish scholarship. It has afforded me a pleasant surprise. I feared from the title that it was going to be an attempt, as futile as laborious, to prove that the author of the Fourth Gospel was no original interpreter of the historical reality of Jesus Christ, but a theological Autolycus, picking up here and there 'booties' of Gnostic lore to make a patch-work covering of speculations to hide from us the Word made flesh, whose glory he experienced and described. The author does present a comprehensive, minute, and meticulous exposition of the Mandæan theology, showing its mixed sources and confused character, as also of other kindred Gnostic teachings relevant to his purpose ; and thus provides, as he claims in his sub-title, 'A Contribution to the Question of the Development of Gnosticism,' in itself valuable. The special excellence of the book lies, in my opinion, in the sane and competent judgment the author displays in his comparison of the results of such exposition at each stage with the corresponding contents of the Fourth Gospel, which leads him to the definite denial of the often alleged dependence. He recognizes that while the probable date of the surviving Mandæan literature forbids any direct literary indebtedness, yet as that literature preserves older elements, he examines the possibility of a derivation from this source, and excludes it, insisting on the originality of the author of the Fourth Gospel, dependent only on the Old Testament, the witness of the primitive Christian community, and the historical reality the Gospel is interpreting. He seems to me, however, unduly to ignore the influence the environment may have had on the Evangelist, which so fine a scholar as Dr. C. H. Dodd admits in his discussion of the *Poimandré*, of the parallelism of which with the New Testament he says that they 'are explicable as the results of minds working under the same general influences' (*The Bible and the Greeks*, 247).

Of the contents of the volume only an indication can be given, as a discussion in detail would require

[1] *Untersuchungen über den Ursprung der Johanneischen Theologie*, von Ernest Percy (C. W. K. Gleerup, Lund).

far more space than I feel entitled to claim. It falls into three parts: the first deals with the Dualism of Light and Darkness, Truth and Falsehood, the two worlds and the two classes of men; the second with the Redeemer; and the third with the Redemption. Two significant sentences may be quoted as regards the mutual relations of Christianity and Gnosticism. 'The representation of a redemption, which, staged from above, had been already realized, and indeed in this way, that a Redeemer had been sent from heaven, and had given mankind by his revelation a redemption, *the* representation existed only in Christianity among the quondam religions of Nearer Asia. And if we now ask how this representation arose in primitive Christianity, then this question could be much more easily answered without the assumption of an influence of a pre-Christian representation of redemption than the origin of the Gnostic representation of a Redeemer can be explained without the participation of Christianity' (p. 290 f.). In brief, the theories the author is contesting put 'the cart before the horse.'

As regards the Johannine conviction of the preexistent Redeemer the author makes a statement of much wider relevance. 'The decisive motive must lie deeper; it can seriously be only in this, that just Jesus as the historical person, religiously experienced by the Evangelist, or the primitive community, for the consciousness of the Evangelist so completely belonged together with God, that He already from eternity must have been with God; the Father and He who stands to Him in an absolute relation of love, and over against men finds Himself wholly on the side of God, and reveals Him to men, must from eternity belong together, the one and the other' (p. 301 f.). These two quotations as genuine samples should suffice to commend the stock of learning and insight which the book offers, Christianity is no theosophy, man's wisdom about God, but a theology, God's Word to man.

The Ethics of Love.

This volume[1] is a posthumous publication, the author's wife states in the Preface: 'God has called my husband away before he could give his book its final form.' As it is, it is a valuable legacy to the world. I have seldom read a book with as much interest, satisfaction, and approval. It most excellently fulfils its aim—to preserve the gospel 'by restoring the command of love in Protestant Ethics.' Love is the content of the Christian religion; love is the summary of Christian ethics. The distinctively Christian conception of God as Love, active will for human good, is consistently maintained as the guiding principle of dogmatics, and love as God's gift to, and duty for, man is as consistently applied in the details of ethics. In the first part the *Foundation* is laid in an exposition of man's capacity for love, the development of love out of faith, love as command (duty and example), love for God, love as the will of the Church, love of the neighbour. There is here some fine psychological analysis. There is adequate recognition of the diversion and perversion of man's nature from its divine end by sin, but no exaggerated emphasis, such as is current in much contemporary theology. The good in human impulses and desires is sanely recognized; God's world is not represented as having been wrested by sin out of His grasp. God is not only Creator, but is ever active in history as Ruler, as well as revealed in Christ as Redeemer.

In the second part, the *Development* of love is discussed in its varied relationships; and these seem to me to fall into three aspects, which might be described as the psychological, the sociological, and the spiritual or personal. Love as coming from God is perfection. Love is the divine source of righteousness, truth, honour, and beauty. In dealing with honour, a term so often put to base uses, the author distinguishes it from ambition and contrasts with it humility as the trust in God of the creature, and not only of the sinner. In treating beauty he recognizes the danger of art sinking to sensuousness, and the possibility of its expressing love. In the treatment of *sex* is included that of the family and education. In connexion with *work* the subject of vocation is discussed, and the impossibility of regarding some forms of work as a vocation. The need of *property* for the full unfolding of personality is insisted on, but the use of property is subordinated to the demands of love. The *State* is not regarded, as by some theologians it is perversely represented, as a remedy against sin; love for the people is the motive of the formation of the State. In view of current propaganda some sentences on politics and morals may be quoted. 'If the State is a moral magnitude, then it has morals; if it is will, then is a law valid for it. A complete severance of politics and morals in the sense that in the sphere of politics no law is valid, can exist only for a naturalistic view of history which cannot be combined with faith in God' (p. 226). To many the following will seem a hard saying: 'War is one of the forms of the divine

[1] *Ethik der Liebe*, von Wilhelm Lütgert (Bertelsmann, Gütersloh, 1938; Kart. M.9, geb. M.11).

rule of the world, for which we are used with, without, or contrary to our will' (p. 236). Its moral justification must, however, be in accord with God's Will as Love. In our *life* strife must be accepted, sacrifice endured, death welcomed, hope for the hereafter exercised in love for God and man. If love be the sole and the whole motive, then is fulfilment of law *freedom*, and *joy* is the characteristic disposition of the Christian's living. In this book we have a constructive Christian theology based on the New Testament, ruled by the Son's revelation of the Father, not enslaved to any old dogmatics, hospitable to fresh apprehensions of truth, animated throughout by faith's realization of God as Love.

A. E. GARVIE.

London.

A Swedish Study of Hebrew Prophecy.

IN his article on 'Higher Criticism and the Prophetic Literature' in the February number of THE EXPOSITORY TIMES, Professor T. H. Robinson refers to the work of Professor Johannes Lindblom in this sphere, and, in particular, to his studies of Hosea, Micah, and Isaiah 24–27. Professor Lindblom has also published a comprehensive study of Hebrew prophecy in its entirety (*Profetismen i Israel*; Stockholm, 1934). This work, being in Swedish, is, unfortunately, comparatively unknown in Britain, and it may, therefore, be of value to give a brief sketch of its contents, since it is Professor Lindblom's greatest contribution to the study of Hebrew prophecy, and is generally regarded by Scandinavian scholars as his most important work.

The opening chapter deals with the phenomena of prophecy from the standpoint of comparative religion and the psychology of religion. The prophet is provisionally defined as an inspired ecstatic who proclaims to his fellow-men what has been supernaturally revealed to him, and there follows an account of poetic inspiration and of ecstatic phenomena in various parts of the world—the shaman of Northern Asia, the dervish of Islam, the *kahin* of pre-Islamic Arabia, the seer among the Rwala Bedouins, the trance-preacher of Finland. This section of the book is concluded with a discussion of the psychological phenomena common to the different types of ecstatic, and of the use of the word *prophetes* in antiquity and in LXX.

The writer now passes, in ch. 2, to Hebrew prophecy. The origin, nature, and activity of the earliest prophets are dealt with, special attention being given to parallels in neighbouring cultures. In the discussion of the ecstatic phenomena it is emphasized that there is absolutely no hint of *unio mystica*: the prophet is Yahweh's mouthpiece, endowed for his task by the *ruaḥ* of Yahweh. Hölscher's arguments for the non-semitic origin of Hebrew prophecy are considered. Professor Lindblom admits their attractiveness, but does not think it necessary to exclude the possibility of a Semitic origin: ecstasy is not the peculiar property of any one race, and, furthermore, the form of the prophetic oracles takes us back to the great civilizations of the Near East.

Ch. 3 is a general introduction to the writing prophets. 'Was Amos a prophet?' asks Professor Lindblom, and he proceeds to discuss the connexions between the primitive Hebrew prophets and the later type (as exemplified by Amos) while, at the same time, emphasizing the differences between them. Then various problems connected with the activity of the writing prophets are dealt with—the nature of the call to prophecy, the consciousness of the divine compulsion, the nature of the divine Word and its self-fulfilling energy in the light of parallels from primitive magic, the psychological condition of the prophet when he receives a revelation and the forms in which it comes to him, the prophet as Yahweh's *keryx*, and the significance of symbolical acts.

In the following chapter there is given an exposition of the religious teaching of the prophets. Particularly noteworthy are the discussions of the idea of the choice of Israel by Yahweh, of the prophetic teaching concerning the nature and claims of God, and of the essentially non-mystical nature of Hebrew prophecy. Towards the cult Amos and Hosea are held to have adopted a fundamentally negative attitude, but it is suggested that Isaiah and Jeremiah may have hoped for the emergence of a form of worship divorced from the sacrificial system.

The writer now passes to the exilic and post-exilic periods and considers the development of prophetic teaching in the changed conditions. The increased interest in Yahweh's handiwork in creation as a source of knowledge of His nature, the movement towards particularism and the relation of prophecy to cult and Torah, the development of individualism, and the various expressions of the Messianic hope are dealt with in turn. The section concludes with a comparison of pre-exilic with exilic and post-exilic prophecy, and of the religious ideas of the prophets as a whole with the teaching of the New Testament. 'The God of the prophets is the sover

eign Ruler, whose actions are inspired now by love, now by wrath, so that man is held in endless tension between hope and fear: the God of Christianity is the Father who acts in accordance with the law of personal love, who grants to His children, through complete forgiveness, the full assurance of faith' (p. 587).

Finally, Professor Lindblom reviews the whole of the prophetic literature from the standpoint of literary criticism, in accordance with the principles outlined by Professor Robinson in the above-mentioned article. An account is given of the various classes of material, and of the formation from these earlier and simpler units of the collections now known as the prophetic books.

From the above brief outline some idea may be gained of the comprehensiveness of Professor Lindblom's work. It is the fruit of researches extending over a period of ten years, and contains the sum of the author's previous writings on the prophets[1] and also the result of much further study, especially in the chapter on the religion of the prophets. The attempt is not made to discuss each prophet separately, but the development of Hebrew prophecy is described as a whole. The result is a vivid and illuminating presentation, and the work is a mine of information for future students of the subject. Owing to language difficulties the research of Scandinavian scholars has been, in the past, less well known than it has merited. Professor Lindblom's *Profetismen i Israel* is one of those works which could, with profit, be made available for a wider public through the medium of a translation.

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[1] *Die literarische Gattung der proph. Literatur*, Uppsala Univ. Årsskr., 1924, Band I, Nr. 1 (out of print); *Hosea literarisch untersucht*, Acta Academiae Aboensis, Hum. 5, 1928; *Micha literarisch untersucht*, Act. Acad. Abo., Hum. 6, 1929.

Contributions and Comments.

'The Enigma of the Swords.'

WAS not some kind of resistance being contemplated among the Twelve? In spite of what your correspondent, Mr. Western, says about the interpretation of μάχαιρα as a fisherman's knife, surely that aspect of things cannot be omitted from our consideration. The disciple band *was* involved, and we feel that is the primary meaning we must give to the allusion to sell the cloak and buy a sword. We should go further and hold that there was an element of organized arming among them. They said, 'Lo, here are two swords.' It would be better to assume this as the starting point for any argument on the subject. But did Jesus then by alluding to knives sanction the carrying of arms? We ask if there is any way out of making such a deduction. May not the allusion to the swords have arisen out of Jesus' relation to the twelve as a *guru*? As such His method of contact with the Twelve was to win their consent by persuasion, and not by the imposition of His fiat. But in the existing circumstances such a method seemed impossible. Jesus may even have suspected that as a body the disciples were out of hand. The only way to maintain contact with them then was by indirect means. Such was the course He followed and such the purpose of alluding to the buying of the sword. Their attention was momentarily distracted; and their response 'Here are two swords' revealed the actual position to Jesus.

The importance of the allusion to buying the sword lies in the connexion with the words spoken at the arrest—'All they that take the sword shall perish with the sword.' Once the earlier allusion is understood, then it is possible to assess the later statement at its full value, namely, the peril of all recourse to violence.

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'Men of good-will.'

WHATEVER may be the correct translation of ἐν ἀνθρώποις εὐδοκία (Lk 2^{14}), to which Canon Lukyn Williams has directed attention in the March number of THE EXPOSITORY TIMES, there seems little doubt that the rendering 'men of good-will' is ultimately due to the Vulgate version *hominibus bonæ voluntatis*, reading obviously not εὐδοκία but εὐδοκίας (with A, B, ℵ, D).

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Romans iii. 25 f., iv. 25—the meaning of διά c. acc.

Dr. Vincent Taylor in his exposition of Ro $3^{25f.}$ (The Expository Times, L. 295 ff.) refers to the article (The Expository Times, xxxix. 87–90) of D. S. Sharp, who cites three classical examples of the *prospective* sense of διά *c. acc.* ('with a view to'). To these Dr. Taylor adds Polybius ii. 56, 11–12, pointed out by Dr. W. F. Howard. A brief survey of the linguistic usage would seem to support the view that διά in Ro 3^{25}, 4^{25} bears the ordinary *causal* meaning 'because of.'

The instances in classical Greek of the prospective sense of διά *c. acc.* are rare and not in every case conclusive. To Thuc. iv. 40, cited by Mr. Sharp, we may add from Graves' note (*The Fourth Book of Thucydides*, 186) ii. 89, iv. 102, v. 53. Rutherford (*The Fourth Book of Thucydides*, xxxix), however, cuts out iv. 40, iv. 102 as adscripts due to late idiom. As to Aristotle, *Ethics* iv. 3, 31 (δι' ὕβριν), Welldon's rendering is: 'for the express purpose of insulting them' (so also F. H. Peters). But Gillies's translation, 'except when their insolence excites his indignation,' apparently favours the ordinary causal sense of διά. The rendering of Plato, *Republic* 524 C, is more assured: διὰ δὲ τὴν τούτου σαφήνειαν 'in order to make the sensible impression clear' (Davies and Vaughan). It is plain that in classical Greek the use of διά *c. acc.* to mark purpose or end in view, if admitted, is very rare.

Its rarity in Hellenistic Greek is even more striking. No example is cited from the LXX, nor from the papyri. Two Polybian instances (ii. 56, 12) seem clear. W. R. Paton renders διὰ τὴν ἀπάτην τῶν θεωμένων 'the purpose being to create illusion in spectators,' διὰ τὴν ὠφέλειαν τῶν φιλομαθούντων 'the purpose being to confer benefit on learners.' So also Shuckburgh. It may be noted, however, that Schweighäuser, *Lexicon Polybianum*, gives no instance of διά in this prospective sense.

As Dr. Taylor points out, the only possible New Testament examples are Ro 3^{25}, 4^{25}. It is interesting to mark the distribution in the modern translations of Ro 4^{25}.

A.V., R.V. have the ambiguous 'for' . . . 'for.'

Moffatt: 'for our trespasses . . . that we might be justified.'

Goodspeed: 'to make up for our offences . . . to make us upright.'

Weymouth: 'because of the offences . . . because of the acquittal.' Similarly the renderings of Cunnington and *The Twentieth Century New Testament*.

Rutherford: 'for our transgressions . . . to make righteousness possible.'

Wade: 'to atone for our trespasses . . . to enable us to stand right with God.'

Sanday and Headlam: 'with a view to our justification.'

The Vulgate has *propter* in both 3^{25} and 4^{25}.

If New Testament translators and commentators differ in the recognition of the prospective sense of διά, the lexicographers are more agreed. W. Bauer, *Wörterbuch zum Neuen Testament* does not recognize this sense, nor is it listed by P. F. Regard, *Prépositions dans la Langue du Nouveau Testament*. Moreover, it finds no place in Sophocles' *Greek Lexicon of the Roman and Byzantine Periods*, though some approximation to the usage is shown.

The prepositions in Hellenistic Greek are noticeably fluid. The notion of ground ('because of') easily blends with aim ('for the sake of'). In Attic inscriptions, according to Meisterhans, διά *c. acc.* gradually encroaches on ἕνεκα. See 2 Mac 8^{15}, where a διά and an ἕνεκα clause are apparently interchangeable (so also Gn $18^{24.\ 26}$). Cf. Mk 2^{27}, Jn 12^{30}, 1 Co 11^{9}. It is no distant step from 'for the sake of' to 'with a view to.' The Hellenistic use of διὰ τό *c. infin.* = ἵνα *c. subj.* (cf. Josephus, *Antiq.* ix. 4, 5) points in the same direction. The full development appears in modern Greek, where γιά (= διά) *c. acc.* is used of aim or purpose (Thumb, *Handbook*, 104 f.). So γιὰ νά 'in order that.'

It would seem, therefore, that διά *may* approximate to a prospective sense, but, as Winer held, does not *directly* denote purpose. The evidence suggests that the development was sporadic. In view of the overwhelming use of διά *c. acc.* in a *causal* and retrospective sense in the classical and Hellenistic language it is precarious to depart from that sense in these two Pauline passages, and still more so to support exegetical conclusions on so rare a meaning of the preposition. Some confirmation of this position may be seen in the New Testament use of διὰ τό *c. infin.* (see above). The locution occurs 28 times in the New Testament, and in no instance is a *purposive* meaning ('with a view to,' 'in order that') possible. That is apparently still reserved for ἕνεκεν τοῦ *c. infin.*, as in 2 Co 7^{12} (cf. Ex. 20^{20}, 1 Es 8^{21}).

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Entre Nous.

Our Jubilee Number.

Next month this magazine celebrates its Jubilee in a special enlarged number (price 10d. as usual). Professor A. J. Gossip has written an account of his friend, Dr. James Hastings, the first editor, and the Very Rev. James Harvey has written of the Publishing House.

No one has a more comprehensive knowledge of the theological field of the last fifty years than Dr. A. E. Garvie, and he gives an interesting survey of it. Other contributors are the Bishop of Derby, the Bishop of Truro, Professor J. G. Riddell of Glasgow, and the Rev. William Barclay. The word 'To-day' will be the recurring note in their articles which deal with Faith in the Life of To-day, Religion in the Literature of To-day, Modern Thought in regard to Theology, Modern Thought in regard to the Evangelism of the Church.

A new series of articles on Constructive Theology, which will run through the coming year, will be begun in this number by Principal Vincent Taylor.

Muriel Lester.

Miss Lester has written a most easy and informal biography—*It Occurred to Me* (S.C.M.; 7s. 6d. net). Indeed it rambles a little, although in a delightful way. For once, at least, the publisher's description of the book is correct—'It is a moving story of Christianity in action.'

'One day our train was held up for a minute or so on this part of the route. I stared down at the rabbit-warren of unsavoury dwelling-houses, gardenless, sordid, leaking. Being an innocent of some eight summers, I could not believe they were human habitations. I turned to the only grown-up, the nurse who was taking us home after a party. "Do people live down there?" I inquired, pointing. Perhaps she had orders not to let any of us become unhappy; I don't know. Her reply is clear-sounding in my ears still: "Oh yes. Plenty of people live down there, but you needn't worry about them. They don't mind it. They're not like you. They enjoy it."'

This was her first introduction to Bow.

At eighteen, she left St. Leonard's school, travelled on the Continent, and then came home to be a young lady at large, but she could not escape Bow. A friend asked her to go to a Factory Girls' Club, and there she began to learn about home life in Bow. Not long after she and her sister Doris decided to live there. How to reach the masses? She had no doubt about the answer. It was to go and live with them.

'In a street like ours a peculiar sympathy is set up among people who suffer at the hands of the same landlord, who compare notes as to which inspector is most likely to insist on the landlord making the roof water-tight, and which of them might be meeting the said landlord for lunch. Also, to demonstrate on each other's walls rival methods of delousing creates a bond of helpfulness that lasts.'

After the foundation of Kingsley Hall she and her sister became gradually involved in many movements. She had been a Socialist for years, influenced in the early days by Mrs. Sidney Webb. She was a Pacifist, and took an active part in the Fellowship of Reconciliation. She was in the Women's Suffrage Movement, and we hear of Susan Lawrence, Maude Royden, and Mrs. Despard. Holiday schools, summer camps for children and for grown-ups, communal laundries, men's and women's adult schools, women's clubs—all have made their mark on the life of the people of Bow. In all these Muriel Lester played her part, and, as we know, it was no small part. Later on the story moves to India, China, and Japan, and we are concerned with class and colour distinctions, the drug trade and other evils.

One of the most suggestive chapters is on voluntary poverty. Various experiments were tried in the practice of voluntary poverty, so that neighbours might no longer live in compulsory want. 'Stephen and Rose [Hobhouse], some time after their marriage, diverted the whole of their income of £250 into channels of service to the community and entrusted its disposal to four of their friends.' 'Neighbours Ltd.' was founded. They kept only a small part of their income for their own use, the remainder going into a common fund for educational purposes. Miss Lester herself became one of 'the brethren of the common table.'

The interest of the volume is increased by a number of postscripts in which Miss Lester writes of present-day problems, of which she has special knowledge and which move her. One is the drug traffic in China (1938)—a terrible indictment of

the Japanese, but prefixed with 'it would not be seemly to make this report without reminding our readers of our bad British record as regards opium.'

Brethren of the Common Table.

'Soon a number of people, eager to see Christ manifested in the economic sphere, found a worthy leader in Bernard Walke, the rector of an old church in a remote village on the Cornish coast. He had been working out an idea of a brotherhood based on the economic significance of the communion table, where there is no specially favoured guest, no head or foot of the table, where Christ is the unseen Host of all who care to come. There is no lack or shortage, however many may partake. . . .

Half the world is sick, fat with excess:
The other half as that poor stranger passed us
even now
Who thanked us for our crust with tears.

'Some dozen of us East Enders who held these views formed a Chapter at Bow under Bernard Walke's suggested title, *The Brethren of the Common Table*. We met once a month. We took no vows. We only promised to be honest and confess the measure of our greed and of our need. We found it the hardest thing we had ever done, so hard that we had to start with worship. Only through silent prayer during which we tried to think like God could we acquire the grace of straightforward, honest, direct statement. Among our number was an heiress or two, a curate, a writer, a teacher, a dog-biscuit packer, an out-of-work carpenter, a dock labourer, a young widow on relief, and a journeyman printer. We each had to own up in turn as to how much we had earned or received during the past month and exactly how we spent it. Those who had a surplus laid it on the table in front of us. Those who needed extra took it. It was *de rigueur* not to say "thank you," because we held that it was no longer the owner's property if he did not need it. Therefore it wasn't a gift, but the proper possession of the needy. We took as our slogan, "The only Christian, the only rational basis for the distribution of goods is need."

'The obvious thing happened to us. From very shame of confessing, one lowered one's weekly expenditure on self. . . .

'Probably the most important warning one can give is not to start with only middle-class people. Such tend to become too meticulous. On several occasions we middle-class members were saved from finicky particularism by the rough-and-ready sanity of the working people. For instance, the curate, in reporting his budget one month, said, "And then I'm afraid I spent half-a-crown on a ticket for the Russian Ballet." The poorest woman present leaned forward and studied his face critically.

'"Young man," she said, "why d'you say you're afraid you spent it?"

'"Because I'm rather ashamed when there's such a shortage among the members," he answered.

'"But didn't you enjoy the Ballet?" she persisted.

'"Very much indeed," he said.

'"Well," she retorted, "now you can tell us all about it, and we can enjoy it, too."'[1]

The Stars Bow Down.

In *The Stars Bow Down*, by Gordon Daviot (Duckworth; 3s. net), a cold hard competence and brightness has cut and polished the ancient Bible tale, and given us a play well worth reading. This play was planned to have been produced upon the stage before Sir James Barrie's 'David,' but owing to difficulties in casting that became impossible. And a certain superficial resemblance between the characters of Barrie's young David and Gordon Daviot's young Joseph in *The Stars Bow Down* has, we believe, induced this modest author to postpone dramatic presentation lest in her own words she should have been accused of 'staggering with imitative gestures in the footsteps of genius.' But the author of 'Richard of Bordeaux' is a good playwright, and we hope that there may be better days before it than 'David' enjoyed in the brief weeks when the stars not only bowed down but came down.

Meanwhile it is worth reading if only to be turned from its bright almost eighteenth-century elegance and accomplished wit to the Sacred Page. That is to be turned from prose to poetry, from wit to feeling, from brilliance to grandeur, from man to God.

Sophistication has its own charm, but what does it forfeit? Something perhaps which can never more be native to great tracts of worship and faith, a primitive glory that faded with the dawn. Better perhaps that the modern writer of this type should make no attempt to imitate the antique beauty, but should as here study to recapture little ironies and frailties and sweetnesses that time and weariness

[1] M. Lester, *It Occurred to Me*, 90 f.

have not yet dimmed from the human page. There is therefore teaching value in this little play. It should reassure the secular mind of the historical and human worth of those old tales, and awaken then some deeper curiosity, which must find satisfaction elsewhere.

Kohila.

Kohila is the story of the shaping of a little Indian nurse—her training in truth, loyalty, and honour. It is the latest Dohnavur book written by Miss Amy Carmichael. It will be remembered that the Dohnavur Fellowship exists to save young children from a life of vice in the service of the temples. Those who have read Miss Carmichael's earlier books cannot forget her individual style, her delicate imagination and spirituality.

Kohila, Cuckoo in English, joined the family of about two hundred other children at Dohnavur when she was four. She found her place in the nurseries where there was much tenderness though no softness. From the very beginning the child's play was mixed with work. 'There were pots and pans to scrub and brass vessels to polish, and the ground round the nurseries to be swept with brooms made of grasses fastened together in an ingenious Indian way; and there were floors to wash.'

Nursery rhymes about the common things of homestead, field, and garden were made up on the spot and played their part in education. 'We tried to keep a difference between Sunday rhymes and Monday rhymes, but they sometimes overlapped:

> The lizard runs along the ground and then runs up a tree,
> He turns his funny little head and then he looks at me,
> He wiggle-waggles up and down and then he looks at me,

chanted Kohila and her set with enthusiasm one Sunday morning, just as we were on our way to the village church, which in those days we attended. Visions of a shocked Pastor's face looking over the low mud wall that separated us from his backyard drew forth a mild remonstrance. "But look," was the instant, triumphant answer, "please look; the lizard's doing it; he's going on doing it!" So we were not too rigid. It would not grieve their Creator if we sang of what His sinless creatures did quite sinlessly on Sunday.'

One thing was felt clearly about the training of the children. It was that all influences should be bent one way—training should not be perplexed by a mixture of thoughts, but expressed in a single line of conduct. After the child's life had rooted, let the winds blow as they will. *Then* they would only cause the roots to take a firmer grip.

From the nursery Kohila passed to the school, and then at the age of seventeen she began her training as a nurse. It was when she was given the responsibility of being in charge of a nursery with younger girls to train that a weakness in her character came to light. 'The alloy that was discovered in her gold was a weakness which leaned towards shielding a wrongdoer, or even sympathizing with her, rather than taking the harder way of love without dissimulation, the noblest kind of help that soul can offer soul, and by far the most costly. . . . But "Failure is only fatal when it drives us in upon ourselves"; and failure drove Kohila to the Christ of Calvary.'

> From subtle love of softening things,
> From easy choices, weakenings,
> From all that dims Thy Calvary,
> O Lamb of God, deliver me.

Not long after there came a tragic day when Kohila, going with a friend up the mountain to gather a special purple flower for Another's Coming Day (the day on which the children came to the home was celebrated instead of their birthdays), fell from a rock and was killed. The friend who was with her wrote: 'She had such a deep love for everybody that I cannot remember her not loving anybody. . . . She never thought of putting herself first in any way. And everybody in trouble went to her. She was rather like King David when he was in the cave, and every one that was in distress and discontented gathered themselves unto him; for all who were like that went to her, and some became good through her influence.'

How is it possible for the S.P.C.K. to produce anything so attractive at 5s.? And, turning the pages over to the end, the reader has the delightful surprise of finding thirty-nine photographs of the children which Kohila and the other children loved so much.

A Dohnavur Song.

> There were two
> And both lay [illegible],
> And one was called [illegible],
> The other was near [illegible],
> And both are with

Lord, when we climb our Olivet,
Show us the garden there.
And teach us how to kneel with Thee
Beneath some ancient olive tree,
And learn to pray Thy prayer.

And when we climb the farther hill,
Where once the mighty Powers
Of hell defied Thee, lift our eyes
To where the peaceful garden lies,
That welcomed Thee with flowers.[1]

Social Gospel.

Writing in *Religion in Life* (Summer Number) Dr. Frederick C. Grant says: 'The religion of the New Testament does not stand alone. It does not burst upon the world all of a sudden, like some *nova* before the eyes of the astonished astronomer. . . . It was out of Judaism that Christianity was born; and the first witness of the Church was that it represented the New or the True Israel—in which all the promises and commandments of God were "Yea." . . . Judaism was a *church*, founded as a church, a religious society; it was not "as the nations round about." And the social idealism, the very social conceptions, that inform the prophets and influence the law, were still dominant in Jesus' world—first-century Jewish Palestine.

'To illustrate. The Book of Proverbs opens with an appeal to abstain from blood, to avoid the company of robbers—highwaymen!—who "lurk privily for the innocent" and "fill their houses with spoil"; for the end of these bandits is their own self-destruction. This is good advice—we are only surprised that it should seem necessary; though we recall that even in the *Mishneh Torah* of Maimonides, as late as the twelfth century, it is directed that no Jew is to sharpen the weapons of a Jewish robber! But this is not the whole point of the advice. The tremendous thrust comes from [illegible] was *de* [illegible] we held that [illegible] ways of every one that is greedy of if he did not n[illegible] but the proper [illegible] the life of the owners thereof as our slogan [illegible] rational basis for [illegible] and the freebooters need."

'The obvious thing happens. There is your social gh-and-tumble game, shame of confessing, on esus and His apostles, in expenditure on self. . . . reflect the law a hundred

'Probably the m nly in this respect echoes the give is not to start humanitarian provisions of the sacred code. It is no tirade against "the profit motive," for without the profit motive there would be no commerce, no industry, no "civilized" life at all: a fact as patent as when Thucydides sketched the beginnings of the highest civilization he knew—that of Greece before the Civil War. We tend to ignore it; but then we have fallen into the habit of decrying the social order, without pausing to consider what sort of workable substitute we have to offer, were we suddenly called upon to take over human society and manage it, feed the hungry, clothe the naked, and provide jobs for all. And note how the author goes to the roots of the problem in one phrase: "greedy of gain." There is the ethical—or unethical—source of our trouble. Not the profit motive, but the *uncontrolled* profit motive; the bland assumption that any one will do anything whatever for a consideration; and that whatever a man does may be excused, if we only recognize the factor of his own gain or advantage in what he does. That is the curse, not of "capitalism," but of *any* system—capitalist, socialist, or communist—in which "greed for gain" blots out all consideration of human welfare, the rights of the individual, and the well-being of the whole social group.'

[1] *Kohila*, 141.

Overcoming Difficulties.

Lady Cromer in her volume of reminiscences that has just been published—*Such Were These Years*[1]—was told by Lord Reading that 'a woman who had recently had a much-desired son had asked him for what she should pray most for her child. "What do you think my reply was?" he said. I guessed possibly "courage." "No," he replied; "ask difficulties for your boy." He agreed with me that it was an inhuman request and not one that he would make himself. He admitted that he would never have wished his own rough lot to have been that of his son's. To fall or to rise lie very close together, but, he added, "Overcoming difficulties will alone form character."'

[1] P. 87.

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